

THE PHENOMENON OF ETHNO-CULTURAL COMPETENCE IN SCIENTIFIC AND PEDAGOGICAL DISCOURSE

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Abstract. The article explores the phenomenon of ethnocultural competence in scientific and pedagogical discourse. The purpose of the article is to analyse the concept of ethno-cultural competence in a multicultural and pedagogical context. The article analyzes the main provisions and scientific positions of various scientific fields (pedagogy, ethnography, philosophy, cultural studies, art studies), as well as anthological sources for defining the phenomenon of "ethnocultural competence". Its functions, influence on the development of society, culture and mental and ethnic environment are defined; broadcast and reproduction of cultural assets; education of youth and provision of ethno-cultural succession of generations. The article presents the existing contradictions in the field of pedagogy and training, which, on the one hand, popularize the effectiveness of international experience, and on the other, require the strengthening of ethnocultural and ethnopedagogical methods of training future specialists. In this regard, the article proposes syncretic methods of improving the quality of the formation of ethno-cultural competence in educational institutions. The work presents an analysis of the classifications of the key concept, its author's components (aesthetic, broadcast, cultural, cathedral) are proposed. It is proved that "ethnocultural competence" is an interdisciplinary, multifunctional phenomenon that affects the general organizational and mental principles of the functioning of society-nation. The well-founded main role of the teacher in the social and educational environment, which forms and enriches the ethnic development of society, provides communication between generations with the aim of forming an ethnically united community. The article uses a complex approach to the realization of the goal of the work, as well as research methods (historical, ethnographic, pedagogical, cultural, retrospective).

Keywords: competence, ethnocultural competence, pedagogy, pedagogical principles, methods, society, education, training, system, upbringing.

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Introduction. The definition and understanding of the category of ethno-cultural competence is increasingly gaining relevance in the context of the rise of ethnic consciousness of societies, national self-affirmation, identity, and continuity of previous and future generations. The process of reviving folk traditions, holidays, customs and rituals, which are a symbol of the culture of a particular ethnic group, is of particular importance in today's context. In this sense, education is becoming an important source of ethno-cultural upbringing in any society. It is the pedagogical principles, peculiarities of the organization of the educational process, learning environment and its content that constitute a powerful system of ethno-cultural competence formation and become the most effective tool for raising a patriotic citizen.

The experience of previous centuries shows that insufficient attention to the issues of ethno-cultural education of society can create negative consequences in the process of human development, which must be taken into account in the education system at all levels, especially when conducting and approving educational reforms. In this sense, the importance and growing role of the teacher, who is a carrier of cultural values, aesthetic guidelines, an information source of historical processes, mental and social symbols, is becoming more relevant.

Literature review. Systematization and analysis of the source base of the study on this issue allowed us to state that ethno-cultural competence is increasingly becoming the subject of research by many researchers in the fields of philosophy, cultural studies, history, musicology, ethnography, law and international relations. However, most scholars consider this interdisciplinary scientific category in the context of tolerance and ethnoculturalism of a locally defined society-nation (O. Yeremenko, O. Zavyalova, A. Kozyr, O. Markova, O. Ustymenko-Kosorich, A. Chernoiivanenko, I. Chystiakova, etc.)

However, in our opinion, the category of ethno-cultural competence is a broad concept that should be considered both at the interdisciplinary level and in a multicultural sense. After all, an important role in achieving quality indicators and the level of training of young people is played by the teacher, who must ensure the ethno-cultural continuity of generations, educate a spiritually enriched personality capable of providing an aesthetic assessment of art and culture, respect, promote and multiply national attributes (customs, traditions, types of folk art, etc.). As a result of the educational process, young people should develop a strong sense of patriotism, respect for the state, personal attitude to religion and national cultural heritage, which indicates the key functions of the teacher that go far beyond the 'school' itself. Therefore, in our work, we focus mainly on the pedagogical approach in the process of studying the category of 'ethno-cultural competence'.

Aim. The purpose of the article is to analyse the concept of ethno-cultural competence in a multicultural and pedagogical context.

Methodology. When analysing the category of ethno-cultural competence, we introduced a comprehensive approach based on historical, ethnographic, pedagogical, cultural, and retrospective methods, which made it possible to study its content, structure, and functions from different scientific perspectives.

Results. The priority and most important directions of the country's development are the development and implementation of legislative and regulatory documents that guide society and determine a certain path of organisations, enterprises, institutions and individuals of a particular society. For example, the education system has the Law on Education, the Law on Higher Education, the Law on Secondary Education, etc., which not only regulate the system, principles, organisation and conditions of education, but also define the function of the teacher in the context of the formation and development of the education system as an ethno-cultural environment capable of ensuring the formation of ethno-cultural competence in young people, the continuity of ethnically conscious generations through the study of historical processes, rituals, religion, art forms, song and folk art. However, attention to the development of the education system as an ethno-cultural environment in some countries is clearly not enough.

Given the experience of the author of the article, which is to get acquainted with the principles and approaches to youth training in such countries as Bosnia and Herzegovina, Croatia, Ukraine, Greece, we state that problems exist in almost every country. We see the problematic issues from different angles, for example: the lack of higher education for women; the existence of only a few cases of organising clubs that could meet the spiritual and aesthetic needs of young people; the lack of social and cultural activity of students and adolescents, the limited number of hours in the curriculum allocated to courses on the study of arts, ethnography, folklore, etc. In this sense, the educational functions of the educational system and the role of the teacher are of particular importance in the context of creating and functioning of the ethno-cultural environment.

The contradictions that exist in the modern education system, which is now more open to the accumulation of international experience and the creation of a multicultural space, the introduction and correlation of educational doctrines of different countries, as well as their rooting in the local and national environment, require special attention from legislators and educators. After all, the primary source of educating children as carriers of national and cultural heritage should be a concentrated study of national traditions as a symbol of one's own self, which is identified with a particular ethnic group and the spiritual code of the society-nation.

Implementation of educational programmes in higher education institutions, in which qualifications are defined in terms of competences, will allow us to understand the meaning of the key concept of our work and to understand the goals and objectives of modern pedagogy. So let us analyse the concept of "competence" from different scientific approaches.

To understand the anthological definition of the concept of "competence", we turned to the Dictionary of Foreign Terms, which interprets its meaning as "a range of issues in which a certain person is well versed, knowledgeable and has gained some experience" [1, p. 5]. The term competence is derived from the word "competent", i.e., one who has certain knowledge that allows him/her to express a certain opinion [Ibid].

The pedagogical dictionary defines the concept of "competence" as "a set of knowledge, skills and abilities that a person has through practical experience [4, p. 19]. This is a set of knowledge relevant to a particular field, activity and process that allows

to solve problematic issues and tasks professionally and effectively and corresponds to a particular field of activity [Ibid]. At the same time, "competence" is seen as a measure of knowledge, skills and practical experience of persons of a certain social category, which allows them to perform certain tasks of varying levels of complexity [Ibid].

Summarising the anthology definitions, we note that different dictionaries reveal the content of the concept of competence as "experience, a measure of practical knowledge and skills, awareness, and compliance with a particular field of activity.

Many researchers, revealing their author's positions and approaches, referred to the definition of the concept of "competence". Thus, O. Ustymenko-Kosorich characterises competence as the presence of professional qualities in the field of relevant activity that ensure effective solution and implementation of professional issues. This is a personality quality that affects social and everyday, operational and cognitive components [8, p.156].

The issues of ethno-cultural competence are inseparable from the national consciousness, identity, mentality and national character of the individual. It is known that each ethnic group creates samples of its own culture, which are defined by researchers within two categories: supra-individual, i.e. mass and traditional, which tend to be cyclical (repeated). It is within this classification that researchers define competence as an ethnic identifier. Thus, the existence and development of any ethnic group is characterised by a set of material, socio-cultural, aesthetic, and spiritual achievements created by the ethnic group for the ethnic group.

The similarity and uniqueness of each ethnic group compares them to each other, creating their equivalence. However, there is no single isolated culture within which borrowed ethnic elements have not developed, as they have been interacting, complementing and thus mutually developing and enriching each other for centuries. Thus, we can conclude that there are two trends in the development of society: on the one hand, it is a migratory process that opens the way to the creation of a multicultural environment, and on the other hand, they do not lose their ethnic identity, preserving and multiplying their own traditions and cultural achievements. In our opinion, these two trends should be the basis for the education of ethnic competence among young people and future generations. O. Honcharenko argues that the sphere of uniqueness of each ethnic group is gradually decreasing, in some areas somewhat faster, in others slower, but at the present stage there is a tendency towards internationalisation of the cultural environment of societies-nations [3, p. 5].

Of particular importance for our work is the fact that teachers systematically address the issues of comparison, correlation and the possibility of introducing effective technologies and best international practices into the national education system. Pedagogical specialists carefully study traditions, practical experience, pedagogical skills and their features, methods and forms of training, as well as their effectiveness. Today, in many countries of the world, there is a tendency to strengthen the ethno-cultural training of young people through various short-term educational programmes, training in artistic and cultural centres operating on the basis of educational institutions of various levels, holding thematic events of national and patriotic orientation, etc. However, as mentioned at the beginning of this article, it

would be worthwhile to draw the attention of the educational community and authorities at various levels in the field of education and culture to the need to introduce compulsory educational components that would highlight the best national heritage (e.g., "Mentality and Society", "Folk Art", "Local History", etc.).

The analysis of pedagogical achievements has made it possible to conclude that any ethnic group needs to maintain intergenerational communication within the existing socialisation system, which should ensure the transmission and transfer of youth experience, in order to develop and enrich itself. In the process of transmitting the best practices, ethnic culture plays an important role, as it plays an archaic role in the process of uniting, consolidating and elevating society around national values and symbols. It is the interconnection of generations that should prevent the destruction of historical, traditional, symbolic, behavioural, ideological, social, mental and psychological characteristics of a particular ethnic group. In this sense, it is worth emphasising the special significance of the ethno-cultural values of each ethnic group, the totality of which creates a single ethnic picture of the world and is the centre of the ethnic world system in an unchanged format.

The disclosure of the ethno-cultural potential of the people and its implementation through education plays an important role in deepening the content of learning, and will also contribute to solving the problem of civilisation-wide significance, which is to build a single multicultural educational platform based on multicultural interconnection and adapted compatibility of people's mentalities in conditions of mutual enrichment and cooperation.

The pedagogical experience of any ethnic group contains a unique educational potential that can be adapted to any field of education, such as music. The introduction of traditional technologies and cultural achievements should be the basis for ethno-cultural education and training of future teachers. The analysis of ethno-cultural studies has led to the conclusion that the pedagogical framework in the context of actualising ethno-cultural competence will contribute to the formation of a cultural platform for learning content in the context of universal and ethnic values. The study of the phenomenon of ethno-cultural competence is based on ethnological and ethnographic approaches and methods that constitute the scientific heritage in determining the role and content of the key concept of the study.

It should be noted that the most exemplary and spectacular of the various subject areas is the art forms in which ethnic and national themes are explored, such as music. It is on the example of music that we should pay attention to the forms, methods and principles of forming the ethno-cultural competence of future specialists. Of course, among the general factors are worldview, beliefs, universal and national resources. According to O. Subbota, it is in the artistic environment that the best examples of folk art are revealed, which are based on formative principles [7, p. 67]. The author rightly notes that the national uniqueness of art is revealed at the level of their indicators of national uniqueness, which reveal the artistic and aesthetic meaning [Ibid].

Also, the analysis of scientific sources convinces that an effective tool for training specialists in the context of ethno-cultural competence formation can be the development and implementation of integrated courses based on interdisciplinary

knowledge in the field of ethnology, ethnography, local history, folk art, psychology, history, etc. The profession of a teacher is a complex of several scientific fields: pedagogy, aesthetics, psychology and speciality, which reveals the pedagogical and educational qualities of a teacher (tolerance, individual approach to the student, erudition, humanity, etc.), as well as professional and pedagogical competence aimed at training a highly qualified specialist.

In the process of analysing the range of knowledge required by a modern specialist, we identified the following: philosophical, psychological, pedagogical, historical, art historical and professional. According to leading art critics, the process of educating young people in the context of multicultural content will allow us to bring national traditions to the forefront, which serve as a source of spiritual, axiological, cognitive and aesthetic potential. From the point of view of cultural concepts, we are impressed by the opinion of Y. Kosenko, who notes that the process of educating young people on the principles of ethnoculturalism contributes to the development of spiritual and aesthetic, value, national and moral qualities in young people [6, p.70]. In addition, according to the author, the result of this approach to education is the national component, awareness of ethnicity, mental and national identity, respect for language, history, and culture [Ibid].

It is important to note that the peculiarity of the content of education is its polyvector nature, which allows to expand the perspective of training of students through the search process. Modern researchers in the field of pedagogy are increasingly focusing on the issue of ethnicisation of education, increasing attention to ethnopedagogy and its conceptual provisions, ethnodidactic techniques as an important tool for the formation of ethno-cultural competences in the context of intergenerational succession.

Based on the opinion of Y. Kosenko, we note that ethno-cultural competence is a multicomponent structure in its structure, the mastery of which requires sufficient time, as it involves the procedure of accumulating "collecting" ethno-cultural knowledge and skills (development of aesthetic taste, awareness of historical facts and processes, ethnic and mental characteristics, spiritual and religious fullness of the personality. In other words, it is a long process that involves the entire period of personality development and actualises a single educational platform in the unity of a consistent multi-level education.

Z. Karpenko attaches special importance to ethno-cultural competence and the role of education based on its principles, considering it as an important tool for the development of social communication relations, which become important with the development and maturity of the individual and become an integral component of activity [6, p. 99]. According to the author, it is the mental and national attributes that make up the unique character of a society-nation [Ibid]. We fully share the existing positions of researchers, because every industry, activity, education and culture consists of certain "style images" that distinguish one ethnic community from another.

Related to our work is the thesis of L. Havrylova that the formed and conscious attitude of ethno-cultural components allows an individual to freely build his/her own trajectory of behaviour moving around the world, but vice versa, to set priorities and

outline boundaries, while understanding the beginning and end of the history of local culture [2, p. 33]. The author considers multicultural competence in terms of the following characteristics, namely: its material and spiritual components; ethnopsychological features; mental characteristics and national and cultural heritage. The author also proposes a classification of ethno-cultural competences, dividing them into cognitive, social, symbolic and search competences. But, in our opinion, the classification stated by the author should be supplemented with no less important functions for the ethnic group (aesthetic, broadcast, culture-creating, conciliar, etc.).

In revealing the content and role of multicultural competence in the context of pedagogy and education, we note that an important role in highlighting the uniqueness of a particular ethnic group is played by rituals, cultural customs, and collective memories, which become an indicator of the transformation and modernisation of a particular society, a link between generations. Thus, we can state that the system of values becomes not only an informative resource, but also an ethnic and evolutionary dimension that is moving, modernising and enriching.

Therefore, in the context of pedagogy, ethno-cultural competence of an individual is considered as a formed quality of an individual who, according to mental and national characteristics, determines his or her own belonging to a certain ethnic group, transmits and participates in the transfer of knowledge, skills and abilities in the process of education and training of young people.

Discussion. Based on the analysis of scientific achievements in the field of philosophy, cultural studies, art history, pedagogy on the phenomenon of ethno-cultural competence, the relevance of the formation of the studied phenomenon in young people within the education system is proved. The classifications of the key concept of the study, its functions and structure are investigated, which led to their clarification and supplementation. Based on the study of pedagogical and cultural thought, the contradictions in traditional approaches to the formation of ethno-cultural competence and the need to increase the effectiveness of youth training by strengthening the ethno-cultural component in the content and organisation of training are identified.

Of particular importance in our work are the extracurricular forms of ethno-cultural education of young people (organisation of thematic competitions, festivals, excursions, clubs, etc.), which are auxiliary to the academic education system. The article defines the leading mission of the teacher as a carrier of ethno-cultural traditions, capable of influencing the intellectual and cultural potential of society through the transmission and broadcasting of national traditions and cultural heritage.

Conclusions. In light of the conducted analysis, it becomes evident that ethnocultural competence is a multifaceted and dynamic phenomenon with significant pedagogical, cultural, and societal implications. This competence transcends disciplinary boundaries and serves as a unifying framework for fostering identity, continuity, and intercultural dialogue within education. The study demonstrates that the development of ethnocultural competence must be intentional and systemic, embedded not only in curricular content but also in extracurricular initiatives and institutional strategies. Central to this process is the teacher, whose role extends far

beyond academic instruction into the realms of cultural transmission and identity formation. The contradictions between globalization and national preservation underline the need for balanced approaches that both integrate international educational practices and protect cultural uniqueness. By incorporating ethnographic, historical, and artistic perspectives into the learning environment, educators can foster an inclusive and resilient ethnocultural identity in younger generations. Ultimately, strengthening ethnocultural competence contributes to the creation of an educational space where mutual respect, national values, and cultural diversity are nurtured as essential elements of societal development.

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