

## SPECIALTYES OF FORMATION OF ETHNOCULTURAL COMPETENCE OF FUTURE PHILOLOGISTS IN HIGHER EDUCATION INSTITUTION

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**Abstract.** *A young man needs to learn the ability to analyze and evaluate the national culture achievements, to know the ethno-cultural space of the nation. Young generation of Ukrainians will be able to prepare a philologist who will have a high level of ethnocultural competence. In the new educational documents, the cultural competence is among the key competences of the teacher-philologist. This competence implies teacher's knowledge of the vocabulary with the national-cultural component, the names of objects and phenomena of traditional Ukrainian life, customs, traditions, folk art. Among the key competences of a secondary school graduate we take into account the general cultural competence, the structure of which is dominated by ethno-cultural one. The ethnocultural competence of the person includes knowledge of a considerable number of elements of ethnic culture, ranging from elementary non-verbal communication (gestures, rhythms, poses, facial expressions, glances) to generalizing moral and legal norms, customs. In the above-mentioned cultural competence of a teacher-philologist, we also single out such component such the ethnocultural competence, which will indicate its ability to perceive itself as a carrier of a particular ethnoculture. The process of ethnocultural competence formation does not end with the school graduation, but happens throughout the life of a person. However, a certain degree of its formation during school years plays an important role in the personality formation. Therefore, higher education institution should direct its educational work on the formation of the ethnocultural competence of the future teacher-philologist, which will depend on the level of formation of such competence of the students, and later of the next generations of Ukrainians. This work provides for the future philologists obtaining the objective knowledge of Ukrainian ethnic culture, spiritual and moral values and mental features of the Ukrainian nation.*

**Keywords:** *cultural competence, general cultural competence, ethnocultural competence, ethnoculture, process of formation, future teachers-philologists.*

**JEL Classification:** I0; I20

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**Introduction.** Every year, globalization permeates deeper into all aspects and areas of our lives, including education. The orientation of the national education system towards better, more progressive, better in educational models, of course, as positive phenomenon. At the same time, globalization processes in education exacerbate the problem of ethno-identity of the individual, the whole nation and its cultural traditions. Therefore, an extremely important task of our education to save ethnocultural identity of every nation and realize the greater importance of own ethno-national values among the world and the possibilities of influence on future.

Given that each individual is individual and unique in their own cultural development, the general cultural competence is the cultural basis that unites all

manifestations of the human in man, regardless of national and social status.

Any changes in education must become all social programs, economic reform of the country and, moreover, the prerequisites for their effectiveness. The modern school does not sufficiently develop the skills needed by its graduates to determine themselves in the world, to make informed decisions about their future, to be active and mobile actors in the labor market. Therefore, the teacher must refocus and refocus students on active participation in the educational process, on research and creative work, on their future professional self-determination, on mastering the competencies they will need in adult life and in their chosen profession.

An essential feature of culture is the national component, ethnic characteristics, the idea of nationality, its origins on the basis of native language, history, Ukrainian studies, ethnology and nationalism. The peculiarity of ethnocultural education is the multifaceted nature of its content, which allows to study the problems of ethnocultural nature in the complex of educational humanities [8].

It is about mastering the ability of a young person to analyze and evaluate the achievements of national culture, navigate in the ethnocultural space of the nation, to understand the national spiritual and moral foundations of human life. Such a young generation of Ukrainians will be able to prepare a teacher of philology, who will form the necessary professional competencies, and, above all, ethnocultural competence.

**Literature Review.** A whole amount of scientists studied some aspects of this problem. The problem of ethnocultural training of future teachers was raised by O. Batukhtina, G. Vorobey, R. Druzhnenko, T. Dyachenko, J. Zhuretsky, T. Zyakun, V. Komissarov, O. Kuzyk, I. Lebid, V. Musienko, G. Filipchuk and etc.

Traditions of Ukrainian ethnoculture, in particular, Ukrainian ethnopedagogy as its component, as well as problems of formation of national identity, self-consciousness were studied by R. Abdyraimova, S. Borisova, R. Bereza, O. Gevko, O. Krasovska, L. Kunenko, N. Meshcheryakova, V. Nikolaev, R. Osipets, L. Palamarchuk, Y. Rudenko, L. Severinova, D. Thorzhevsky, M. Chepil, O. Khoruzha and others.

Scientists S. Vitvytska, L. Dolhova, O. Dubaseniuk, T. Ivanova, M. Kagan, O. Lokshina, O. Ovcharuk, O. Pometun and others have carried out and continue to carry out a lot of research on the problems of competence approach, cultural and ethnocultural competence and their components.

Cultural training of future teachers was the subject of research by Z. Donets, N. Yemelyanova, L. Kondratskaya, S. Kramskaya, L. Nastenka, N. Sivachuk and others; ethnocultural education and ethnocultural competence – T. Nosachenko and O. Tsyunyak; V. Kosyuchenko, N. Kuzan, Yu. Ledniak, V. Lysak and others studied the consideration of regional peculiarities of ethnoculture in the educational space. M. Dauvrin and V. Lorant [5], N. Belova and E. Kashkareva [1], V. A. Honcharuk and V. V. Honcharuk [4], studied the problem of cultural and culturological competence of various specialists among foreign researchers, Zinchenko, V., Udovychenko, L., Maksymenko, A., Gevorgian, K., Nesterenko, T., Honcharuk, V. [7] studied the problem of formation of future philologists.

Analysis of the scientific and source base and experience of practical work in higher education institutions of Ukraine gives grounds to say that at the present stage

of development of pedagogical science there are no comprehensive studies on the formation of ethnocultural competence of future teachers of philology in higher education.

**Aims.** The aim of research identify and substantiate the theoretical foundations of the formation of ethnocultural competence in teachers of philology in higher education institutions.

**Methods.** The institution of higher education has always prepared and is preparing a connoisseur, a professional, an intellectual, but with a mandatory affiliation to culture. The intelligence of a teacher determines the level of his general culture (language, behavior, values), which is based primarily on the assimilation of the heritage of their own national culture.

According to E. Syavavko, human intelligence is manifested in spirituality, which is fixed in the native faith, traditions, customs, folk art, in the system of interaction with the natural environment. E. Syavavko claims: «Ukrainian intellectuals have always been characterized by inseparable unity with the culture of their people. In it he found inspiration for creativity, in its multiplication he saw his vocation» [12, p. 213].

According to the new documents in the field of higher education, the key competencies of a teacher of philology include cultural competence, the need for which is due to the fact that the teacher is an constantly active participant in the process of communication, a bearer and representative of their own culture, expressed primarily in language. This competence involves the teacher's knowledge of vocabulary with a national and cultural component, the names of objects and phenomena of traditional Ukrainian life, customs, rituals, folk art and more.

Due to studies, it's considered, that the culturological competence of the future teacher-philologist to be the basis for the implementation of quality professional activity, the formation of a cultural-speaking personality.

The component of professional training of the future teacher and his linguistic and culturological competence should be Ukrainian cultural studies, which, according to V. Zarytska, allows «through ethnoculture, ethnopedagogy, ethnopsychology, ethno-linguistic pedagogy, ethno-linguistic didactics, especially, linguistic picture of the world, to better understand the Ukrainian-speaking picture of the world in comparison with the national-linguistic picture of the world of other nations» [6, p. 92].

O. Semenog in the monograph «Professional training of future teachers of Ukrainian language and literature» focuses on the cultural competence of the teacher of philology, which is realized in knowledge of material and spiritual culture, historical development of the Ukrainian nation, folklore, traditions, customs and rituals of native people cultural knowledge in professional activities [11, p. 34].

Have analyzed characteristics of professional competencies, it becomes clear that in the culturological competence of a teacher of philology should distinguish ethnocultural as its component, which will indicate his ability to «realize himself as a bearer of a particular ethnoculture, nationally conscious personality» [3, p. 27].

Ethnoculture concentrates a diverse range of manifestations of ethnic characteristics, integrates, preserves, reproduces and, consequently, transforms the achievements of different spheres of activity (spiritual, economic, etc.) of a particular

people, which accumulate over time by a community.

B. Forest explains this concept: «It is a culture, the primary source of which is the collective creativity of the community, which includes lifestyle, worldview, language, folk art. In modern societies, ethnoculture does not exist separately from professional («high») culture and is a component of it; this component in the form «Ethnic core» largely determines the identity of national culture in modern states. In the broadest sense, ethnoculture is «The world of life», which embraces everything that the community collectively creates (in addition to the natural environment): behavior, social institutions, production, language, ethnic symbols, myths, rituals, art, etc.» [9].

**Results.** Resorting to similar considerations when analyzing the key educational competencies of a high school graduate. Among them we will single out general cultural competence, an important component of which is ethnocultural.

General cultural competence is knowledge of the peculiarities of national and universal culture, spiritual and moral foundations of human life and humanity, nations in particular, culturological foundations of family, social, social phenomena and traditions, the role of science and religion in human life, their impact on the world; competences in the domestic and cultural and leisure spheres, for example, possession of effective ways of organizing free time; the student's experience of mastering the scientific picture of the world, which extends to the culturological and general cultural understanding of the world.

Ethnocultural competence, according to M. Shulga, is a personal quality that is formed as a result of purposeful and spontaneous, organized and spontaneous assimilation of human (in the process of socialization) culture of his people in all its manifestations: traditional, folklore, professional, scientific and empirical knowledge, on the emotional and rational levels [14].

Ethnocultural competence of the individual includes primarily knowledge of a huge layer of elements of ethnic culture, from basic nonverbal communication (gestures, rhythms, postures, facial expressions, facial expressions) to generalizing moral and legal norms, customs that organize the life of groups and community as a whole. Ethnic knowledge consists of a straight line information about people, nature, society and their relationships, as well as ideas about meanings and meanings encoded in «ciphers», signs, symbols, points of social space.

Ethnoculturally competent is a person who is freely oriented in the world of cultural values of a particular people, who freely understands the language of this culture and is free to create in this language. It consciously interacts with culturally significant objects, creates a complex, rich in various connections, socio-cultural space. The more competent a person is, the more voluminous this space becomes «Layer» of time (present and past) is actualized in it [14].

Ethnocultural competence of the individual has a complex and detailed structure, so the process of its formation is gradual and long. It does not end with the end of school, but occurs throughout a person's life [13]. But it is clear that a certain degree of formation of ethnocultural competence in the school years will be decisive in the formation of personality, its determination of priorities in the next stages of life. This can be achieved by implementing a well-thought-out, theoretically sound, well-

established and practically tested structural and functional model of formation of ethnocultural competence of future teachers of philology in higher education institutions.

Nowadays, a teacher of philology should not just be a repeater of knowledge in academic subjects, but should promote the creative self-realization of each student in educational and research activities, be able to prepare him for life in modern socio-economic conditions.

Professional training of future teachers of philology should be aimed at their personal and professional self-development, the formation of non-standard thinking, creative approach to work, developing their own methodological style. The institution of higher education should become the main center for the formation of ethnocultural competence of the future teacher-philologist, to ensure the successful passage of his own trajectory of professional development and ethnocultural self-determination.

The process of formation of ethnocultural competence involves the acquisition of future teachers of philology objective knowledge and ideas about the Ukrainian ethnic culture, history of the native land, spiritual and moral values and mental characteristics of the Ukrainian nation. Such teachers should be educated as nationally conscious citizens who are able to adequately assess themselves in Ukraine and Ukraine in themselves, become researchers of Ukrainian culture, propagandists and promoters of ethnocultural achievements of Ukrainians in the world.

The high level of ethnocultural competence of future teachers of philology in higher education institutions will testify to their readiness to teach and educate students on the basis of national tolerance, with the obligatory preservation of the values of Ukrainian ethnic culture.

Ethnocultural competence of an individual is a consequence and condition of ethnocultural environment, an integral element of real existence, the existence of ethnic culture. It consists not only in the ability to communicate in the world of objects, their correct decoding and encoding. It includes communicative competence, which consists in the ability to operate with objects, as well as in the acts of choosing and giving preferences in the world of cultural values. In the system of communication, a person can be seen as a sign. Skills, abilities, ability to automatically «read» other people as representatives of a particular nation – one of the integrative indicators of ethnocultural competence of the individual.

Thus, the ethnocultural competence of the individual allows him to navigate freely in society, consciously build behavior within the culture and at the same time feel its boundaries, edge, end and beginning of the world of another culture [14].

According to O. Berezyuk, ethnocultural competence includes the following components that are integrated with each other: the first group of factors forms the material sphere of culture (folk architecture, clothing, creative activities); the second group of factors is related to the sphere of spiritual activity of the people (language, oral folk art, folk art, etc.); third group factors associated with the most complex and ultimately uncertain phenomenon (mentality of the people or ethnopsychological features of the ethnos) [2, p. 14].

The formation of ethnocultural competence in a certain ethnic group can be

evidenced by mastering ethnoculture, which appears in the form of inherited from previous generations synthesis of traditions of social life and ways of communication, features of farming and living, specific worldviews and beliefs, material and spiritual values, customs and traditions.

According to B. Savchuk, the above synthesis determines the lifestyle of the ethnos, performing the following important functions: identification, communicative-integrative (transmission of ethnocultural information in the diachronic (between generations) and synchronous planes, which contributes to community consolidation and preservation of its identity); reproductive (quantitative and qualitative – material and spiritual – reproduction of the ethnic community); normative; cognitive-instrumental (change and improvement of the ethnic picture of the world through its creation and understanding) [10, p. 236].

**Discussion.** This can be achieved by introducing into the curriculum of the humanities the topics of culture, ethnography, history of the native land, the basics of state formation, the formation of national consciousness. In Ukrainian literature classes, for example, it is necessary to create conditions for the formation of this competence by studying topics related to national self-identification, awareness of the young person as an important part of his genetically native people, interest in his past, customs and traditions, folklore.

**Conclusion.** Thus, the priority of modern education is to train a creative, active, thoughtful and determined teacher who is able to navigate many important issues of the present, make predictions for the future and at the same time explore, record and enrich the original ethnocultural heritage of Ukrainians. Because it is necessary to create new cultural values, to establish new social ideals, to develop artistic preferences of the modern generation of young people on the ethnocultural heritage already created for thousands of years.

Ethnocultural competence emphasizes ethnic (national) cultural manifestations, adjusts the individual to perceive the language of their ethnic group, to understand ethnically marked units, to identify with the bearer of ethnic traditions and customs, determines its behavior and way of thinking according to existing stereotypes.

Thus, in the course of our research we found that the ethnocultural competence of a teacher of philology is an integrative quality, which is determined by:

- possession of national and cultural knowledge (traditions, realities, customs, spiritual values of their people); knowledge of the language of their nation, possession of the richness of its means of expression;
- awareness of oneself as a real carrier of Ukrainian ethnoculture;
- skills not only to operate with them, but also to pass them on to students;
- ability to produce speech in different life situations;
- awareness of the phenomenon of Ukraine and its culture in the world;
- ability to find the components of spiritual and material culture of Ukrainians recorded in the language, ethnotexts and texts of world literature;
- ability to educate students on the basis of ethnocultural values.

The teacher-philologist differs from other teachers by intelligence, ability to understand the true essence of the word, knows the intricacies of its use; he respects,

loves his native language and culture, deciphers their national «codes»; takes care of their preservation, promotion and development. The level of formation of ethnocultural competence of his students, and through them the next generations of Ukrainians, depends on the quality of professional activity of such a teacher.

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