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ETHNOCULTURALISM AS A BASIS FOR THE FORMATION OF A PERSONALITY'S MULTICULTURAL COMPETENCY

The article deals with the scientific and methodological foundations of ethnocultural personality formation, and analyzes the mechanisms of ethnocultural, multiculturalism and their main functions. The stages of ethnocultural competence formation and the level of its formation in the personality are determined, and the main methods, forms and means of its implementation in the pedagogical process are outlined. The authors emphasize that modern integration processes have actualized the problem of ethnocultural education development. The training of future teachers in multi-ethnic and multinational regions involves not only mastering the technology of "dialogue of cultures" as the ability to hear the other, but also the ability to understand the spiritual world of another person who is a representative of another ethnicity, and is implemented in didactic (a set of teaching methods of intercultural interaction), culturally specific, psychological (cognitive, emotional, behavioral) directions. In turn, the authors note that the implementation of modern educational goals objectively requires a certain convergence of national education systems and the creation of common principles, which cannot be done without taking into account multicultural educational experience. Awareness and belonging of a person to a certain nationality as a determinant of personal destiny becomes important both for Ukrainian and for the whole human culture. The ethnocultural environment of the educational process is a socio-cultural phenomenon arising from the dialogical use of ethnic traditions and folk artistic creativity as a reserve of art pedagogy in educational processes that take into account the peculiarities of ethnic composition therefore, the multicultural component should cover all subject areas and courses.

Key words: ethnocultural, multicultural competence, scientific and methodological foundations, educational process, multicultural competence, ethnocultural education.

Уляна Холодова, Олена Березюк, Інна Микитенко. Етнокультурність як основа для формування полікультурної компетентності особистості

У статті розглянуто науково-методичні основи формування етнокультурної особистості, проаналізовано механізми етнокультурності, полікультурності та їх основи

функції. Визначено етапи формування етнокультурної компетентності та рівні її сформованості в особистості, окреслено основні методи, форми та засоби її впровадження в педагогічний процес. Автори підкреслюють, що сучасні інтеграційні процеси актуалізували проблему розвитку етнокультурного виховання. Тому підготовка майбутніх учителів в умовах поліетнічних та багатонаціональних регіонів передбачає не тільки опанування технології «діалогу культур» як уміння почути іншого, але й уміння розуміти духовний світ іншої людини, яка є представником іншого етносу.

Ключові слова: етнокультурність, полікультурна компетентність, науково-методичні основи, освітній процес, полікультурна компетентність, етнокультурне виховання.

Uliana Kholodova, Olena Bereziuk, Inna Mykytenko. Etnokulturowość jako podstawa kształtowania się kompetencji wielokulturowej osobowości

Artykuł dotyczy naukowych i metodologicznych podstaw kształtowania się osobowości etnokulturowej, analizuje mechanizmy etnokulturowości, wielokulturowości i ich główne funkcje. Określono etapy kształtowania się kompetencji etnokulturowej i poziomy jej kształtowania się w osobowości, nakreślono główne metody, formy i środki jej realizacji w procesie pedagogicznym. Autorzy podkreślają, że współczesne procesy integracyjne zaktualizowały problem rozwoju edukacji etniczno-kulturowej. Kształcenie przyszłych nauczycieli w regionach wieloetnicznych i wielonarodowościowych wiąże się nie tylko z opanowaniem technologii „dialogu kultur” jako umiejętności usłyszenia drugiego człowieka, ale także z umiejętnością zrozumienia świata duchowego drugiego człowieka, który jest przedstawicielem innej grupy etnicznej.

Słowa kluczowe: etnokultura, kompetencje wielokulturowe, podstawy naukowe i metodologiczne, proces edukacyjny, kompetencje wielokulturowe, edukacja etnokulturowa.

Introduction of the issue. The need for ethnocultural development of students in the system of Ukrainian high education is due to changes in the content of training of specialists, which is aimed at increasing the culture intensity both in Ukrainian and in the world dimension. Modern education aims to raise the spirituality of a person, to form him (her) as a personality in the structure of any culture, because it is a culture that is the concentration on everything spiritual, moral, and ethical in the development of a personality. And an essential feature of any culture is its national component, ethnic features, the idea of nationhood, knowledge of one's native language, history, folklore, and ethnography. A feature of ethnocultural education is the multifacetedness of its content, which makes it possible to investigate problems of an ethnocultural nature when studying humanitarian disciplines [1].

Ethnocultural education of youth is an urgent problem of modern pedagogical theory and practice in the conditions of the new educational situation which is characterized by the strengthening of ethnicization of the content of education, the growing role of the ethnocultural factor in education, and the ideas of folk pedagogy in the pedagogical process.

Ethnocultural knowledge, skills, and abilities that young people acquire through education are undeniably important. But along with this, the concept of students' possession of competencies determined by a lot of factors becomes important. And it is precisely this that allows us to determine the readiness of a young person to actively participate in social life and his(her) cultural development process.

Analysis of basic research and publications on the issue. The problem of ethnocultural competence and the introduction of this component into the educational process is highlighted in the studies of such scientists as N. Lysenko, M. Stelmakhovich, E. Syavavko, N. Yaksa and others. Awareness and belonging of a person to a certain nationality as a determinant of personal destiny becomes important both for Ukrainian and for the whole human culture. Nationality is not a supra-personal abstraction, but an immanent manifestation of the individual spirit in the context of individual development. The issues of ethnocultural education of youth were addressed by Y. Kosenko, I. Lyashenko, O. Tkachenko, etc., whose works reveal pedagogical, psychological, pedagogical, and cultural aspects of this process. In our opinion, this component of education and the upbringing of young people is quite well implemented into the educational process.

It should be noted that the issue of multicultural competency is quite actual nowadays and is at the center of the attention of scientists, especially in recent decades.

Thus, domestic Ukrainian researchers R. Agadullin, P. Vasyanovych, L. Vorotniak, L. Golik, V. Kuzmenko, K. Yuryeva, and others made their contribution to the research of this category. Multicultural competence is also the subject of research by such western scientists as D. Banks, A. Furnham, P. Frere, and others.

The dissertation works of L. Goncharenko, L. Vorotniak, L. Peretyaga, and other researchers are also devoted to the topic of multicultural competence. Scientific investigations of multicultural competence as a component of the professional competence of a future teacher, which is considered as theoretical and practical readiness to perform professional functions in the conditions of a multicultural society, were carried out by S. Avhutska.

The ethnocultural competence of the individual makes it possible to confidently walk through the world, to form their behavior and personal attitude to certain phenomena, and at the same time, to feel its limits, namely, the end and beginning of a particular culture. It becomes clear that without in-depth knowledge of the historical facts of the developed country, ethnic and traditional canons, it is almost impossible to determine the purpose of the chosen activity and personal mission in the process of its implementation.

Ethnocultural competence in the unity of the following components, namely: the material branch of culture (folklore in architecture, folk costumes, and directions of folk art); spiritual branch of culture (language, literature, oral practice, folk music); mental branch of culture (ethnopsychological features of the ethnos, national character). At the same time, we may identify a system of functions within ethnocultural competence (communicative, cognitive, scientific-symbolic, reproductive). However, in our opinion, the proposed classification of functions is imperfect, to which aesthetic, spiritual, value, translational, ethical, patriotic, educational, cultural, organizational, etc. should be added.

However, the issue of introducing a multicultural component into the pedagogical process of educational institutions of various types, in particular colleges, is not sufficiently resolved and, accordingly, requires a thorough development of methods for the formation of the multicultural competence of an individual.

The purpose of our article is to define the scientific and methodological concepts of ethnocultural competence as a basis for the formation of the multicultural competence of an individual.

The presentation of the main material with the justification of the obtained scientific results. Yu. Kosenko considers the process of formation of ethnocultural competence as a personality's acquisition of objective knowledge and ideas about his ethnic culture, the history of his native land, spiritual and moral values, and features of his (her) nation [1].

Formed ethnocultural competence is the basis for the formation of multicultural competence, which is defined by L. Vorotniak as the ability of a person to integrate into another culture while maintaining the relationship with his (her) native language, a culture that is based on a combination of personal qualities, synthesized knowledge, abilities, and skills of positive interethnic interaction, which, as a result, contributes to the conflict-free identification of the individual in a multicultural society and its integration into the multicultural world space [4; 5].

It also aims to arm the individual with the necessary skills and abilities of verbal and non-verbal behavior, which is characteristic of a representative of a certain ethnic group with its distinctive culture. Multicultural competence has a complex structure, and therefore the process of its formation is complex and long-term. The distinctive culture, original customs, and traditions of each ethnic group are reflected in the mentality, character, and other psychological features of its representatives and are reflected in its language. Multiculturalism as a phenomenon is based on ethnocultural as a phenomenon of the ethnic existence of peoples, which occupies a decisive place in the system of their mutual relations because it concentrates in its activity a diverse spectrum of the manifestation of ethnic characteristics. After all, it is known that each culture has its own work of ethnocultural, idea about it [4; 5].

The core of multicultural competence is the knowledge base, which contains: awareness of the need to study the problems of multiculturalism; knowledge that will help to understand the experience and cultural characteristics of ethnic groups inhabiting a certain territory; knowledge that will help to form a flexible approach to the perception of national and cultural norms, awareness of the inadmissibility of racism and discrimination [3].

Ethnocultural competence enables its representative to navigate the world, to build his (her) behavior by his (her) culture, and at the same time to feel its limits, the end and the beginning of the world of another culture [3; 5], because realizing himself (herself) as its exponent and a representative of his (her) ethnic group and identifying himself (herself) with them, he (she) understands that he (she) has to communicate with other ethnic groups by the laws and rules, customs and traditions that are characteristic of representatives of another ethnic group. Thus, a representative of, for example, the Ukrainian ethnic group, should first form his (her) own national cultural identity, and by getting to know, say, the culture of, for example, Slovenes or Scots, he (she) should form the appropriate competency that is, he (she) must arm himself with the necessary knowledge and acquire the appropriate skills and abilities to understand the behavior of representatives of these ethnic groups and observe their behavioral rules or behavior patterns when communicating with them and especially when directly visiting their countries of residence. This is how multicultural competence is formed. It enriches a person with new knowledge and relevant abilities and skills related to the ethnocultural identity of other national groups.

In our opinion, ethnocultural competence includes such components that integrate and form them. First of all, the first group of factors is related to the sphere of the spiritual activity of the people (language, oral folk creativity, folk art, etc.), and the second group of factors forms the material sphere of culture (folk architecture, clothing, types of creative activity), the third group of factors are related with the most complex and ultimately undefined phenomenon (the mentality of the people or the ethnopsychological features of the ethnic group). It should be noted that the unique culture of each ethnic group is reflected in its mentality, character, and other psychological features and affects its language. Ethnocultural itself performs the following functions: communicative, cognitive, iconic, symbolic, reproductive (ensuring the physical existence of the ethnic group through the relationship between nature and a human being), and others. It does not exist without people, but in people, in their ability to understand and perceive the surrounding society.

Stabilizing ethnicity and culture is a system of traditions, customs, rites, and a kind of collective memory that accumulates ethnocultural information between generations [2]. At the same time, tradition regulates not only the level of information necessary for the reproduction of ethnicity but also the degree of ethnic borrowing. This mechanism cannot allow foreign components to predominate in the structure of the ethnos, and from borrowed ones, which are not perceived as their own, national ones [4].

National culture is a national world where ethnocultural competency functions as a core, a real mechanism that preserves ethnic characteristics, even under adverse ethnocultural conditions. Ethnocultural occupies the main place in the culture itself, because it preserves in its memory ethnic signs of behavior, so to say, its patterns, and samples, produced by the ancient experience of the people and established in its culture [4]. National culture integrates the heritage of world culture, learns its values, and enriches world culture in general, and ethnocultural plays an especially important role in this process - it is an inexhaustible source of the national treasury of ethnos. Ethnocultural as a field of certain humanitarian knowledge focus, first of all, on the ethnic features of the traditional cultural and everyday sphere. It is directly related to folk poetic creativity, because it is folklore that reproduces a stable tradition, a sphere of continuous and unlimited changes established in their culture [4].

National culture is a deep awareness of belonging to a certain state, a sense of civic dignity, responsibility, and duty, and the ability to resolutely defend social and state goals in certain social situations. The introduction of a new generation into the system of values of civil society presupposes the formation of civil (national) culture in it. The inclusion of the components of civil culture in the

subjects of the humanitarian cycle makes it possible to synthesize the regularities of many sciences into a single worldview system.

The technology of forming the ethnocultural competence of an individual is a certain pedagogical system of a set of interconnected and mutually conditioned integral components that form a single whole in their structure, united by a common goal, motives, and tasks aimed at the gradual formation of personal, epistemological, operational, projective components of ethnocultural competence in young people.

The most important indicator of the level of formation of the personality itself is its ethnocultural upbringing and a high level of ethnocultural competence. The central place in the formation of ethnocultural competence is occupied by subjects of the humanitarian cycle. Even during the years of study at the university, the future teacher should be directed to introduce into the content component of the educational process exactly those methods, means, and forms of education that will contribute to the in-depth study of culture, language, and history.

At language lessons, it is appropriate to use various types of texts, in particular, the works of writers, scientists, and figures of native culture; texts depicting modern reality, and cultural, historical, and economic connections; enrich the vocabulary of young people with ethnocultural terms (Motherland, country, ethnos, nation, national culture, folk art, folklore, etc.); use dictionary dictations, exercises, works, sentences with ethnocultural themes. In the lessons of literature, it is desirable to enrich young people with knowledge about the work of famous figures of their nation, who reveal the national color, way of life, traditions, and customs in their works. In geography lessons, young people should get to know the geographical borders of the country, its natural conditions, and its features. The history of native people also provides knowledge about traditional crafts in the past, the development of statehood, as well as the formation of a nation as a separate independent country. In the formation of multicultural competence, students are offered authentic texts for study.

Ethnocultural education ensures the assimilation of examples and values of national culture, cultural-historical, and social experience of one's country, the formation of a sense of belonging, and respect for one's native land. The inner world of the individual is the driving force of the development of a person's spirituality, the determining factor of actions and behavior, value orientations, life, and social position. This is facilitated, first of all, by ethnopedagogical factors, with the help of which the goals and objectives of ethnocultural education are realized. Namely: native language, family culture, folklore, emotional culture, national psychology, national character, folk beliefs, folk games, knowledge of genealogy and history, pedagogy of the folk calendar, national symbolism and folk symbols, foundations of folk morality, national self-awareness, folk didactic knowledge, folk games, and folk toys, folk customs, holidays, traditions and rites.

Language teaches a person to think and to join the spiritual heritage of his people and other people. Studying native history makes it possible to learn about the origins of the spirituality of each nation as a source of memory, historical thinking, and the formation of the consciousness of different generations. Native language is an original way of thinking, an original means of knowing reality, it is the soul of every people.

The revival of family folk traditions, customs, and respectful attitude to family culture will contribute to the formation of the deepest feelings in young people: love for mother and father, grandmother and grandfather.

Learning your native history makes it possible to learn about the origins of everyone's spirituality, and to understand and know your lineage. Knowing the wealth of folklore, young people generously draw emotional, moral, aesthetic, and patriotic values. The higher the national self-awareness of a young person is, the more deeply he loves his people. Therefore, it is the ethnocultural competence of the individual that ensures the eternal life of the nation and the people.

Scientists have different approaches to defining the age period most sensitive to the establishment of the foundations of ethnocultural competence, claiming that it is necessary to teach a 3-4-year-old child love for his native language and respect for his native people [2]. From love and respect for one's language and people grows to love and respect for others.

N. Lysenko singles out three stages that an individual goes through during the formation of ethnocultural competence, which can be conditionally correlated with degrees of education.

The first stage (5-10 years old) is the achievement of elementary literacy in the field of one's own ethnic culture, as well as other ethnic cultures living nearby. At this stage, the child must identify himself (herself) with his ethnic group, putting forward such grounds for identification as the nationality of his parents, place of residence, and native language; have an idea of the history, way of life, traditions, customs, folklore of their people;

II stage (11-15 years old) – achievement of functional literacy in the field of one's native culture and ethnic cultures of one's country, as well as elementary literacy in the ethnocultural field of neighboring countries.

At this stage, ethnic identity must be fully formed, that is, there must be awareness of the peculiarities of different ethnic groups, the ability to determine the uniqueness of native history, and the specifics of traditional household culture; distinguish the peculiarities of verbal and non-verbal communication; to show in his behavior the ethnic features characteristic of his (her) people (for example, he speaks his native language fluently, performs folk dances, has a folk artistic craft, etc.);

III stage (15-18 years old) – achieving education in the ethnocultural field of one's country and mastering elementary literacy in the ethnocultural field of various peoples of the world. At this stage, a person should not only know the traditions and rituals of his native people but also use them in everyday life; to know information about prominent figures of various nations and their own families; implement ethnocultural knowledge, skills, behavioral models that contribute to effective interethnic interaction; know examples of the interpenetration of cultures, positive aspects of multiculturalism; to contribute to the development of mutual understanding between representatives of different peoples and cultures [5].

We are sure that it is precisely these stages that a person goes through in the process of forming ethnocultural competence. But, having passed the mentioned stages, it is impossible to say that his (her) ethnocultural competence will be fully formed. This is because culture is a multifaceted, dynamic phenomenon that is constantly developing and modifying, therefore it is completely impossible to know it; secondly, the ethnocultural environment can constantly change, which requires constant knowledge [5, p.186].

Therefore, the formation of ethnocultural competence occurs throughout a person's life. All the world's most famous teachers recognized that the education of the younger generation should always be based on the cultural and historical values of their nation, and only later does it become familiar with the traditions of other nations.

O. Tkachenko draws attention to the article "Native Language" (by K. Ushinsky) where he wrote: "Language is the best world of his (her) entire spiritual life, which begins far beyond the boundaries of history... In a language, the whole nation, and all its homeland..." [6, p. 23]. The study of oral folk art creates the ground for the education, upbringing, and development of an intelligent, hardworking, honest, and humane person. It is folk pedagogy that is inextricably linked with the history of the people, all its ups and downs, in it, as in a mirror, the greatness of the people's exploits and the tragedy of defeats in the struggle for statehood, deep spirituality and high morality are reflected [6].

We do not have a very high rate of ethnocultural education for the youth today, and this is caused by several reasons. Motivational reasons are related to teachers' underestimation of humanitarian subjects' educational roles and lack of proper methodical support for them.

Informational reasons include the lack of emphasis on the ethnocultural component in the content of most educational programs and textbooks on subjects of the humanitarian cycle and insufficient information provision. Among the organizational reasons, the most significant is the mismatch between the activity structure of the educational process and the interests of young people: the palette of choosing certain types of youth activities is often limited.

Conclusions and prospects for further research. Therefore, by introducing into the process of teaching the subjects of the humanitarian cycle basics on culture, ethnography, ethnology, the history of the native land, the foundations of the formation of the state system, the formation of national consciousness, the idea of spirituality and morality it is possible to ensure an increase in the level of

knowledge of the youth about ethnocultural and to speak about the formation of ethnocultural and later multicultural competency of young people. The integral system of national education should contain such important components as the formation of national consciousness, a sense of national pride as one of the main principles of education, the establishment of consciousness and a sense of belonging to the people of Ukraine, the feeling of responsibility for the fate of their polyethnic homeland, comprehensive development of the culture of interethnic communication, overcoming both disrespects for national feelings and traditions and their absolutization; resolutely overcoming manifestations of national nihilism, eliminating the causes that give rise to them, the establishment of respect and commitment to universal human values, the implementation of breakthrough to the wealth of universal civilizational culture and spirituality. Ethnomethodological basis involves, first of all, the use of folk sources, involvement in national, unique treasures of spirituality, morality, and life-creativity. Thus, the appeal to the mental foundations of the Ukrainian national character, which is reflected in the development of philosophical thought, becomes undoubtedly necessary. The need for ethnocultural development of students in the system of Ukrainian higher education is due to changes in the content of training of specialists which is aimed at increasing the cultural intensity both in Ukrainian and in the world dimension.

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