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## HUMANISTIC ETHNOCULTURAL ORIENTATION OF LITERARY EDUCATION OF STUDENTS

Nyudanova Elsa Kondratievna (a)\*, Mandzhieva Valentina Vladimirovna (b),  
Kalyanova Gilyana Anatolyevna (s), Sangadzhiev Sanal Vitalievich (d),  
Uchurova Elena Ogayevna (e)

\*Corresponding author

- (a) Kalmyk State University, 11, Pushkina str., Elista, Republic of Kalmykia, Russia, elza\_spo@mail.ru  
(b) Kalmyk State University, 11, Pushkina str., Elista, Republic of Kalmykia, Russia, valvlad63@gmail.com  
(c) Kalmyk State University, 11, Pushkina str., Elista, Republic of Kalmykia, Russia, geil70@mail.ru  
(d) Kalmyk State University, 11, Pushkina str., Elista, Republic of Kalmykia, Russia, sanal.sangajiev@yandex.ru  
(e) Kalmyk State University, 11, Pushkina str., Elista, Republic of Kalmykia, Russia, uchurova.eo@gmail.com

### *Abstract*

The article explores the problem of humanistic ethno-culturally oriented education of students. The specific features of the humanitarian disciplines inherent in their tasks are considered. The article substantiates the main goals of literary education as the most important component of a person's sociality, his ethnicity. Based on the ethnopedagogical studies of academician Volkov G.N., on the ideas of Pankin A.B. the authors of the article substantiate the possibilities of using ethnoculture in teaching and educating students on the example of humanitarian disciplines, including literature. On the example of the Kalmyk ethnic culture, the possibilities of filling the content of the Russian literature discipline are examined with ethnocultural material related to Kalmyk literature, folklore and presented as "cross-cutting ethnolinguistic and cultural topics". The authors show that the proposed student literary education system is focused on providing full-fledged basic professional education according to federal state standards and introduces people into their native language, culture, and spiritual values.

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## 1. Introduction

Under the conditions of cardinal changes in public life in general and, in particular, in education, cardinal shifts occur in the pedagogical consciousness. Proponents of the humanistic position see the essence and danger of the crisis in lagging behind the spiritual culture of mankind from the material one – the result is a misunderstanding of the importance of education in a humanistically oriented social progress. Education loses its humanistic meaning (focus on personality development) and turns into a utilitarian learning of knowledge and skills (Bondarevskaya, 1995).

Humanism /Gumanus/ means human, humane, which is tantamount to recognizing a person as a person who, from birth, is equal with others, regardless of nationality and religion, natural and social rights to be free, to develop their abilities and talents, moral qualities, work in the name of affirmation of benefits human, to serve the world, the friendship of people, to enter the system of public relations with a good disposition, respect for the dignity of each individual, strive to be useful to society. I. Kant gave a precise definition of the essence of humanism: “humanity, companionship, love to people”, its main components are “feelings of good, compassionate attitude towards people around and the opportunity to communicate with them so that humanity turns into a partnership of mutually cooperating, understanding people” (Bondarevskaya, 1997).

The humanistic worldview is the core of the personality, a set of views, beliefs, ideals that determine spirituality, value orientations, one's self, a creative and active attitude to the world, to one's place in society. The normalization of the humanistic worldview suggests that the main condition for the formation of universal human values, a guide to action will be the consideration of ethnocultural characteristics from the perspective of the moral categories of goodness, beauty, and truth. This proves that all peoples can and should live according to these principles.

## 2. Problem Statement

Education in a humanistic sense is not just learning. The task of training is simpler than the problem of human education in its entirety. If education is humanistic, then it is primarily focused on the processes of personality formation in all the multidimensional completeness of intellectual, ethnocultural, psychological and social development.

A number of scientists, considering the development of the content of education in connection with its personal orientation, come to the conclusion that “the humanization of education is impossible without its openness to many cultures, both historically and socio-pedagogically. The humanistic tendency in education requires the diversity of its content, the strengthening of its connection with life, historicism, free thinking and tolerance, ethnic and environmental orientation, the unity of emotional and rational, the rejection of standardization and unification of education, the increasing role of reflective knowledge, as well as the skills that guide the student to the subsequent continuing education.”

In connection with a humanistically oriented education, much attention is currently being paid to the creation of software and methodological support for disciplines.

A part of humanitarian education is philological education, which plays a leading role in the processes of personality formation and upbringing, in the development of its moral and ethical qualities

and creative abilities, familiarization with national and world spiritual culture, in continuation. The essence of humanitarian education is to study a person in his attitude to peace and self-knowledge. A leading role in the processes of formation and upbringing of an individual, in the development of its moral and ethical qualities and creative abilities, familiarization with national and world spiritual culture, in the continuation of national traditions and the historical continuity of generations, as an integral part of humanitarian education, plays literary education.

### **3. Research Questions**

The goals of the linguistic and literary education of Secondary Specialized Educational Institution students are directly related to the comprehension of culture as the most important and integral part of human life, sociality of a person, his ethnicity. If a person's worldview is permeated with various ethnocultural ideas and skills that specifically color him and largely determine him, then it can be argued that there is no person "outside of culture". The inclusion of ethnic culture in the content of literary education is called upon to contribute to the formation of a holistic view of the native culture and culture of the peoples living in the region, the formation of an emotional and value attitude to the national culture, the formation of national self-awareness, spirituality, tolerance, which is especially important in the context of developing in modern world crisis of humanism. Addressing the phenomenon of spirituality and ethnic identity in the teaching of literature is not only a matter of theory, but also an urgent requirement of a society that seeks to revive the spiritual culture of the peoples of Russia. The ethnocultural orientation of education shows the extent to which the goals, objectives, content, technologies of education and training are focused on the development and socialization of the individual as a subject of an ethnic group and as a citizen of a multinational state capable of self-determination in modern civilization (Bibler, 1991). This problem is becoming especially acute in the field of secondary vocational education.

Modern professional education is impossible without creating the conditions for the development of a person of culture, able to join the traditions and values of their ancestors, striving to maintain their national identity, unique ethnic culture. By introducing students studying in the system of secondary vocational education to world, Russian, ethnic culture, national vocational education systems are designed to prepare representatives of various ethnic groups for socially significant joint activities, for life in a multi-ethnic environment in a multinational state.

The interest in the problems of culture and ethnoculture in modern education is due to the presence of peoples, ethnic groups, claiming the right to express their culture of identity and experiencing special needs in connection with social and economic integration into the environment. The cultural and pedagogical heritage of each ethnic group contains a unique educational potential that can be successfully realized through humanitarian disciplines.

The cultural functions of the humanities in the vocational education system are not fully used. Expansion, deepening and personal acceptance of universal values by an object of the educational process depends on the orientation of humanitarian disciplines on ethnic culture.

The principle of development of national cultures and regional cultural traditions contributed to the intensive development of the content of education in all regions of Russia, including Kalmykia.

In the conditions of Kalmykia, the consideration of national characteristics is determined by the need to study humanitarian disciplines in the inextricable link between the culture of the Kalmyk people and the culture of the Russian people. For example, a dialogue of cultures in literature lessons will help to better understand the native culture and literature, culture and literature of another people, will contribute to the formation of a culture of interethnic communication, foster a sense of respect and interest in other peoples, their customs, traditions and beliefs, contribute to the development of national and ethnocultural tolerance in youth.

To implement the problems that have arisen in the humanitarian education system, the concept of “ethnocultural connotation” is used, which represents a “social phenomenon and emphasizes the ethnocultural peculiarity of the modern educational system; philological educational field, which are considered as the most important structural element of the process of revival, conservation and development of ethnic culture as a factor in the formation of moral-ethical and social bases of personality. The ethnocultural connotation adequately reveals and emphasizes the peculiarity of the educational system as a social phenomenon, as a system of measures to form the corresponding ethnic picture of the world, ensuring the preservation and development of ethnic constants of the central cultural theme of the ethnos of universal values. The effectiveness of using the native language and ethnic culture in education lies in their emotional richness: their connotations are so strong that they are almost self-sufficient (Bibler, 1991). This ensures the development of confidence in their abilities, the revival of ethnic identity, responsible for the preservation and development of the native cultural tradition, restoring on their basis a healthy way of thinking, responsible civic thinking.

In the conditions of Kalmykia, the problem arises of organizing the educational process “on the basis of educational centrism, which ensures the organization of ethno-linguocultural field as a “cross-cultural ethnological topic” – a single-content educational material related to any of the ethnic constants that is systematically present in the educational process, performs an organizing function, has a high ethno-linguoculturological value and correlates with the level of language proficiency” (Tvardovsky, 1961). In this regard, in Kalmykia, the problem arises of updating the content of the literary education of students by including ethno-linguocultural cross-cutting topics in the content of the discipline.

The development of ethnocultural components, “cross-cutting ethnolinguistic and cultural topics” in the content of literature lessons as a kind of national-regional component is carried out within the framework of the FES. The inclusion of a single-content educational material containing ethnocultural components is aimed at providing complete basic education according to federal standards and introducing students to their native language, culture, history, traditions, and spiritual values. Such a system creates the conditions for personality development in bilingualism, which contributes to the awareness of the unity and polyphonic worldview, communication regardless of the nationality of native speakers.

Organically introduced into the structure of literature lessons, systematically presented in programs on literature, cross-cutting ethno-linguistic and cultural topics will contribute to the formation of a holistic view of the culture and literature of the Russian and Kalmyk peoples. The lack of development of ethnolinguistic and cultural topics in general pedagogy, in the content of teaching

literature, in theoretical and practical aspects, determines the relevance and importance of this study, associated with the ethnocultural connotation of literary education.

#### **4. Purpose of the Study**

The goal of our study was defined based on the topic “Ethnocultural humanistic orientation of students' literary education”. The work was to theoretically substantiate and develop scientific and pedagogical foundations for the technology of using cross-cutting ethnolinguistic and cultural topics in literature as a kind of national-regional component of the state educational standard and determine ways of their implementation in the system of vocational education. To identify the concrete manifestation of ethnocultural connotation in the system of humanitarian education of students in Kalmykia.

To achieve the goal of this work, the following tasks needed to be performed:

1. to identify elements of ethnic culture in the structure of humanitarian education,
2. to determine the possibilities of implementing ethnocultural components, ethnolinguistic and cultural topics as a variety of national-regional component in the framework of state educational standards for literature,
3. to study the ethnocultural component in the content of the subject of literature as a personality developing factor in student learning.

#### **5. Research Methods**

The article highlights issues that are important for solving basic problems. Based on the dialogue concept of cultures of Bakhtin (1986) and Bibler (1988), we show that the implementation of humanization and humanitarization of cultural education is possible only on the verge of cultures, where, on the basis of real mutual understanding and empathy, individuals communicate in their dialogue. Bibler (1988) believes that the main goal of the humanization and humanitarization of education is the revival and development of culture as an environment that grows and nourishes the individual through a dialogue of cultures. The emergence of a new education paradigm: “from an educated person” to a “person of culture” presupposes the deepening and development of ethnocultural principles. Based on the ideas of L.N. Gumilyov, N.Ya. Danilevsky and A. Toynbee about the integrity of the cultural and historical development of mankind and the existence of similar principles for the functioning of various ethnocultures, we conclude that the process of humanization of public consciousness is directly related to the increase in the proportion of ethnocultural elements in public consciousness. The ideas of the formation of humanitarian education are considered in the framework of socially-oriented, personality oriented.

Based on the conclusions of Pankin (2001) about the need to develop not just concepts, programs of national education systems taking into account ethnic culture, historical experience of an ethnos and its socio-demographic characteristics, but a fundamentally new ethnoculturally connotated education system, in our study we propose a model of ethnocultural components in the content of the subject “Russian literature” in the vocational education system.

The choice of ethnolinguistic and cultural themes and ethnocultural constants in the content of state educational curricula in literature, which are of undoubted interest for students and a language

teacher, should be made. It is important to choose that aspect of ethnic culture, the development of which will be possible for students of one age or another. The definition of that aspect of the educational material that works on the idea of immersion in the culture of the Russian people and the Kalmyk ethnic culture is of great importance.

The definition of “cross-cutting ethnolinguistic and cultural topics” and ethnic constants that will be constantly present in the educational process, in the content of the subject “Russian literature” should be made.

A literary work in itself is a cultural phenomenon. Each literary work contains a certain cultural component that reflects the facts and phenomena of the material and spiritual culture of a given people. Sometimes the cultural component “lies” on the surface of a work, as it were, and can be revealed at the level of national-cultural linguistic units. In this case, social perception of culture is sufficient for its perception.

Identification of the cultural component and cultural commentary are included in the task of the cultural aspect of the study of literary works. At the same time, a literary work should not become only material for cultural analysis, it should retain its significance precisely as a phenomenon of literature, since cultural realities are considered not by themselves, but in relation to the figurative system of a literary work.

## **6. Findings**

In connection with the general humanistic orientation of education and the change in the content of education, significant changes are also taking place in language training programs and literature in secondary vocational schools. For example, in vocational schools of Kalmykia, language education in the subject matter is associated with the study of the Russian language, the native Kalmyk language, the Kalmyk language as the language of the titular nation, foreign languages. Literary education in substantive terms consists of Russian literature, literature of the peoples of Russia and foreign literature. Kalmyk literature is not studied in most secondary schools in Kalmykia. Native literature is not given much attention. It is native literature, like native culture as a whole, that forms the ideological and moral beliefs of adolescents, and contributes to their aesthetic education. Literary education in the intermediate vocational education system is Russian literature, which has a special, unifying, general cultural significance for all the peoples of Russia, being the custodian of spiritual values not only of Russian, but also of other peoples. Russian literature promotes mutual enrichment, unification of national literatures of the peoples of Russia, contributes to the formation of all-Russian civil, consciousness, harmonization of interethnic relations. Comparative study of Russian literature should be specific for teaching Russian literature in secondary schools, taking into account the originality of native Kalmyk and Russian literature. Its essence is that, on the one hand, the specificity of the national-cultural environment in which Russian literature is studied is taken into account, and on the other, the factor of the national originality of Russian literature itself.

Taking into account the national identity of Russian and native literature and, most importantly, relying on elements of community contribute to a deeper, more conscious and emotional study of Russian literature. Therefore, the cultural aspect, that is, the study of Russian literature against the broad

background of Russian culture, taking into account the ethnocultural specificity of native literature and culture, should become a promising aspect of the study of Russian literature in secondary schools (Nyudanova, 2002).

Updating the content of literary education of students of secondary vocational education in the multicultural space of Kalmykia is associated with the need to introduce ethnocultural components based on a comparative approach. A study of the state of teaching Russian literature in secondary schools in the city of Elista showed that the content of teaching literature only occasionally includes material that reflects the characteristics of national culture. However, little attention is paid to introducing students to the ethnic (material and spiritual) culture of the Kalmyk and Russian peoples in literature lessons. And even more so, the study of Russian and Kalmyk literature in comparison does not have a place in the practice of teaching literature in secondary schools.

Literature lessons, the content of which is saturated with ethnocultural information organically built into the structure of the lesson, are usually successfully acquired by students and contribute to a more complete and deeper perception of Russian literature and culture. A comparison of two literatures, two cultures, the identification of their similarities and differences contributes to the firm assimilation of knowledge about these cultures. The results obtained in the course of practical activity indicate that a systematic and targeted presentation of ethnocultural information, as well as the proposed methodological training system, contributed to the formation of “ethnolinguistic and cultural competence” of students. Students, as a result of a comparative study of Russian literature and Kalmyk literature and Kalmyk folklore, gain more knowledge about the ethnic (spiritual and material), artistic and worldview culture of the Russian and Kalmyk peoples. For example, a comparative study of the novel “Girl's Honor” by Balykov along with other works of Russian literature written on this subject and included in the literature programs (“The Run, The White Guard” by M. Bulgakov, “Cursed Days” by I. Bunin and others), as well as a comparative analysis of this story when considering the topic “Literature of the Russian Diaspora” will help students realize the community and national identity of the word of art.

The integrated lessons, the lessons of literature with ethnocultural components, provide an excellent opportunity for the writer to implement this idea of the “dialogue” of cultures in literary education. The didactic nature of knowledge acquired in such lessons consists in studying a person in his attitude to the world and in knowing himself. According to the conclusions of Serikov (1999), “it is much more advisable to consider humanitarian knowledge not only about human, but about specifically human”.

## **7. Conclusion**

Thus, the ethnocultural orientation of literary education, humane in nature, contributes to the preservation and revival of ethnic culture. For this, it is necessary in everyday pedagogical practice to fill standard curricula with an ethnocultural component, information about traditions, rituals, about the characteristics of an ethnos that educate a person in respect for his own kind, tolerance and mutual understanding.

The ethnocultural connotation of literary education in the conditions of Kalmykia allows combining universal cultural norms and its individual forms, seeing your national and cultural

development in organic connection with all Russian culture, and not falling into the extremes of self-isolation.

Today we can talk about a fundamentally new stage in the development of literary education. Its main feature is the growing importance of the literature of the peoples of the Russian Federation and, more broadly, the culture of the peoples of the Russian Federation in the content of education. This makes it possible to create a holistic system of literary education of a new type and multicultural preparation of the individual on the basis of native culture. One of the most effective approaches to solving the problem of literary education is the principle of dialogue of cultures proposed in this work, an ethnocultural approach as a personality-developing learning factor, based on the creation and introduction of ethno-linguistic and cultural topics into the subject matter. This approach is focused on the values of modern society, on the educational ideal inherent in world culture, but recognizable through the images of native literature.

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