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THEORETICAL AND METHODOLOGICAL APPROACHES TO
ETHNOCULTURAL EDUCATION OF STUDENTS IN PROJECT
ACTIVITIES

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Abstract

One of the most important tasks of education is the formation of civil and ethnic identity, patriotism and morality. It is necessary to appeal to the wealth of ethno-cultural traditions, to the moral experience of many generations, to traditional values. The purpose of the study is to determine the effective ways of ethnocultural education of student youth in project activities in the sociocultural environment (multicultural) environment. The main methods are system analysis and synthesis of psychological, pedagogical and sociological literature; analysis of programme and regulatory documents; study of the experience of practical activities in the field of ethnocultural education of youth and students; experimental work: included observation, questionnaires, technologies of information collection, its processing, analysis, evaluation, forecasting. The article analyses the concepts of "culture", "ethnos", "ethnic culture", "education", "ethnocultural education". Based on the analysis, the authors conclude that ethno-culture is defined by the totality of human knowledge about nature and society, a way of understanding the world around us, a way of self-development and self-consciousness of the people. Ethnocultural education is interpreted as the assimilation of values that allow understanding, use and variant interpretation of the received knowledge and form the basis of socio-cultural consciousness of an individual, contributing to the comfortable existence of the younger generation in the specific conditions of multiculturalism of the modern world. The article reveals the importance of methodological approaches; it reveals the principles of ethnocultural education. The experience of project activities in the socio-cultural environment of educational organisations is presented.

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1. Introduction

Globalisation, migration and socio-political processes have a negative impact not only on the culture of the Russian people, but also on the culture of other peoples that make up Russia. In the present period, ethno-cultural education of students is relevant to ensure ethnic socialisation of the personality.

The problem of ethno-cultural education of the individual in the conditions of aggravation of the national question and development of cultural diversity is of particular importance. Through the interaction of generations, an attitude to the culture of one's own people, traditions, history and language is formed. Folk tradition has a protective function for the survival and development of the clan, ethnos and nationality, as it transmits valuable positive life and cultural experience from generation to generation.

When implementing the ethnocultural approach, the educational process is based on the national composition of students. Russia is a multinational country, and the education system is multicultural and multilingual. Therefore, the system of ethnocultural education should be designed taking into account the ethnocultural values of the peoples of the world, country, region, and region. The unity of all social institutions can ensure the effectiveness of ethnocultural education. Ethnocultural education implies purposeful, systematic activities aimed at the formation of ethnic orientation, promoting socialisation in a multi-ethnic environment.

The relevance of the problem under study is determined by the normative-legal documents of the Russian Federation in the field of education. Hence, the Federal Law "On Education in the Russian Federation" proclaimed the unity of the cultural and educational space of the country with all possible assistance to the development of national cultures and traditions. One of the main principles of ethnocultural education is to take into account the ethno-cultural situation of the development of students.

2. Problem Statement

Ethnocultural education is based on the ideas of folk pedagogy and ethnopedagogy, which are part of the general spiritual culture of the people. The strategy of the ethnocultural upbringing involves the implementation of activities of various genres aimed at the formation of value orientations, the appropriation of universal and ethnocultural values, the improvement of the professional level of teaching staff, and the creation of new methods to ensure the formation of ethnocultural competences.

In modern science there are studies devoted to ethnocultural education, formation of ethnocultural competence, ethnocultural identity (Akhlestina, 2005; Karbenova, 2005; Karipbaev, 2018; Markin, 2013; Shcherbakova, 2011). In the subject of scientific publications, we highlighted the works devoted to the ethnocultural education of the younger generation (Abdullina et al., 2018; Salavatova & Kovantsova, 2021; Zimenkova & Talykh, 2016), ethnocultural education as a condition for improving the moral behaviour of young people (Nyudurmagedova, 2015); practical aspects of ethnocultural education (Ptitsyna et al., 2022); tolerance education (Arzamastseva & Konstantinova, 2019). Of interest for our study are the works devoted to technology and innovative activities (Balikaeva et al., 2018; Grevtseva et al., 2021).

3. Research Questions

- i. The main concepts of the problem under consideration are "ethnic culture", "ethno-cultural education".
- ii. Theoretical and methodological bases of ethnocultural education of students in project activities are ethnocultural, personality-oriented, and activity approaches.

4. Purpose of the Study

The aim of the study is to determine the effective ways of ethnocultural education of students in project activities in sociocultural environment.

Objectives:

- i. To conduct a theoretical review of scientific literature on ethnocultural education.
- ii. To substantiate the possibilities of ethnocultural, personality-oriented, and activity-based approaches as a methodological basis for the problem under study.
- iii. To identify the principles of ethnocultural education.

5. Research Methods

By means of conceptual and terminological analysis, the main concepts of the problem under consideration were defined: ethnic culture, ethno-cultural education.

By means of theoretical and methodological analysis, the approaches to the problem under study are defined: ethno-cultural, personality-oriented, activity-oriented. The principles of ethnocultural education of personality are identified.

As a result of theoretical and methodological analysis of practical activities, the most effective forms and methods of ethnocultural education were identified. Special attention is paid to the method of ethnocultural projects.

6. Findings

Let us turn to the concepts of "culture", "ethnos", "ethnic culture", "education", "ethno-cultural education". In the domestic literature, culture is considered as a social phenomenon. The main characteristic of culture, as scientists note, lies in the activity nature of man. A.A. Bodalev, Z.A. Malkova, L.I. Novikova, V.A. Karakovsky and others share the position of H.J. Lijmets. A.A. Bodalev, Z.A. Malkova, L.I. Novikova, V.A. Karakovsky and others share the position of H.J. Liimetsa and interpret education as purposeful management of the process of personality development.

The term "ethnic", "ethnicity" derived from the term "ethnos", which can be regarded as a certain combination, is a set of cultural traits peculiar to a given ethnic group. In general, if we generalise the existing definitions, we can note that ethnic culture is the basis of national culture, the source of emergence and development of folk language. It is determined by the presence of a set of certain values, traditions and customs that guide most people in their lives.

Ethnic culture manifests itself in different spheres of human life: in language, dress, household management, child rearing, folklore creativity, etc. The development of ethnic culture is also significantly influenced by natural conditions and climate. Its development is also significantly influenced by natural conditions and climate. Ethnic culture usually combines elements that are universal, common to all or several ethnic groups.

The originality and uniqueness of any national culture depend on centuries-old traditions. Ethnic culture is inherently unique, manifested in the diversity of its functions: instrumental, enculturation, normative, iconic, cognitive, communicative. The instrumental function is connected with the creation and transformation of the environment. The function of enculturation is connected with the creation and transformation of man. The normative function implies a system of means of organising collective life; the significative or iconic function is connected with mental and emotional actions. The cognitive function makes it possible to recreate a picture of the world; the communicative function ensures the transmission of ethno-cultural information from generation to generation. Nowadays there is integration and interpenetration of different cultures.

The concept of "ethnic culture" is closely related to the concept of "folk culture". Y.V. Bromley believes that folk culture coincides with ethnic culture. It is traditional and collective reflects the character of the people. It is an ethnic soil of cultural creativity. From it, artists and poets borrow plots and images, composers compose musical melodies, etc. (Bromley & Markov, 1982).

The majority of modern nations were formed from different ethnic communities in the process of joint life activity within the framework of a single state, which became the most important factor in the formation of the nation. Possessing the totality of ethnic characteristics (self-consciousness, language, traditions, customs, value orientations), the nation is the highest stage of ethnogenesis, when, in fact, ethnic factors cease to play a priority role. The human communities reflected by the concepts of "ethnos" and "nation" have a set of identical features (common historical destiny, common territory, language, culture, mental activity).

National spiritual culture reflects the spirit and character of the aggregate people through their national language, habits, traditions, fruits of creativity. National culture reflects the spiritual uniqueness of its people, being such in form and in content.

Axiology as a theory of values considers the culture of a people as a system of its spiritual and moral values and ideals, which are reflected in works of art and folk art, as well as in various spheres of human life (holidays, rituals, household traditions, etc.). The same system of values prevails in cultures of different countries, realised in different ways in the artistic sphere. These spiritual values are kin, family, motherland, children, health, labour, beauty, love, chastity, old age, charity, the value of native land, nature, mother and motherhood, home, etc. Material values are also artistic works that reflect the spiritual world of the people, their history and identity. A special value lies in artistic works that reflect the unique spiritual world of folk artisans, musicians and others. These works are characterised by originality, originality of artistic images and means of artistic expression. Values pass from generation to generation through the preservation of traditions, folklore, customs, rituals, etc.

Therefore, based on the analysis of scientific research, we conclude that the concept of "ethno-culture" is defined by a set of human knowledge about nature and society, a way of understanding the

world around us, a way of self-development and self-consciousness of the people. It is reflected in the spiritual and material values inherent in the people, in certain historically established moral and aesthetic norms, language, folklore, etc. The concept of "ethnoculture" is defined as a set of human knowledge about nature and society, a way of understanding the world around us, a way of self-development and self-consciousness of the people.

The ethnocultural component of the educational system of the educational organization is provided through dialogue, polylogue of national cultures. Ethno-cultural education, as a system-pedagogical category, is considered as a function of human society, entrusted to the educational system. It is aimed at preserving continuity and reproduction of spiritual culture, national characteristics of the people in order to form their ethnic consciousness, reproduction of spiritual and moral potential and qualities of personality, education of respect for other people and cultures (Akhlestina, 2005, p. 24).

Various researchers (Markin, 2013; Nyudurmagomedova, 2015; Shcherbakova, 2011) interpret ethnocultural education as a system, process, interaction of generations. The common in the views of scientists is the assimilation of values "...allowing us to understand, use and variably interpret the received knowledge and form the basis of socio-cultural consciousness of an individual, contributing to a comfortable existence of the younger generation in specific conditions of multiculturalism of the modern world" (Markin, 2013, p. 8).

We interpret this concept as an integral part of the education system, consisting of normative-target, theoretical-content, creative-activity and reflexive-evaluation components, contributing to the education of students' citizenship, tolerance, patriotism and morality. The components of ethnocultural education are theoretical and content, emotional and value, action and moral and patriotic components. Ethnocultural education can be implemented in various social institutions: family, school, cultural and additional education institutions. The aim of ethnocultural education is to introduce students to the culture of their own people; to develop national self-awareness; to foster a benevolent attitude towards representatives of different ethnic groups; to accept other cultural national values.

The methodological approaches of ethnocultural education include:

The ethnocultural approach to the organisation of ethnocultural education substantiates the importance of studying, preserving and transmitting folk traditions of education to future generations; it involves taking into account trends and achievements of world culture, accepting universal values, combining them with national values; it has its expression in the principle of using folk traditions in education.

Personality-oriented approach takes into account the peculiarities of each subject of the educational process, creates conditions for the development of individual properties of the personality of the pupil and the educator by including them in the socio-cultural environment. At the same time, the activity and responsibility of the pupil's personality is important. The social and pedagogical meaning of person-centred education is its humanitarian character. The humanistic view of the human being reveals the worldview foundations in the conviction of the infinite possibilities of man and his ability to self-improvement.

The activity approach ensures the implementation of the programme of ethnocultural education, socialisation of the subjects of education in the process of conscious creative activity. This approach allows comprehending the process of development and formation of ethno-cultural experience.

The principles of ethnocultural education are:

- i. integrity ensuring the interrelation of upbringing, education and personal development;
- ii. use of folk traditions in education providing educational orientation, pedagogical expediency, compliance with age peculiarities, small volumes of stage productions, emotional and imaginative atmosphere of classes and rehearsals;
- iii. reflexivity ensuring that the subjects of education are aware of the content, methods of activity, their own changes and experience;
- iv. cooperation involving the voluntary participation of actors in the development and implementation of projects;
- v. respect for the culture of other peoples ensuring a tolerant attitude to the traditions and customs of representatives of other cultures;
- vi. social partnership based on interest and interest in cooperation and ensuring equality of subjects.

The subjects' activity is carried out in the *socio-cultural environment*. This is interpreted as the space of subjects' activity, which is organised taking into account the principles of humanism, tolerance, citizenship, integration and variability of content, forms, means, methods, techniques. The specificity of sociocultural environment is the increase of tension, deepening of tension, growth of uncertainty. The main elements of the sociocultural environment are subjects (social groups, institutions, individuals), psychological and pedagogical conditions, factors (stimulating and inhibiting the process of education), stages of the process (Arzamastseva & Konstantinova, 2019). A.Y. Akhlestina interprets ethno-cultural educational environment (Akhlestina, 2005):

As an external environment of the faculty, in which communicative links between interested social subjects arise, socio-pedagogical conditions for creative activity based on the use of folk music creativity are purposefully created and thus a circle of interested subjects for joint activity is formed. (p. 76)

One of the goals of the national project "Education", scheduled for implementation in 2019-2024, is the education of a harmoniously developed and socially responsible personality based on the spiritual and moral values of the peoples of the Russian Federation, historical and national-cultural traditions. Projects are implemented in the socio-cultural environment of educational organisations in the course of classroom and extracurricular activities.

"The student's project activity is considered from several points of view: the process as the work of project implementation; the product as a materialised result; the defence as an illustration of the student's educational achievement" (Popova, 2020, p. 331). According to T.A. Popova, "project activity is innovative, because it involves the transformation of reality. Project activity is designed to carry out analytical, organisational and managerial functions, which will make it possible to ensure high

competitiveness of a specialist" (Gamidov et al., 2019, p. 254). When evaluating students' educational projects, the criteria and indicators developed by N.O. Yakovleva (Yakovleva, 2008, p. 164) are used. The first are relevance, consistency of the project with the regulatory framework, efficiency of problem solving, time spent on project creation, independence of implementation. Then we must mention literacy of the project design, originality, flexibility, novelty, realism, the possibility of mass use of the project, theoretical validity of the project, practical significance and resource consumption of the project, quality of presentation and defence of the project.

For example, the Korkinsky Mining and Construction Technical School is implementing an innovative project "Organisational and pedagogical conditions for the application of project technology in the patriotic education of VET students". The Chelyabinsk State Institute of Culture has been implementing the project "Creative People" within the framework of the national project "Culture" since 2019. The Department of Pedagogy and Ethnocultural Education is working on the scientific project "Preservation of Traditional Culture of the Southern Urals". Teachers conduct scientific expeditionary work, collecting folklore material in different districts of the Chelyabinsk region and the Republic of Bashkortostan. During the expeditions, unique samples of folk art were collected; folk songs and instrumental tunes were recorded.

Folklore ensemble "Radovaniye" (students of the 1st and 4th years of study, directed by N.A. Safonova) are participants of the International Competition "Bird of Fortune" who became the Grand Prix winner in the nomination "Folk Vocal. Ensemble"; Grand Prix winner of the I International Competition "Alliance of Talents" (Chelyabinsk) and Laureates of the I degree of the I International Competition "Ural Tales" in Yekaterinburg.

The choreography department of the Chelyabinsk Institute of Culture won the first competition of projects for a governor's grant. The choreographers submitted a unique programme "Dances of the Peoples of the Chelyabinsk Region" to the competition, including concert performances, master classes, and scientific and methodological conferences in this, as they called it, dance and educational landing. The participants of the landing were students and teachers of the faculty.

In the process of studying the discipline "Pedagogy" training workshops are held, where students are familiarised with the method of projects, project evaluation criteria, project passport. They choose the direction of activity: "Science and innovation", "Professional competences", "Culture and creativity", "Volunteering", "Civic and patriotic education", "Historical local history", etc. Then on the basis of the generalised scheme, they develop and present a pedagogical project. There is a variety of project topics: "Pages of History", "Heroes of the Land", "My Future Profession", "History Lessons", "History of a Museum Exhibit", "Patriot of the South Urals" and others.

7. Conclusion

Today, a specialist who is fluent not only in the subject area of the profession, but also has a high level of patriotism, morality and citizenship is in demand. The impact of globalisation on ethno-cultural values is great. Ethnic culture, the basic elements of which are traditions and customs, fulfils a protective and adaptive function. In the process of project creative activity, students develop communicative, analytical and reflexive skills, form their understanding and idea of the socio-cultural space, and their

sense-life orientations. They learn to solve problems, to reflect, to defend their positions, to predict the future.

It is important to note that the inclusion of students in independent work on the project contributes to the development of critical thinking, cognitive skills, the ability to independently construct their knowledge, acquiring personal significance; orientation in the information space; social demand for pedagogical activity; formation of pedagogical competence of the future teacher.

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