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Ethnoculturological Aspect of Educational System Development

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Abstract

In the modern world, there is a steady tendency to study native languages and cultures through education. Most states are multinational; therefore, the formation of interethnic relations on the basis of a flexible national policy primarily in the field of education becomes the most important condition for the strength of the state. In the policy of teaching in the native language, the principle of local languages was formulated, embodying the requirement to teach in the local language. At the end of the 20th century, when the rise of ethnic minorities in various European states began, it became obvious that the principle of local languages equality and the right to study in their native language are two sides of the same coin. The principle of using local languages in education is also gaining popularity in those European countries where in the past representatives of the national group dominant in this state paid very little attention to the right of national (linguistic) minorities to use and study in their native language.

Keywords: culture, ethnicity, identity, personality, language, consciousness, ethnocultural traditions, education, upbringing, society.

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Этнокультурологический аспект развития системы образования

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Аннотация

В современном мире наблюдается устойчивая тенденция к изучению родных языков и культур посредством образования. Большинство государств многонациональны, и, следовательно, важнейшим условием прочности государства становится формирование межнациональных отношений на основе гибкой национальной политики прежде всего в области образования. В политике обучения на родном языке был сформулирован принцип местных языков, воплощающий в себе требование обучать на местном языке. В конце XX в., когда начался подъем этнических меньшинств в различных европейских государствах, стало очевидно, что принцип равноправия местных языков и право учиться на родном языке являются двумя сторонами одной медали. Принцип использования местных языков в обучении приобретает популярность и в тех европейских странах, где в прошлом представители

доминирующей в данном государстве национальной группы уделяли крайне мало внимания праву национальных (языковых) меньшинств пользоваться родным языком и обучаться на нем.

Ключевые слова: культура, этнос, идентичность, личность, язык, сознание, этнокультурные традиции, обучение, воспитание, общество.

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Introduction. The ethnoculturological approach, in which culture became an integrative tool that combined upbringing and education with folk pedagogy, was also substantiated and implemented in Russia. The ethnocultural orientation of education is a characteristic of education, which shows to what extent its goals, tasks, content, technologies of upbringing and education are focused on the development and socialization of the person as a subject of the ethnos who determines... “human quality and the resulting ability of social actors to interact purposefully with the environment” [11, pp. 282–284], interaction of social communication types [2]. The goal is to contribute to the formation of the personality of a growing person as a bearer and creative successor of the native ethnocultural tradition, as a citizen of a multinational state capable of self-determination in the world civilization.

Ethnocultural education is a system of education and upbringing aimed at preserving the ethnocultural identity of the individual by introducing to the native language and culture while simultaneously mastering the values of the world culture. “Analysis of its functions contributes to the formation of people’s consciousness and behaviour” [5, pp. 87–88].

Materials and Methods. The use of a comparative description of lexical material for educational purposes is important in the development of a system of improving native speech skills in classes. The comparison is aimed at teaching the features of ethnoculture through the language. In the process of comparison, it becomes possible to see and understand what exactly should be taught on a case-by-case basis. The comparison allows you to create a typology of errors, determine the sequence of educational material presentation, choose effective methodological techniques for activating this material in the students’ speech. Comparative analysis of the main and native languages makes it possible to identify the typology of linguistic difficulties and take it into account when drawing up a methodological education system. One aspect of using comparison is predicting errors in the students’ speech. Comparative analysis serves as a source of such forecasting. Mistakes made by students are caused, on the one hand, by the complexity of the studied languages systems, on the other hand, by discrepancies in the systems of the studied languages and make it possible to predict the phenomenon of interference.

Results. Functioning of the bilingual system is based on the principle of interaction between two languages and two cultures, and it is capable of forming the skills of mutual understanding, integration of developing standards of interaction between people as representatives of different ethnocultural mentalities, faiths, worldviews. This type of education contributes to the revival and development of ethnic cultures and languages through the introduction of methods, techniques and means of scientific search allowing students to expand the scope of critical consciousness and intellectual creativity. All educational systems have certain ethnocultural roots that determine the originality of ethnolinguocultures and mentality. The linguistic life of the ethnic group is formed, preserved and developed thanks to the educational system that teaches in the native language and is the centre of ethnic culture and mentality formation. The bilingualculturological education system is much more complex from the point of view of organization and management and, therefore, costs more than a system where training is conducted in one language with the required minimum attention to the second.

The process of bilingualization, carried out in an ethnocultural educational institution, has such distinctive properties as purposefulness, organised nature, consciousness, manageability, which create the advantages of the educational situation of the bilingualism formation. The general educational institution limits the freedom of students’ speech behaviour and has such distinctive properties as purposefulness, organised nature, consciousness, manageability, which create the advantages of the educational situation of the bilingualism formation. In the situation caused by monolingualism, the

general educational institution helps to maintain a conservative standardized language, and in the condition of bilingualism, it protects the language norm from uncontrolled foreign-language borrowings.

The complex socio-psychological characteristic of the personality, which determines the characteristics of the response and behaviour and, accordingly, the peculiarities of the impact on the student, is the mentality, that is the non-reifiable component of the tradition, the totality of conscious and unconscious attitudes associated with the ethnic tradition, ... “expressing... principles of ethnic integration” [17, pp. 3–11]. The ethnic mentality is based on the idea that constitutes the spiritual ideal, part of which is religious consciousness [12, pp. 39–44]. It unites people into something single, integral, permeating the entire system of value orientations. Deformation of the ethnic mentality foundations entails discomfiting general state, instability of its development, which is adequately reflected in its relationship with the surrounding nature, with foreign cultures in general.

Discussion and Conclusions. The need to establish a system of continuing education in the native language is set out in the relevant legal documents, the Declaration of the Inter-national Symposium on Human Rights and Cultural Rights, in special documents and resolutions on the languages and cultures of ethnic minorities. These documents involve the organization of education from preschool to university and continuing in regional and minority languages in interested language zones on an equal basis with teaching in national languages. The creation of such a system will ensure the basic and further training of teachers required for the implementation of the above-mentioned educational levels and directions.

In the official educational policy, in the development programs of various academic circles, the most important conclusions were formulated: adherence to the tradition of teaching languages, which has developed in a general educational institution over the centuries, no longer justifies itself; mother tongue as an educational subject should be based on the achievements of modern linguistics and ethnopsychology (the study of communication); it must maintain close ties with all other ethnic issues, the ethnocultural zone and the priority ideas of the ethnos; special attention should be paid to bilingual education.

Measures were taken to implement linguistic streamlining, guaranteeing the use of native languages in the state and cultural life. The right of students to be able to study in their native language as early as possible is recognized. Significant efforts are being made to preserve ethnic languages, fix and revive old terminology, enrich and make them suitable for modern education. The introduction of teaching in native languages is considered as a priority strategy for preservation and development of cultural identity. It became possible to create your own education system based on your native language. The main task was to set in motion the mechanisms necessary to restore the role of native languages in all spheres of society, including in the education system, which includes education and upbringing, which determines the national education system [3, pp. 28–34]. It is necessary to organize a system of upbringing and education based on a scientific study of forms, methods, directions and mechanisms of personal development [10, pp. 15–18]. Dialogue and cultural interaction provide... “fostering a positive attitude to cultural differences” [4, pp. 7–10]. “The functioning of different cultures has general principles” [114, pp. 3–9]. “Culture is an essential characteristic of the social sphere of society, it is inseparable from human social activity” [7, pp. 74–78], one way or another, it determines the socio-cultural development of society [8, pp. 123–128].

The implementation of the ethnoculturological concept is that ethnoculture is considered to be an ethno-educational phenomenon. At the same time, education is studied against the background of ethnoculture, facts and phenomena are investigated from the standpoint of integrating ethnopedagogy and ethnoculture. There is an opportunity to study the activities of people and their results expressed in the desire to support and reproduce ethno-cultural traditions in the conditions of modern coexistence, to improve and arrange them. Education acts as a necessary condition for the reproduction of culture, turns universal values into concrete, recognizable in ethnocultural heritage.

Analysis of the interconnection between development and learning on the example of language acquisition shows that learning by involving tools developed in culture enhances and expands natural capabilities of the individual and reorganizes his mental functions. The most important meaning of education is that it provides an individual with a powerful tool, that is the language. Learning is a process of design within the framework of the joint activities of a child and an adult, that is, in the social cooperation context. It is extremely important to master the native language, which is a means not only of communication, but also of desobjectivation of the culture of one's ethnic group. In achieving the main goal, the formation of creative personalities capable of constant self-development, expressing their thoughts and feelings orally and in writing in a pure and clear language, teaching in their native language undoubtedly plays a decisive role. The main task of teaching in the native language is to help students in their formation, familiarizing with the world of adults, gaining faith in their own system of thinking, knowledge and ideas, language, new-found history, the inviolability of territories, forms of socioeconomic and political organization, the importance of integration and the future of ethnos. Solving this problem requires shifting the emphasis in the education system to verbal ethnic languages in order to teach languages that have undeniable advantages of the intellectual and personal development of students. The study of verbal languages as a universal means of reproducing culture and personal development is one of the leading aspects of education.

National minorities intuitively realize that the native language is a representative and exponent of their culture, and the educational institution is one of the most important social institutions associated with the language. The language of instruction is one of the leading social functions of the language. Thanks to the widespread use of the native language in the process of upbringing and education, its revival, preservation and development take place, its prestige and familiarization with ethnoculture rise, the society is formed that provides full and comprehensive communication. The importance of using the native language as a means of learning lies in the public recognition of this language, in the fact that it symbolizes the relative recognition of national minorities rights and gives rise to hope for cultural and ethnic autonomy, including in the socio-political and technical spheres (this is especially important where the main state language and its speakers occupy key positions in society). With this approach, the use of national minority languages as a means of education stands on a solid basis, and the languages themselves (and cultures associated with them) gain the independence necessary to preserve the continuity of generations (borders provide such independence to the state languages). With this approach, the success of students in mastering the languages of national minorities both as an aim and as a means of studying can really be taken into account. But even in such circumstances, the country's main language and the culture associated with it will continue to play a decisive role in the life of national minorities, because the dependence of national minorities in various spheres of activity (economic, social, political) poses them with the need to master, to one degree or another, the main language of the country. Here, historical continuity [15] is important, closely connected with historical memory [18] and historical consciousness [18], that guarantees the proper level and quality of the resulting cultural product, which contributes to the "dialogue of cultures in the context of modern civilization development" [16, pp. 145–160], which determines modern sociality [1].

Even if the educational institution to a certain extent takes into account the traditions of the national minority's culture, this does not happen in the entire range of studied disciplines, but only within the subjects of the humanitarian cycle (when it comes to natural sciences, technology, professional training and public service, the official language of the country and the culture associated with it dominate here). National minorities always feel, if not direct, then indirect pressure and cannot protect themselves from representatives of other cultures. Typically, high-status groups feeling safer about preserving their culture are positive about preserving the cultures of all other groups. Explicit minorities feel more insecure about such preservation and feel less protected.

The use of the native language of national minorities as a means of learning is a form of bilingualism. In the process of learning, the studied languages necessarily come into interaction, which is a consequence of a complex phenomenon of the human psyche, the hidden mechanisms of which allow the student not only to use the knowledge and skills available to him in his mental and motor activity, but also to transfer them to newly acquired knowledge and skills [6; 13]. When the teacher who seeks to explain the meaning of a word or language phenomenon without the help of his native language in accordance with the rules of the direct methodology, explains something, the students fully understand the meaning of it only when they find an equivalent for it in their native language. In this case, the synchronicity of studying similar grammatical categories is necessary. The perception of information in a new language automatically occurs through the prism of the student's native language, through the so-called conscious comparison of facts of two languages in the hope of expressing in a non-native language what is habitually expressed in the native language. The native language in the process of understanding the new language expression of thoughts and feelings is present as a kind of standard of these new language modes of expression, new language phenomena and facts.

When solving the problems of modern education on the formation of ethnoculture, a special role is assigned to full-fledged functional bilingual (multilingual) education in a bilingual educational institution, due to its positive impact on the processes of cognition and social interaction. The main disadvantage of traditional bilingual studying is the separation of the cultural context of the languages functioning and only verbalism dominance. When teaching languages, the goal is to form a bicultural personality, which is more effectively formed on the basis of comparison with another. Bilingual and bicultural education aims to develop students in the context of their native culture and in accordance with the historical needs of their social group and the country as a whole, helps students to understand the inconsistency of their linguistic and cultural dualism in order to take on the share of responsibility that falls on them. Bilingualism in education is the interaction of two cultures as two specific mental programs, the process of forming a bicultural personality with ethnolinguocultural competence [9; 13]. Bilingual studying requires the purposeful creation of two interacting cultural contexts leading to conscious bilingualism or biculturalism, which form the necessary intercultural competence.

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Conflict of interest statement

The authors do not have any conflict of interest.

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