Pedagogical foundations of teaching ethnocultural units in the education system

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Abstract

In recent years, there has been an increased interest of scientists and practicing teachers in the ideological origins of ethnic education. The purpose of the study is to create a theoretically grounded and experimentally tested pedagogical system of ethnocultural adaptation of students in the process of teaching the Kazakh language. A survey of different contingents of students studying in different cities was carried out. Subsequently, an experimental training of the pedagogical system of ethnocultural adaptation was carried out. The participants included 224 students. The collected data were analyzed using percentages and content analysis. The results of the study showed that the pedagogical system of ethnocultural adaptation is based on the principles of cultural conformity, anthropocentrism, integration, and differentiation. Also, at the ascertaining stage of the experiment, there is no statistically significant difference between the students from the CG and the EG.

Keywords: Education system; ethnocultural; foundations of teaching; pedagogical; units.

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1. Introduction

The education system of Kazakhstan in the recent past was predominantly focused on scientific knowledge (Kropachev et al., 2020). Changes in society entail changes in the minds of people. In recent years, there has been an increased interest of scientists and practicing teachers in the ideological origins of ethnic education. The reason for the interest is the change in the leading ideas of educating modern youth and the variety of approaches to educational systems. The entire society realizes the need to introduce ideas into the educational process of the centuries-old accumulated spiritual values of ethnocultural. Educational institutions should take into account the role of the native language and culture of the audience, the consistency and continuity of education, aimed at the formation of the ethnocultural interests of the individual and society.

The Kazakh ethnos has a tradition of transmitting culturally significant information. He has a wealth of experience in educating the younger generation. From century to century, socially significant customs and traditions, rules of human behavior have been accumulated, in which the interests of all members of the ethnos should be harmonized. The preservation and transmission of ethnocultural information are facilitated by oral folk art, which has enormous potential in the formation of ethnocultural interests. The deep content of folk utterances has an educational value on young people. They instill a sense of patriotism, urge to keep the traditions of their ancestors. Knowledge of the history of his tribe, ancestors up to the seventh generation was for every Kazakh a prerequisite for realizing his tribal identity, which made it possible to preserve and pass on to the descendants of the traditions of his people (Abdikerimova, Duisekova & Bissenbayeva, 2020).

The formation of a new positive perception of multiculturalism in the Republic of Kazakhstan as a source of dynamic development, like an impulse for learning about other cultures, contributes to one's cultural self-determination. The preservation of the ethnocultural diversity of Kazakhstan as a historically formed basis of a multinational state is impossible in modern conditions of globalization without the development of a nationwide civic identity. When we consider ethnocultural knowledge, we should remember the main instrument is language and language teaching. Language gives the best ethnocultural knowledge to students (Kanybekovna et al., 2020).

In the paradigm of modern methodological knowledge, the optimization of teaching the Kazakh language as a language is associated with the modeling of new, most often integrative learning systems based on fundamentally new achievements in linguodidactics (Kypshakbayeva et al., 2022). The emergence of recent studies that interpret the problem of teaching students more broadly than just teaching a (non-native) language, consideration of the psychological and pedagogical aspects of the successful adaptation of phones to higher education (M.A. Ivanova), substantiation of the theory of teaching in a language for students (A.I.Surygin) as a section of didactics actualize the search for new effective ways of organizing education in a language that is not native to students using this language.

Our appeal to the phenomenon of adaptation is caused by the development of theoretical knowledge in the field of teaching phones in an ethnocultural environment that is not native to them and the need to include in the field of research a larger number of variables developed by sciences related to linguodidactics. "Long-term experience shows that the issues of adaptation of students, their integration into a multinational team should be resolved comprehensively. This requires special measures not only to organize the life of students on the campus but also to strengthen the role of educational and research processes and even the infrastructure of the university in the ethnocultural dialogue of students.

Modern trends in determining the role and directions of development of language education are global and relate to the renewal of the content and forms of education in general. Education is focused on international academic mobility and requires a language personality to be ready for learning, communication, and professional communication in a different ethnocultural environment, i.e., readiness for ethnocultural adaptation (Zaťková & Ambrozy, 2021).

A feature of the pedagogical system of training students is teaching in a language. Students who are focused on a certain professional area and have nationally specific experience in educational activities master the language of instruction in conditions of intensive socio-biological adaptation and ethnocultural interaction (Odinokaya et al., 2019). The process of adaptation of students to a different ethnocultural environment is carried out at different levels and includes different types of adaptation: psychological, sociocultural, household, climatic, physiological, socio-psychological, ethnocultural, language adaptation, and is associated with great mental, emotional, intellectual and physical stress ... All types of adaptation occur simultaneously and are barriers both in educational and cognitive and in the communicative activity of an ER. According to A.N. Shchukin, "the effectiveness of the educational process depends on the level of speech and other types of adaptation and can be increased by taking into account the patterns of adaptation of the individual to the learning environment."

Teaching the Kazakh language takes an essential place in the implementation of multicultural education, which is organized on the principles of humanization, the principle of dialogue, and the interaction of different national cultures in the context of the global multicultural space. Taking into account the fact that knowledge of the language is one of the main factors influencing adaptation to a non-native ethnocultural environment, we consider it promising to explore the possibilities of combining the tasks of adaptation and teaching the language to ERs, the possibility of creating utilizing language teaching the necessary conditions for adapting the personality of a student to an ethnocultural environment of education and habitation that is not native to him. The theoretical and practical need to study the phenomenon of adaptation of students to universities arose not only in the historical, psychological, didactic aspects but also in the aspect of teaching the language as a means of communication, linguistic existence (B.M. Gasparov's term), and obtaining professional knowledge (Ospanova et al., 2020).

The need to create new educational programs requires knowledge of the ideological origins of ethnocultural education, as well as the rudiments of ideas for the formation of universal human values in the upbringing of the younger generation. Therefore, the statement of Kanybekova on the importance of the ideas of ethnopedagogy: "Upbringing and education in a democratic society cannot function effectively, they cannot even simply exist outside of folk pedagogy, without ethnopedagogy. Folk pedagogy - pedagogy of national development, recovery, revival - is at the same time pedagogy of ethnic self-education, creating the personality of a patriot, a son of the people with a highly developed sense of national pride and human dignity "(Kanybekova et al., 2020).

1.1. Purpose of study

The purpose of the study is to create a theoretically grounded and experimentally tested pedagogical system of ethnocultural adaptation of students in the process of teaching the Kazakh language.

1.2. Significance of study

In this study, the ethnocultural adaptation of students are considered as a multidimensional process of acquaintance, habituation, and adaptation of the personality of a student to a cultural (multicultural) environment, carried out through the language and in the process of learning it. The adaptation process covers the entire period of studying the Kazakh language in an educational institution. Ethnocultural adaptation to the educational environment is defined by us as the process of entering the value-semantic field of another socio-cultural environment through language teaching, culture study, and cultural creativity. In our study, we limit the processes of ethnocultural adaptation to the time frame of language learning in an ethnocultural environment (Vasbieva et al., 2021).

Thus, the relevance of the research topic is determined by the objective need for a scientific study of the content and characteristics of the process of ethnocultural adaptation to a language educational environment, as well as the tasks of developing the theoretical foundations of the pedagogical system and methodological ways of its implementation, ensuring the ethnocultural adaptation of students in the process of language learning. The process of ethnocultural adaptation of

students to the educational environment utilizing language teaching has not been the subject of a systematic study; in the modern teaching methodology, there is no scientifically substantiated concept of ethnocultural adaptation.

The problem of the research lies in the need to systematize, generalize the scientific foundations and develop a pedagogical system for ethnocultural adaptation of students through language teaching to resolve contradictions: between the modern requirements for the professional activity of a specialist in a different ethnocultural environment and the lack of development of the theory and methodology of ethnocultural adaptation. The object of the research is the process of teaching the language of students in the humanitarian direction.

Analysis of scientific research and observation of the applicant for the process of language learning, as well as generalization of his own experience of working with students, allowed us to formulate a research hypothesis, which is the assumption that the ethnocultural adaptation of students to a multicultural environment will be successful if the following conditions are met:

- in the process of teaching the language, the types of adaptation that are relevant for students, identified through diagnostics based on a specially developed base, will be taken into account;

- the educational process is built taking into account the laws of ethnocultural adaptation of students;

- a model of the process of ethnocultural adaptation of a language to a non-native ethnocultural environment has been designed, which allows integrating the linguistic and behavioral manifestations of relevant types of adaptation, simulating the process of teaching a language according to the principles of personality-oriented education;

- in the process of teaching a language as a language, the natural language environment is used methodically and didactically;

- develop adequate motivation for ethnocultural adaptation to the educational environment.

2. Materials and Methods

To solve the tasks and test the hypothesis, the following approaches and research methods were used:

- a systematic approach to the object and subject of study (identifying a set of factors and conditions necessary for building a scientifically based pedagogical system of ethnocultural adaptation of students in the process of language learning);

- an integrative approach that provides the possibility of integration, differentiation, individualization of the process of ethnocultural adaptation of students;

- a culturological approach that allows us to consider the educational process as a process of reproduction of the culture of the country of the target language;

- competence-based approach, reflecting innovative trends in modern education;

- a personality-oriented approach, taking into account the national and cultural characteristics of the student, ensuring the maximum disclosure of his subject potential, his personal development in a non-native ethnocultural environment of education;

- the method of a comprehensive theoretical analysis of the phenomenon under study (theoretical analysis of scientific literature on research issues, as well as regulatory documents and educational and methodological support for teaching the language of students).

2.1. Data collection instruments

The study collected data using a survey and diagnostic methods (survey, conversation, questionnaires of students, teachers). It also used observational methods (direct, indirect, included

observation of the educational process and the learning process in higher education to discover the reserves for ensuring successful ethnocultural adaptation of students to the educational environment). A method of modeling the learning process, taking into account the adaptation of students to a different ethnocultural environment was used ascertained which helped to develop the experiment. The method of experimental pedagogical research included ascertaining section, forming an experiment, experiential learning.

2.2. Participants

The study was carried out from 2019 to 2020 in several stages. Two hundred and twenty-four (224) students were surveyed.

2.3. Analysis

A method for quantitative and qualitative assessment of research results. At the initial stage of our research, we analyzed the questionnaires according to the degree of student satisfaction with the implementation of ethnocultural interests.

2.4. Procedure

At the first stage (2019), the theoretical foundations of the pedagogical system of ethnocultural adaptation of students were determined: the state of the problem in the psychological, psycholinguistic, sociolinguistic, pedagogical, and methodological sciences was studied; the goal, object, subject, tasks are determined.

At the second stage (2020), a survey of different contingents of students studying in different cities was carried out, which made it possible to identify and classify the difficulties of adaptation of ERs, to determine the most significant directions of adaptation processes to reflect them in the language learning process; developed: an integrative model of ethnocultural adaptation (structure, components, methodological means of implementing its levels).

At the third stage (2021), experimental training of the pedagogical system of ethnocultural adaptation was carried out.

At the final stage, as a result of the analysis and generalization of the results of experimental teaching, the main provisions of the pedagogical system of ethnocultural adaptation in the process of language teaching were formulated. Approbation and implementation of the research results were carried out in the process of teaching students of humanitarian specialties, the main provisions and results of the research are reflected in the monograph; conclusions are drawn about the effectiveness of the proposed pedagogical system, practical recommendations are formulated based on the data obtained.

3. Results

Let us turn to one of the main questions of our research: how satisfied are students with the coverage of the history and culture of their ethnic group and the use of their native language in the process of education and upbringing? Let us consider in this regard the influence of the formation of ethnocultural interests on the level of student satisfaction with the implementation of ethnocultural interests. At the initial stage of our research, we analyzed the questionnaires according to the degree of student satisfaction with the implementation of ethnocultural interests. In the course of the research, interesting data came to light. So, for example, students studying in groups with the Kazakh language of instruction answered the 9th question of the questionnaire that they were "not very satisfied" (13%), "not satisfied" (10.2%), while in In groups with as the language of instruction, a total of 10.8% of students answered these two points.

The conclusion we made based on the results of the questionnaires, as well as subsequently from the conversations, is as follows: 23.2% of students of Kazakh groups (these are persons of Kazakh nationality, 1 Uzbek student) and 10.8% of students of the department would like more complete and

truthful coverage questions of history and culture of their ethnic group. Let us now dwell in more detail on 10.8% of dissatisfied students. The ethnic composition of 224 surveyed students studying in is as follows: Kazakhs - 88, s - 88, Germans - 7, Greeks - 1. Out of 88 Kazakh respondents, they are not satisfied with the coverage of history and culture of their ethnic group 4 (this is 4.5%), 8 respondents are (this is 9%), 1 German student out of 7 (14%).

According to the indicator: striving to gain knowledge about ethnic culture, history, and language, contributing to the development of ethnic identity; the desire to enrich your inner world, to enhance the general culture through the knowledge of national and world literature, history; the desire to be the bearer of the characteristic features of the "perfect person" the value of the chi-square (X2) -0.185. According to the indicator: knowledge of the language of the native ethnic group, contributing to the introduction to the culture and the formation of national identity; knowledge of the history and culture of the native ethnic group; knowledge of the contribution of the native ethnic group to the development of world culture, the chi-square (X2) value was 0.153.

According to the indicator: attitude to the native language, the languages of ethnic groups living on the territory of the Republic of Kazakhstan, recognizing the right to use another language; the relation of tradition and customs, history and literature of the native ethnic group and other ethnic groups; the translator of the progressive ideas of the native culture, the chi-square (X) value is 0.43. Chi-square (X) values are less than critical. Conclusion: at the ascertaining stage of the experiment there is no statistically significant difference between the students from the CG and the EG.

In the course of the research, we concluded that an obstacle to familiarizing with the heritage of ethnoculture is the low level of knowledge of Kazakh students in their native language. We need to promote the achievements of the culture and art of the peoples, with whose representatives there is daily interethnic communication. The results of the ascertaining experiment among the students of the control and experimental groups showed approximately the same level of formation of ethnocultural interests and the level of satisfaction with the realization of ethnocultural interests.

The analysis of the ascertaining experiment made it possible to conclude that the level of satisfaction with the realization of ethnocultural interests is average, which is explained by the same level of formation of ethnocultural interests and the lack of purposeful work on this issue. In addition, the data of the ascertaining experiment indicate the insufficient effectiveness of the educational process of universities in the aspect of the formation of ethnocultural interests and the need for special purposeful activity.

4. Discussion

An integrative model of ethnocultural adaptation has been developed and described its level structure and components: target, diagnostic, content, behavioral, professionally oriented, activity-oriented, individual-personal, and reflective. The implementation of this model in teaching practice allows the formation of a system of readiness of the linguistic personality of an ER for the implementation of educational and cognitive activities in a non-native ethnocultural environment (Sirotova & Michvocíková, 2021).

The proposed pedagogical system of ethnocultural adaptation of students makes it possible to theoretically rethink and generalize the particular results of individual theoretical and methodological studies and, within the framework of the traditional language training of ERs in higher education, to determine the way to intensify adaptation processes utilizing language teaching, which meets the requirements of internationalization of modern higher education and leads to an increase in the effectiveness of teaching language as a language.

The pedagogical system of ethnocultural adaptation is based on the principles of: cultural conformity, anthropocentrism, integration, differentiation, taking into account the level of language proficiency (language of instruction), intercultural comparison, psychological and multicultural competence of an RFL teacher; characterized by the unity of goals (tactical, strategic, global); is aimed

at the formation of a system of readiness among ERs (psychological, theoretical, practical) for the implementation of psychologically comfortable educational and cognitive activities and linguistic existence in a non-native ethnocultural environment; ensured by the implementation in the learning process of an integrative model of ethnocultural adaptation; carried out through integrated technologies using cultural texts (in a broad sense) and the word as a meta-educational object as learning units; ensures the development of the linguistic personality of a student, capable of carrying out educational and cognitive activities and solving pragmatic problems through the language in the ethnocultural environment (Pupikova, 2020).

An integrative model of ethnocultural adaptation is a set of linguistic and behavioral manifestations of the most relevant types of adaptation for a student. A variable integrative model is designed for various forms of learning. Integrated technologies in the learning process make it possible to form integral knowledge of students about ethnoculture, create a cultural context for the studied phenomena and cultural facts, simulate the learning process, and reduce the difficulties of educational adaptation. In the process of teaching a language, it is advisable to use the following types of integrated learning: subject-language integration of humanitarian disciplines.

Ethnocultural adaptation of students in the learning process is most effective and comfortable if the following conditions are met:

- psychological support by the teacher. (at the group and individual level);

- the assimilation by students of lexical units with a national-cultural component of semantics through a system of tasks and exercises that form communicative, intercultural, socio-cultural, and existential competencies;

- mastering by students the methods of verbal and non-verbal communicative behavior, specific communication skills, behavioral strategies of intercultural interaction, and ways to overcome life difficulties;

- the inclusion of students in speech activity through active forms of work aimed at learning both linguistic culture and other cultures of representatives of the study group;

- management of the process of ethnocultural adaptation of students through a system of independent creative work based on the principle of intercultural comparison.

The integrative model, the model of ethnocultural adaptation, is, as an invariant, a set of the most relevant types of adaptation for a student, their linguistic and behavioral manifestations utilizing verbal and non-verbal communication. The integrating factor in this model is the language, and we associate the functioning of the model with the culture-oriented process of learning the language in the conditions of the linguistic learning environment and linguistic existence. An integrative model of ethnocultural adaptation represents the linguistic personality of a student in its advancement from habituation, adaptation to the readiness/ability to carry out educational and cognitive activities in a non-native language in a non-native (multicultural) environment of education and existence.

The variative integrative model is designed for various forms of education (short-term, university course) and includes several levels: (student - ethnocultural environment, student - educational institution, student - study group, student-student (representative of another culture), student-teacher (relay of the studied culture), the student is the future profession). The use of an integrative model of ethnocultural adaptation allows:

- from a psychological point of view - to individualize learning by creating favorable conditions for the transition to subject-subject relations in the "student-teacher" system;

- from a pedagogical position - to create a pedagogical system based on the integration of diverse knowledge about the culture of the target language through the use of a set of methods, forms, and means of teaching, organized taking into account the cultural and typological styles of educational and cognitive activities and culturally specific, individual characteristics of students;

- from a social position - to form the subjective qualities of a personality, which make it possible to successfully adapt to a non-native ethnocultural environment of living and learning, to manifest and reveal the unique individuality of each student.

The condition for the use of the integrative model of ethnocultural adaptation is teaching in an environment in a language that is not native to students, which makes it possible to refer this model to the theory of teaching in a language that is not native to students (Tkacova, 2021a). The result of this process is the formation of the linguistic personality of a student, capable of carrying out educational and cognitive activities and existence through the language in the ethnocultural environment, capable of freely combining knowledge, ideas, cultural meanings about a non-native culture, capable of functioning and development in a different ethnocultural environment (Tkacova, 2021b).

We see the filling of the structure of the model by levels in the aggregate of the readiness of a student:

Learner-environment level:

- readiness to perceive a cultural authentic sound and video sequence;

- readiness to use vocabulary;

- readiness to replenish the vocabulary with vocabulary;

- readiness to verbalize one's worldview and attitude, one's thoughts utilizing a non-native language;

- readiness for existence and communication in a language in an ethnocultural environment.

Student-student level:

- willingness to accept a student belonging to another culture, such as he is;

- readiness to carry out joint educational and cognitive activities with representatives of other cultures;

- willingness to participate in paired forms of work, despite the cultural differences of the participants in the educational process.

The pedagogical system of ethnocultural adaptation is based on the principles of cultural conformity, anthropocentrism, integration, differentiation, taking into account the level of proficiency in the language (the language of instruction), intercultural and interlingual comparison, psychological and multicultural competence of the teacher. Today, the issues of the implementation of ethnocultural interests in the field of education are relevant for the system of education and upbringing in Kazakhstan. This is due to the ethnonational and multicultural characteristics of the population and the half-century domination of a unified education system, which led to the alienation of people from the history, language, and culture of their people. In this situation, Kazakhstani society needs a new paradigm of education and upbringing called ethnocultural education and a special theoretical and methodological understanding of its pedagogical aspects. The study made it possible to solve several new theoretical, methodological, and methodological issues related to the holistic study of the problems of ethnocultural education and to develop scientifically grounded practical conclusions and recommendations that can form the basis of new pedagogical, philosophical, political, and cultural studies (Ospanova 2020).

Ethnocultural education has its own theoretical and methodological base. Representing a set of methodological provisions of culturology, the theory of ethnos, ethnopedagogy, ethnopsychology, Kazakh philosophy, ethnocultural education equips future specialists in the sphere of culture, art, education with the necessary conceptual and terminological apparatus, knowledge of the most important ethnospecific qualities of the Kazakh people, materialized in the peculiarities of its culture, traditions, language, mental make-up, ethnic consciousness and self-awareness in the field of education and training (Mikhailova, 2021).

The structural-logical model of ethnocultural training of specialists for the sphere of education, culture, and art of the Republic of Kazakhstan developed by the author allow us to reveal the culturological and pedagogical essence of this training and the diverse composition of its components: goals, objectives, object, subject, functions, methods, principles, concepts, and terminology. a cellular system, a theoretical basis. A special place belongs to the richest and truly inexhaustible folk-traditional sources that feed the content of this training. The content of the educational process is necessarily concretized taking into account the peculiarities of the way of life, world outlook, ethnopsychology, and national culture of the Kazakh people (Bermant-Polyakova et al., 2019).

The study confirms the need to take into account and implement the principles of authenticity (authenticity), individualization, and tendentiousness (unity of pragmatic and anticipatory factors) in ethnocultural education. Of particular importance in the cognition and development of the originality of the Kazakh, ethnoculture is the social-role approach, which is especially close in its internal content to the system of Kazakh national education.

The development of theoretical and methodological foundations confirmed our hypothesis about expanding the possibilities of introducing ethnocultural educational technologies not only in the vocational training system but also in the spheres of vocational and post-vocational education. The problem under study has a great perspective, it is in demand by the natural life of the people, full of desire on the threshold of the XXI century to preserve and develop in every possible way their national culture, language, customs, and traditions (Abdikerimova, 2020). Large-scale reform of the education system in connection with the introduction of ethnocultural education cannot be effective without serious scientific support. There is a need for state assistance in the development of such scientific disciplines as ethnopsychology and ethnopedagogy, ethnology and diasporology (Wang et al., 2017).

5. Conclusion

The theoretical significance of the study is determined by the fact that it contains:

- defined modern educational conditions and substantiated conceptual methodological approaches to solving the problems of ethnocultural adaptation of students utilizing language teaching in higher education;

- revealed and described the theoretical foundations of the scientific and methodological support of the process of ethnocultural adaptation of students in the process of language learning, which include a new pedagogical system, an integrative model of ethnocultural adaptation;

- a concept has been developed for the implementation of integrated technology of language teaching, aimed at optimizing the process of ethnocultural adaptation, including the principles of implementation and organizational and methodological conditions for implementation;

- the types of integrated teaching of language as a language and the disciplines of the humanitarian cycle have been determined, which make it possible to model the process of teaching a language from the standpoint of ethnocultural adaptation;

- a reflexive model of the readiness of a linguistic personality has been developed;

- established, theoretically substantiated, and described criteria for the effectiveness of the functioning of the pedagogical system, which characterizes the dynamics of the process of ethnocultural adaptation as an important component of the pedagogical system focused on teaching in a language in an ethnocultural environment: subject-linguistic (readiness to perceive the content of education); existential (readiness for verbalized reflection of the surrounding reality, solving pragmatic problems utilizing verbal and non-verbal communication); individual-personal (readiness to verbalize personal attitude and world perception utilizing the language); ethnocultural (readiness to cognize ethnoculture through language), intercultural (readiness to perceive the learning process as a process of intercultural communication, the main principle of which is the principle of the dialogue of cultures);

- the components of the teacher's professional competence have been developed, expressed in the aggregate of special theoretical knowledge necessary for the implementation of the process of ethnocultural adaptation utilizing language teaching.

Educational and cognitive activities and the linguistic existence of students in a non-native ethnocultural environment is carried out efficiently and comfortably if a special pedagogical system is used at all stages of language learning, a multidimensional ethnocultural adaptation based on the patterns of adaptation of a language personality to a (multicultural) educational environment and aimed at developing a dialogue of cultures. The regularities of the course of the process of ethnocultural adaptation of students are determined based on the nature of the phenomenon of adaptation:

- adaptation processes accompany the student during the entire period of study in a non-native ethnocultural environment;

- the student is under the influence of various types of adaptation at the same time, taking into account all types of adaptation are necessary for the learning process;

- ethnocultural adaptation is conditioned by the process of accumulation by an individual of cultural knowledge, the formation of readiness to apply this knowledge and solve pragmatic problems through a language in an ethnocultural environment;

- the positive dynamics of adaptation processes depends on the degree of involvement of the individual in contacts with representatives of a different linguistic culture;

- the course of adaptation processes depends on the emotional state of the personality of the ER.

To realize the goal of ethnocultural education, it is necessary to create an ethnocultural educational space, which will require significant efforts from government agencies, including organizational, financial, etc. There's a need for serious research and specific recommendations on the problems:

- joining efforts of authorities, educational institutions, science, educational institutions, national cultural centers; public associations and organizations, political parties in the regulation of national relations in the educational sphere;

- preservation of the ethnocultural specificity of peoples in the conditions of scientific and technological progress, urbanization of the way of life, the development of ethno-protective functions of national culture to counteract cultural assimilation;

- development of pedagogical and psychological aspects of the mechanism for the formation of interethnic adaptation;

- availability and satisfaction of ethnolinguistic needs, etc.

In cultural studies, the main efforts should be aimed at studying and promoting the values of national culture, at integrating its heritage with democratic trends in the development of global culture.

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