

PRIMARY SCHOOLCHILDREN ETHNO-CULTURAL COMPETENCE DEVELOPMENT IN SHOP CLASSES

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Abstract: The study is relevant due to the fact that systems of regional educational structures are created in the Russian Federation that take into account both the global and regional and ethno-cultural characteristics of the ethnic groups living there. Multicultural education is of particular importance. It concentrated on developing person's multicultural competence based on at least three cultures – native ethnic culture, domestic and foreign cultures. This article is aimed at studying primary school students' development of ethno-cultural competence, which is to have great social and scientific importance. Particular attention is paid to finding ways of such development both at the theoretical and practical levels. The authors of the article believe that educational work with the younger generation should be based on the cultural and historical experience of people, which plays an important role in shaping the unique way of a person's life. The article describes the key stages of the work related to the fact that the described system of shop classes for the formation and development of ethno-cultural competence of pupils of primary school age has a positive result, when it is not only children but also adults (parents and teachers) hold a self-determination and responsibility for their choices position in the field of cultural heritage and feelings of national and human dignity. This is especially important in the current society development stage.

Keywords: competence, ethno-cultural competence, pedagogical education, elementary education, shop classes.

Introduction

At present, the process of international integration of the educational space is gaining a great development [1]. At the same time, the ethno-cultural component of education acquires special significance. The ethnopedagogical aspects in the education and upbringing of the younger generations, reflected in the works of K. Sh. Ahiyarova [2], H. H.-M. Batchaeva [3], E. E. Khataev [4], I. A. Shorova [5] etc., are of great interest for the studying. The school's task is to prepare a person. This person is also a citizen belonging, on the one hand, to a certain ethnosociety, culture, historical epoch, on the other - a citizen of Russia, of the world [6].

The main task is the formation of moral qualities of junior schoolchildren not in verbal or activity events, but in the process of studying ethno-cultural traditions [7]. Moral

development is a personal feature. Morality and moral norms are represented in that part of the personality which is called superego, the transpersonal ideal [8] and designated as a moral imperative [9]. The competence paradigm of education assumes the ability of the individual to select and apply already accumulated knowledge in a variety of life situations.

In the Russian Federation, regional educational structures strive to take into account both global and regional ethno-cultural traditions. Multicultural education is of particular relevance, as it forms intercultural competence on a basis of at least three cultures - native ethnic culture, Russian and European. Multicultural education starts in early preschool and continues at the primary school. The notion of "competence" is based on knowledge, skills, experience, theoretical and applied preparedness for the use of knowledge. It is also based on a range of issues in which students are well informed, and a range of issues in which students have knowledge and his own experience [10].

In polyethnic regions of the Russian Federation, such as the Republic of Kalmykia, the problem of creating prerequisites for the students' developing of the ethno-cultural competence. That is primary school children awareness of them belonging to a particular culture, the choice and implementation of a culturally appropriate way of life. This conduces to self-determination, tolerance to other cultures ethnicity, religion, readiness for cultural dialogue which acquires special significance [11]. Of particular interest for the solution of the problem being investigated are ethnopedagogical aspects in teaching and upbringing, reflected in the works of G.N. Volkova [12]. The works of foreign and Russian scientists P. Pedersen [13], D.W. Sue, D. Sue, [14], T.V. Posthareva [15], N.M. Lebedevoy [16], A.B. Afanasyeva [17] and others are valuable for understanding the ethno-cultural competence phenomenon.

However, the issue of the ethno-cultural competence developing in primary school children is still poorly understood. In our study, we understand competence as the unification of knowledge, skills, ways of activity of an individual, defined in relation to a certain range of subjects and processes necessary for quality productive activity in relation to them. Competency is persons' skills in the appropriate competence, including personal attitude to it and to the subject of activity. Competency is also a personal quality that has already taken place (a set of qualities) that allows solving problems and typical tasks in real life situations using knowledge, learning and life experience, values and inclinations [18].

Materials and methods

In the ethno-cultural competence of developing process of primary school students, adequate choice of educational technology plays the most important role. The goal of the ethno-cultural competence development, as a social phenomenon, is interethnic relations regulation, ethnic characteristics consideration, readiness for interethnic dialogue. Schoolchildren become a "storehouse" of knowledge in the field of ethno-culture and interethnic interaction, and use them dynamically. Ethno-cultural competence projects presented amount of knowledge and skills that is necessary to adapt to realities of a multiethnic environment and to act in it [19]. All of the above is the basis of our experimental work on the ethno-cultural competence development. The experiments were conducted in 2 groups at school # 4 in Elista, the Republic of Kalmykia. The experiment purpose was to develop ethno-cultural competence of primary school children in shop classes. The pupils of the second grade were divided into two groups (control and experimental), approximately equal in their academic performance and level

of preparation. The experiment was conducted in 3 stages - ascertaining, forming and control stages.

At the ascertaining stage of the experiment, we appraised the level of ethno-cultural competence development of primary school students. To do this, we used a questionnaire developed by us, consisting of the following questions: Are you interested in the culture of your people? Do you want to acquire the skills of traditional culture? Do you want to participate in team work (work in a creative group)? Would you like to take part in an individual work? Do you like to visit exhibitions, museums of traditional ethno-culture? Do you think that knowledge of ethno-culture is useful in life? Do you want to participate in the work on the implementation of creative projects with ethno-cultural themes? Are you able, at the moment, to fulfill a creative task? Do you feel confident during the exhibition of collective works? Do you read literature on traditional culture (fairy tales, proverbs, yorials, epics)? Do you keep up customs, rituals, traditions in your family? Do you know the genealogical tree of your family (grandfathers, great-grandparents, grandmothers, great-grandmothers, etc.)?

The findings of the ascertaining stage of the experiment are presented below. As a result, three levels of ethno-cultural competence were determined: high, medium and low. Students have high level of ethno-cultural competence if they have stable and thorough knowledge of ethno-culture, ability to moral assertion, show respect for different cultures, and easily recognize artistic works of national culture. They are also consciously motivated to improve their activities, to act for a purpose, and to create. Students of the medium level of ethno-cultural competence are characterized by little interest in folk life culture, emotionally and evaluative feel about it. They know something about communication with people of other nationalities, and they know certain works of national culture. The low level of ethno-cultural competence is characterized by a lack of interest in ethno-culture, lack of knowledge about works of folk culture, and lack of knowledge about ethics. Analyzing the results of the present experiment, we see that at the beginning of the experiment the levels of ethno-cultural values in the control and experimental classes differ little. At the second stage, we conducted an experiment aimed at building primary school students' motivational readiness to learn the basics of ethno culture, stimulating interest in traditional culture.

The content of the education of the Republic of Kalmykia is formed on the basis of the ethnocultural connotation of the central cultural theme of the Kalmyk ethnos, consisting of ethnic constants. The ethnic constants are Kalmyk language and Old Kalmyk literary texts, folklore and the epic "Djanganr"; religion (Buddhism); traditional "life-support culture"; traditional historical continuity (knowledge of their family genealogy). In our opinion, the educational process, concentrated on the above-mentioned ethnic constants, can significantly deepen and "enrich" primary schoolchildren ethno-cultural competence development [20].

For the experimental group, a system of shop class lessons was designed aimed at developing the ethno-cultural competence of schoolchildren. Lessons include the main theoretical information, practical work. The training took place in a developing and complicating direction, on a "simple-to-complex" basis. The time required for the implementation of certain activities, their scope, complexity and consistency varied depending on individual abilities of students. Students acquire knowledge, skills and abilities in the process of performing a specific task. This contributes to training the will, patience, mastering the simplest techniques associated with artistic and cognitive activity. In the educational process we used: performances at events; competitions; conversations,

stories, debates; research activity; collective creative projects; individual activity; exhibitions; practical activities; excursions. At the control stage, in order to estimate efficiency of the study, we used the same methods as in the ascertaining stage of the experiment. The obtained results were compared with the results of the ascertaining experiment (Table 1).

Table 1. schoolchildren ethno-cultural competence developing

Level of developing	Beginning of the experiment	End of the experiment
High	12 %	40 %
Medium	24 %	36 %
Low	64 %	24 %

Results

In the experimental group, the number of students with the low level of ethno-cultural competence is 24% of the sample, the medium level is 36%, and the high level is 40%. When compared with the first stage of the experiment, it turned out that the group with the low level decreased by 40%, the medium level group increased by 12%, the high-level group increased by 28%. In general, the majority of trainees changed their position, and were included in a group with a higher level of ethno-cultural competence. This fact indicates that, as a result of the forming stage of the experiment, the ethno-cultural competence of schoolchildren reached a high level. In addition to quantitative, some trainees developed qualitative personality features, such as: they provide rationalization for their answers, more often orient toward the content of moral norms, more able to distinguish a value problem in situations of ethno-cultural choice, assess actions, are more critical not only in relation to another person, but also to themselves. Primary students of the experimental group show a much higher level of theoretical knowledge, the ability to apply new technologies in solving creative problems. They have higher level of observance of the norms of creative communication, awareness of the importance and value of ethno-cultural knowledge, of the result of their activities and personal responsibility for their work. In the experimental group, the number of respondents who highly appreciate the level of development of creative qualities is significantly higher than in the control group. There is a higher level of awareness of the importance and value of labor (76.9%) and a high level of personal responsibility for performing its activities (84.6%) in the experimental group. Both groups of respondents do not appreciate the influence of personal activity on the ethno-culture developing (51.3% in the experimental group and 30.4% in the control group).

The increase of motivational readiness in the experimental group is ensured by the growth of interest, desire to learn traditional ethno-culture, to receive pleasure from visiting specialized exhibitions. Increasing the cognitive readiness of primary schoolchildren of the experimental group is achieved with confidence in the choice of traditional ethno-culture as the basis for future activity, the desire to receive special knowledge, personal participation in a team creative work. The cognitive readiness of the control group is reduced by five times in all components. At the same time, the participants in the experimental group are eager to find an individual path of development. One third of the respondents in the experimental group express the desire to participate in creative clubs. The experimental group expresses its effective readiness through confidence in their skills and abilities for qualitative performance of a practical task on traditional ethno-culture. The students can assess the quality and level of any

work and feel confident during the work. In addition, the experimental group shows a high level of self-esteem of theoretical knowledge about their ethnic culture. The children are able to apply new technologies, to recognize importance and value of their work and personal responsibility for their activities. In the control group, significant changes are not observed in comparison with the results of the first stage of the experiment. This allows us to conclude that the increment of ethno-cultural experience in technology lessons for experimental group pupils was the result of a purposeful ethno-cultural competence development.

Discussion

Thus, we do not consider the competence approach as completely new in terms of defining goals, objectives and content of education. But what is important from our point of view is that it has the potential to preserve cultural, historical, ethno-social values if the underlying competences are viewed as complex personal features, including mental, spiritual and moral components. The realization of the ethno-cultural competence developing based on the traditions of folk art showed that the primary school age is maximally favorable for building the moral foundations of ethno-cultural competence. This is a sensible period for children adopting ethno-cultural ideas. At this stage of ontogeny, the child is psychologically the readiest to understand the meaning of terms and concepts, technologies, and strives to implement them in his daily life. That is due to age predisposition to art, creativity, the predominance of positive emotions and personal activity. Folk art is of particular importance in the ethno-cultural competence developing of the primary pupils. It affects children activity, consciousness, physical processes; forms thinking, and, without any doubt, influences the process of aesthetic education.

Conclusion

In general, ethno-cultural competence is characterized by a certain amount of knowledge and skills needed not only to adapt to the realities of a multi-ethnic society, but also sufficient to be ready and able to act in it. As an objective and subjective phenomenon, its content has the following complexity: a) the readiness and ability of primary schoolchildren to preserve ethno-cultural traditions; b) the children's readiness and ability to comprehend a variety of ethno-cultures for the purpose of peaceful living in a multiethnic environment; c) readiness and ability to independently acquire information, knowledge about ethno-cultures, distinguish them depending on their significance and truth, use them to solve problems in the field of interethnic understanding and interaction; d) the willingness and ability of the students to understand social and ethno-cultural processes combined with them, by analyzing and systematizing knowledge about ethnic cultures, finding and understanding in them general and specific features; e) readiness and ability of the students to enter into interact in the form of interethnic initiative and cooperation.

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