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THE ROLE OF ETHNO-CULTURAL EDUCATION IN ACHIEVING CONTINUITY OF ETHNIC CULTURE AND ETHNO-IDENTITY OF STUDENTS

The article analyzes the issues of transformation and ensuring the continuity of ethnic culture. The importance of ethno-cultural education is emphasized, which should be aimed at finding effective ways to identify students with their ethnic culture, creating diverse platforms for mixing cultures, educating students with ethno-cultural emotions and multicultural adaptability, achieving common prosperity and progress of ethnic groups, promoting social stability and unity.

Keywords: national culture, ethno-cultural transformation, ethnic education, values, ethno-identity.

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РОЛЬ ЭТНОКУЛЬТУРНОГО ВОСПИТАНИЯ В ДОСТИЖЕНИИ ПРЕЕМСТВЕННОСТИ ЭТНИЧЕСКОЙ КУЛЬТУРЫ И ЭТНОИДЕНТИЧНОСТИ УЧАЩИХСЯ

В статье проанализированы вопросы трансформации и обеспечения преемственности этнической культуры. Подчеркнута важность этнокультурного воспитания, которое должно быть направлено на поиск эффективных способов идентификации учащихся со своей этнической культурой, создание разнообразных платформ для смешения культур, воспитание у учащихся этнокультурных эмоций и мультикультурной адаптивности, достижение общего процветания и прогресса этнических групп, содействие социальной стабильности и единству.

Ключевые слова: национальная культура, этнокультурная трансформация, этническое воспитание, ценности, этноидентичность.

School education is an important way of reproducing ethnic culture, and it is also an important platform for cultivating outstanding inheritors of ethnic culture. It has its own cultural context, including a self-contained way of life, values, and interpersonal patterns, creating a cultural integration and change field for students. The values and extension issues of different cultural entities will become the logical starting point and destination for students to construct knowledge and meaning. The integration and infiltration of different cultures have become the starting point for students' innovation of their own ethnic culture, providing a source of power for the strategic transformation of their ethnic culture. Through knowledge and skill learning and norms of daily life, students gradually assimilate and solidify the way of life, communication, moral values, and corresponding ethnic psychology and values at school, forming a deep-seated individual cultural character. These issues will inevitably involve the cultural identification and transformation of students from different ethnic groups, promoting the emergence, transformation, and development of unique ethnic cultural styles of minority students. H. Markus, an American social psychologist, has explored the role of culture in shaping self-identity and cognition. Her work includes the theory of self as

a cultural system, which emphasizes how individuals' self-concepts are influenced by cultural contexts. According to H. Markus: «We have argued that the view one holds of the self is critical in understanding individual behavior and also in understanding the full nature of those phenomena that implicate the self» [3, p. 248]. Therefore, the issue of the generation and transformation of ethnic culture in school education should be an important topic for cultural and educational value decision-making, and the value orientation of ethnic cultural education depends on the cultural development view held by educators. In light of this, the author attempts to explore the value orientation of ethnic cultural development in school education, in order to provide theoretical guidance for exploring effective ways of inheriting ethnic culture in school education.

The Fundamental Content of Ethnic Culture. Culture is the representation of all human practical activities and their outcomes. In a broad sense, it refers to the collective sum of material and spiritual wealth created by humans throughout the process of social and historical development. It includes four levels: The first is the material culture level, consisting of materialized knowledge and encompassing the total sum of human material production activities and their products. It refers to tangible cultural entities such as language, clothing, architecture, and performing arts. The second is the institutional culture level, composed of various social norms established by humans through social practices. It includes social and economic systems, marriage and family systems, political and legal systems, as well as institutions related to family, ethnicity, nation, economy, politics, religion, education, technology, and art. The third is the behavioral culture level, which manifests in the form of customs and habits in daily activities, characterized by distinct ethnic and regional features. The fourth is the mental culture level, comprising the values, aesthetic preferences, and thought processes formed through long-term nurturing in human social practices and consciousness. It represents the core component of culture. In a narrower sense, culture refers to the spiritual wealth created by ideologies, including knowledge, religion, beliefs, customs, moral principles, academic thoughts, literature, arts, scientific and technological advancements, and various systems as a complex whole. These are the outcomes of human labor and serve the purpose of fulfilling various material and spiritual needs of individuals.

While culture can be defined from different perspectives, the generation and development of culture is a historical evolutionary process with its unique creators, material foundations, and modes of transmission. Within a certain region, any cultural form represents the dialectical unity of social commonality and ethnic individuality, as well as the product of human adaptation to specific environments. The ethnic nature of culture is universally recognized as a characteristic that relies on and empowers the ethnic spirit manifested in a particular ethnicity. It often coalesces into the distinctive national character and social psychological consciousness of the ethnic group. At the ethnic level, a culture of a particular ethnicity encompasses all the civilizational achievements collectively created and relied upon for survival throughout its long history of development. This includes material, spiritual, and institutional accomplishments. It is a comprehensive reflection of ethnic qualities, ethnic history, ethnic literature, ethnic economy, ethnic life, and the ideological forms of the ethnic group. Ethnic culture is both a product of historical accumulation and the identity and essential characteristics of an ethnic group. Every ethnic group has its unique natural and geographical environment, social production status, and biological traits. Driven by basic physiological needs, they often transform their natural environment using themselves as labor tools to obtain necessary material resources such as food, clothing, housing, and transportation. The modes of production, ways of life, and patterns of communication that emerge from this process form the fundamental cultural unit of an ethnic group, directly influencing their production practices and understanding of nature. After these needs are adequately met, social needs and spiritual beliefs become increasingly prominent. Different ethnic groups have developed social and cultural contents suitable for their social existence, such as emotional attachment methods, thinking

habits, behavioral norms, etiquette systems, ethical principles, and religious beliefs. However, the manifestations and purposes of these cultural elements vary greatly due to differences in ethnic classification, exhibiting diverse cultural expressions. Therefore, in addition to possessing the structural characteristics shared by human culture, ethnic culture can have vast directions for development and possibilities for evolution due to differences in ecological and social environments among various ethnic groups.

In conclusion, different ethnic cultures possess their unique structural connotations and personalized social psychological contents, and the interconnection and interaction between the two constitute a self-regulating social and cultural system. According to J.A. Banks: "Multicultural education incorporates the idea that all students – regardless of their gender; sexual orientation; social class; and ethnic, racial, or cultural characteristics – should have an equal opportunity to learn in school" [1, p. 3]. Generally speaking, the fundamental purpose of developing and inheriting ethnic culture is to seek the educative function of ethnic culture, to explore the promoting role of ethnic culture in the development of individual characteristics. This is also the fundamental value of implementing ethnic cultural education in schools. Therefore, in the practice of ethnic cultural education in schools, the guiding principle should be "prioritizing education for nurturing individuals, emphasizing moral education, implementing quality education, and cultivating well-rounded socialist builders and successors who are morally, intellectually, physically, and aesthetically developed" [1, p. 4]. It is important to adhere to the people-centered core, balance multiple considerations, and uphold the basic principles of inheritance and innovation, while pursuing comprehensive, coordinated, and sustainable development.

1 *The value appeal of national culture.* Generation refers to the growth, change, and transformation of things, including the emergence of things from non-existence, the process of growth from weak to strong, and the transition from one state to another. The generation and development of human culture is the result of people transforming natural objects through practical transformation, changing the external environment, and refining and elevating the results of practice. Generally speaking, cultural generation means the emergence of new cultural forms. It is both the embodiment and enhancement of current new cultural elements, cultural traits, and cultural spirit, as well as the inheritance and promotion of one's own cultural traditions. Therefore, cultural generation depends on three conditions: firstly, the contradiction between the transcendence and autonomy of culture, which is the basic motivation for the emergence of a crisis in traditional culture and the generation of new culture; secondly, a profound cultural crisis is formed only when the dominant cultural pattern becomes ineffective or becomes a hindrance in people's practical development and social progress, thereby creating space for the generation of a new cultural pattern; thirdly, the generation of any new culture does not completely negate or break away from the past cultural traditions, but is based on the synthesis of advanced cultural spirit, absorption of essence from foreign cultures, and successful transformation of traditional culture.

The development of any culture's generation is a historical process influenced by various internal and external factors. First, from the perspective of the natural environment, geographical features determine the way people work, restricting the development of productivity and giving rise to different economic and social relations. These are both the results of people's labor creation and the outcomes of active adaptation and subjective choices. Over time, unique cultural phenomena specific to a particular region are cultivated, giving rise to different cultural traits. Second, the level of social productive forces will determine the changes and development of culture. Differences in the level of productive forces will lead to different perspectives and levels of understanding, resulting in different modes of thinking, values, aesthetic tastes, etc., and giving rise to different types of cultural patterns or cultural ecologies. Third, from the perspective of cultural creators, human groups are highly conscious beings who subjectively reflect the external world. Due to the differences

in the objective reality of the external world, driven by different needs, people often acquire and inherit livelihood patterns, behavioral norms, cognitive modes, and values that are unique to their ethnic group. In order to highlight the unique value of their own ethnic group, they actively create and invent cultural elements that have ethnic symbolic significance, such as animal and plant totem culture, religious belief systems, ethnic costumes, etc. It is precisely the pursuit and expression of these ethnic self-values that drive the deconstruction of established cultural elements and the creation of new quality cultural elements. Fourth, the generation of ethnic culture is also related to the mode of inheritance. Oral transmission is the most basic mode of ethnic cultural inheritance, mainly achieved through family life education and social production education. While this mode can preserve a large amount of original cultural information, it rarely generates new quality cultural elements and tends to be conservative. With the development of mass media and inter-ethnic interactions, cultural elements and their meanings beyond ethnic boundaries are dissolved and equivalently transformed, and even invented and created under the influence of media will and popular value judgments, forming new cultural types, such as mass culture and popular culture, which exist in the form of media. Based on this, it can be seen that different material transmission channels directly influence the generation of the connotation of ethnic culture and the conveyance of meaning, expanding people's modes of living and becoming a part of life.

The above emphasizes that the generation of any ethnic culture is the result of the intrinsic driving force of cultural development and the coordination of multiple factors. Therefore, the focus of ethnic cultural education in schools should not only be on imparting cultural knowledge and skills but also on guiding students to examine their own ethnic culture with a dialectical perspective and to reflect on the dual value scale of rationality and value in the development of their own ethnic culture, achieving an organic unity of the two and establishing a cultural development concept based on value rationality. From the perspective of sustainable development requirements, the ultimate goal of ethnic cultural education in schools is to create a harmonious time and space environment as a means to achieve the comprehensive development of students' physical and mental well-being, and thereby achieve the sustainability of human existence and development. To this end, in the practice of ethnic cultural education, it is necessary to create an environment for the generation of ethnic culture and actively build platforms for the coordinated development of material culture, institutional culture, behavioral culture, and mindset culture.

2 *Value demand for national culture conversion.* The issue of ethnic cultural transformation is often related to the shifting demands of human beings and social adaptation. Under the influence of changes in the living environment and social-economic transformation, the traditional cultural patterns of an ethnic group often face a crisis of losing their attachment media. These media can be the human psychological consciousness system, as well as the external natural ecological environment and social relationship environment. The transition of these material media will prompt people to reconstruct the content of their psychological reflections, adjust their original cognitive beliefs, emotional needs, and value norm patterns, and learn new social adaptation skills and behavioral ways. The construction of such new cultural elements is an intrinsic driving force for the transformation of specific ethnic cultural connotations and forms. In the context of globalization, ethnic cultural transformation based on this often relies on two paths: cultural integration and cultural innovation. Cultural integration refers to the exchange, fusion, permeation, and complementation of various ethnic cultures, continuously breaking through the regional and ethnic limitations of one's own ethnic group, and gaining recognition through the critical selection from a universal human perspective, gradually transforming the regional resources of one's own ethnic culture into resources shared and owned by humanity. In the process, it is important to adhere to the concept of self-identity, the principle of unity in diversity, and aim for pluralistic coexistence, mutual communication, complementarity, harmony, and common prosperity. According to

J. A. Banks: "Teachers in each discipline can analyze their teaching procedures and styles to determine the extent to which they reflect multicultural issues and concerns. An equity pedagogy exists when teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, gender, and social-class groups" [1, p. 18]. Cultural innovation involves the deconstruction of existing cultural values, knowledge systems, modes of thinking, and cultural institutions, and the creation of a new type of cultural activity that is both modern and distinctive to the ethnic group. Specifically, this includes conceptual innovation, which reevaluates the culture of one's own ethnic group based on the standards of world advanced cultures, creatively reinterpreting and reconstructing the outstanding resources of traditional culture with modern cultural concepts, and comprehensively promoting the modern transformation of traditional culture. According to E. H. Schein: "As the world becomes more interdependent, more organizations, projects, task forces, and joint ventures of various sorts will involve members from different nations, ethnicities and occupations" [4, p. 104]. To seize the opportunity, strive to achieve a perfect integration of ethnic characteristics and contemporary features, embodying not only the uniqueness of the ethnicity but also distinct contemporary attributes.

According to G. Gay: "The future of multiethnic education is in some ways more uncertain and challenging than it was when this discipline emerged. One kind of political expediency gave it birth; another, coupled with economic and ideological constraints, threatens its existence. Whereas much of the history of multiethnic education to date has been devoted to its justification and conceptual clarification, its future will require long range pragmatic planning, practical models for implementing ideas, and demonstrations of its effectiveness" [2]. The core issue of ethnic cultural transformation is how to ensure the continuity of ethnic culture. In addition to avoiding the alienation and deviation of the psychological structure of ethnic culture during transformation, the imbalance of cultural psychology is mainly manifested in four aspects: the prominence of ethnic emotions, the polarization of thinking styles, the extremism of behavioral patterns, and the cohesion and deviation of personality pursuit and behavior styles. It also depends on the scientific nature of the premises, principles, and methods of cultural transformation. It is necessary to adhere to the subject positioning of modernity and ethnicity, use a pluralistic value judgment standard, and explore the positive elements and values of ethnic culture, such as historical cultural dynamics, historical cultural resources, and exchanges with other cultures. The principles of ethnic cultural transformation involve adhering to correct theoretical guidance, analyzing and synthesizing various cultural elements, and achieving a dialectical transformation that combines critique and inheritance. The transformation of form, content, and function is the main approach to ethnic cultural transformation. In terms of form, it refers to the transformation of language, concepts, and categories in ethnic culture, distinguishing which concepts and categories only require understanding and recognition, and which can be transformed, updated, inherited, or directly inherited. Content transformation involves reinterpreting certain propositions, viewpoints, and theories in the traditional cultural thinking of the ethnic group, giving them new interpretations and imbuing them with new meanings. Function transformation means starting from the needs of reality and systematically transforming the positive forms and content in traditional ethnic culture, seeking ethnic wisdom, lessons, and historical references in traditional culture to provide ideological methods and historical insights for solving contemporary important social issues, thus transforming them into shared values, social consciousness, and cultural spirit of the ethnic group. Therefore, in the face of students' conflicting encounters with the reality of ethnic culture, it is important not only to affirm the development of ethnic cultural education but also to reflect on its development. It is necessary to consider the overall development of different ethnic cultures, regard promoting the development of different ethnic

communities as a whole, actively construct an equal value perspective for ethnic cultural development, and comprehensively coordinate the synchronous and diachronic development needs of students from different ethnic groups.

Thus, culture is the result of the historical accumulation of human social practices. It originated from the labor production and creative behavior of kinship groups in different natural environments. It encompasses all aspects of human life and can be differentiated into multiple levels and social forms according to different value standards and survival needs, both in terms of content and form. Under the dynamic interaction of social relationships, along with the transformation of human beings from natural groups to social groups or ethnic groups, different ethnic cultures blend and converge. Within their respective cultural creation fields and subjective transformation visions, this often leads to the variation of cultural generation and transformation patterns of an ethnic group, detaching from the original cultural ecological environment. It manifests as the diversification of cultural psychological needs of a specific ethnicity, leading to the alienation of ethnic cultural values and deconstructing the inheritance mode and cognitive patterns of their ethnic culture. This prompts its members to choose between inheriting their ethnic culture and incorporating elements from other cultures, often arousing a crisis of ethnic cultural identity and driving the transformation and invention of ethnic cultural transformation methods. Among them, the transformation of ethnic cultural psychological structures undoubtedly has decisive significance and practical guidance.

Therefore, the strategic approach of ethnic cultural education in schools should not only focus on identifying the differences in different ethnic cultural systems for curiosity's sake and emphasizing their uniqueness. Instead, it should adhere to the principle of overall consideration and coordination, striving to build curriculum resources and life practice platforms that facilitate the transformation of students' ethnic cultural psychological significance. Ethnic cultural education in schools must aim to achieve effective ways for students to identify with their ethnic culture, create diverse platforms for the blending of ethnic cultures, cultivate students' ethnic cultural emotions and multicultural adaptability, achieve common prosperity and progress of ethnic groups, and promote social stability and unity.

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