

PECULIARITIES OF ETHNO-CULTURAL EDUCATION OF STUDENTS

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Introduction

Ethnic cultural education has unique traits setting it apart from other education types. Multiculturalism arose in the 1960s and 1970s, gaining acceptance amid the Western ethnic rights movement. Ongoing research in ethnic cultural education has significantly impacted teaching, teacher training, school administration, curriculum design, textbooks, and campus culture. Moreover, it frequently sparks conflict and debate in political spheres. Canadian political scientist Will Kymlicka divides the countries referred to in this article as “multinational states” and “polyethnic states” based on the source of cultural diversity [1].

Ethnic cultural education is crucial, requiring comprehensive development across different levels. At the macro level, equitable distribution of resources in ethnic regions is vital for a harmonious education system, a precursor to a harmonious society. At the meso level, creating a harmonious cultural environment in ethnic schools, nurturing strong teacher-student bonds, designing inclusive curricula, and fostering cooperative classrooms are pivotal for harmonious educational institutions. At the micro level, education aims for individuals' unimpeded, comprehensive, and harmonious development. In diverse nations like China, ethnic cultural education aims to deepen multicultural understanding, foster cultural identity, promote unity amidst diversity, eliminate prejudices, instill cultural values aligned with core principles, and develop conflict resolution skills. The ultimate goal is harmonious development rooted in diverse cultural richness, fostering universal prosperity and coexistence among all ethnic groups.

The purpose of the study

In line with the study's objectives, an in-depth analysis of pertinent materials has revealed prevalent traits in ethnic cultural education across diverse nations worldwide:

1. The existing policies of most countries attempt to strike a balance between protecting and inheriting the diversity of minority cultures and promoting the identification and social harmony of all members of the nation with the unified ethno-cultural.

The Australian government vigorously promotes cultural diversity practices in school education, while also listing loyalty to the Australian federation, acceptance of the existing national system, and mutual respect for “other cultures” among ethnic groups as the three basic requirements for education [2].

India's 1968 "National Education Policy" aims to unify the nation through multicultural education, celebrating diversity. France's former President Sarkozy highlighted in a 2011 interview that the country's multicultural policy focuses on integrating immigrants into French culture and emphasizes learning French for immigrants to identify with the nation.

Entering the 21st century, despite various differences, the efforts to seek a balance between protecting and inheriting the diversity of minority cultures and promoting the identification of all members of the nation with the unified ethno-cultural have become increasingly urgent due to the risk of racism faced by many countries. Education policies and practices are constantly being adjusted to make appropriate responses.

2. The ethnic and harmonious education implemented by various countries is not always universally recognized by society.

Critics fear diversity advocacy might erode national unity, sparking social issues. In Australia, some "old Australians" believe multiculturalism sidelines their culture, risking social chaos. In the US, debates in the 1990s led to Proposition 227 abolishing bilingual education, supported by former President Reagan. Post-9/11, negativity towards multiculturalism grew in the US. Some scholars conducted a comprehensive analysis and criticism of the function, purpose, and practice of multicultural education, believing that under the guise of "tolerance, difference, and diversity", multicultural education has incorporated second-rate cultures into school curricula that have no practical value, which may enhance racial centrism, exacerbate racial conflicts, and cause the malignant consequences of social division[3]. Some people believe that multicultural education has forgotten about ethnic oppression and discrimination, turning a blind eye to the core of the real problem - the social rights structure, whitewashing class contradictions, and becoming synonymous with idealism [4]. Some neoconservatives even portrayed multicultural education as a social movement that is anti-Western civilization, anti-white, and anti-American [5].

In response to these different voices, in recent years, some countries have tried to reduce special support for ethnic minorities and vulnerable groups, attempting to promote social harmony by protecting equal citizenship rights politically and advocating tolerance and diversity culturally.

3. Teacher preparation is the key to the success or failure of ethnic and cultural education, but there is a common problem in the practice of ethnic and

cultural education and harmonious education in various countries, which is the inadequate preparation of teachers for ethnic and cultural education.

As Cahill believes, teachers in various schools in Australia generally lack knowledge of racial and cultural aspects. Overall, the diversity of race and culture in Australia is not reflected in the teacher workforce [6].

The reason for this is that currently, most teachers engaged in multicultural education in Australia are foreign immigrants. These teachers are either discriminated against by local students and their parents and cannot teach, or they feel uncomfortable with the local teaching and classroom management styles, the style of teacher-student relationships (such as lack of respect for teachers), and the strong individualistic culture, and give up teaching. Some teachers (mainly Asian teachers from China, Japan, and South Korea) prefer to stay at home to raise their own children rather than work as teachers in schools [7].

Furthermore, according to some sources, although the United States began to train teachers with multicultural education capabilities as early as the 1970s, and most state education departments have developed multicultural education teacher education programs, as of 2006, 25 states still did not provide any professional preparation for teachers facing students of different races and cultures, and some states did not develop specific teaching qualifications [8].

France established four CEFISEM (Centers for Education, Training, and Information for Immigrant Children) in 1980, complementing the existing seven centers to train teachers for intercultural education due to a shortage of such educators.

In summary, ethnic cultural education involves recognizing diverse cultural backgrounds, emphasizing diversity, integrating cultural content, using responsive teaching methods, fostering positive self-awareness, engaging communities, promoting justice and equity, and creating inclusive, celebratory learning environments that encourage multiculturalism and cultural awareness among teachers and students.

Research results and their discussion

The ultimate goal of transmitting ethno-cultural education requires detailed interim objectives aligned with students' developmental stages. Bloom's educational taxonomy defines these as methods inducing transformative changes in cognition, emotion, and conduct. The framework for cultural transmission aligns with students' developmental attributes across educational tiers – pre-school, primary, secondary, and higher education. Each stage metaphorically represents the phases of "seed sowing, germination, flowering, and fruition" in ethno-cultural education.

In pre-school education, termed "planting seeds," the focus lies on instilling cultural foundations. Plato and Dr. Montessori stressed early education's impact, emphasizing exposure to cultural heritage to shape identification with national values. Kindergarten activities should incorporate

cultural essence, fostering an enriching environment through traditional festivals, stories, music, and arts.

Primary education, termed “germination”, builds on foundational cultural knowledge and skills. It cultivates curiosity and enthusiasm for ethno-cultural through themed discussions, museum visits, and engaging activities during traditional festivals. These activities immerse students in cultural essence, nurturing their appreciation and understanding.

Moving to secondary education, labeled "blossoming," it focuses on critical thinking and deeper cultural exploration among adolescents. Utilizing historical materials and fostering a sense of national identity are key in broadening perspectives and strengthening cultural values.

The higher education stage, termed "yielding results," aims to cultivate specialists and researchers while nurturing a profound appreciation and responsibility towards Chinese culture. Vocational colleges focus on preserving ethnic arts and innovation to develop students' sense of national identity and historical responsibility.

Schools play a crucial role, leveraging their organizational advantages to systematically transmit ethno-cultural education across all educational levels. Their responsibility involves creating a cultural space for educators and students and establishing effective mechanisms for consistent cultural education and inheritance.

In conclusion, delineating detailed objectives at each educational stage ensures the systematic transmission of ethno-cultural education, fostering students' understanding, appreciation, and identity with their cultural heritage.

Conclusions.

The framework of ethno-cultural education spans across multiple developmental stages, from the formative years in pre-school to the specialized studies in higher education. This comprehensive approach is designed to not only impart knowledge but also to instill a deep and abiding connection with national heritage within students. Early integration of cultural elements in pre-school lays a crucial foundation, fostering identification and familiarity. As students progress through primary, secondary, and higher education, the curriculum evolves, offering increasingly nuanced insights into cultural traditions, aiming to foster critical thinking and a profound sense of pride and belonging.

The educational journey outlined in this paper highlights the importance of nurturing curiosity and interest in national culture at every stage. It emphasizes the cultivation of emotional resonance and a strong sense of identity within students. Moreover, the practical application and innovation encouraged in higher education play a pivotal role in preserving and advancing ethnic cultural heritage.

Ethno-cultural education is not confined to textbooks; it's embedded within the very fabric of the educational system. The systematic integration of national culture across various educational facets ensures a holistic and unified approach. Beyond academic knowledge, the educational journey seeks to instill a sense of responsibility, community, and historical consciousness in students. The ultimate goal is to nurture individuals who actively contribute to society while championing the rich tapestry of their cultural legacy.

As education continues to evolve, ethno-cultural education remains an indispensable aspect, serving not only as a repository of knowledge but also as a bridge connecting the past, present, and future generations in a vibrant celebration of heritage and identity.

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УДК 37.01

RED MUSIC AS A MEANS OF IDEOLOGICAL AND POLITICAL EDUCATION OF STUDENTS

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1. Review of domestic and foreign studies

Music knows no borders, and music has the function of reaching the bottom of a human heart and easily causing emotional resonance. All greatest revolutionary songs, being part of the international communist movement, can