INTRODUCTION
Civilization is made up of different cultures, and humanity is made up of peoples. The people (ethnographers call it ethnos) are the bearers of culture, not the individual. Academician Yu.V. Bromley considered ethnos as a socio-cultural phenomenon. He defined an ethnic community as a stable multigenerational population of people historically formed on a territory. Possessing not only common features, but also relatively stable features of culture and psyche, as well as the consciousness of their unity and difference from all 10 other similar formations (self-consciousness), fixed in the self-name (ethnonym).

An ethnos has internal mechanisms that ensure its stability, and they are expressed in a special distribution of cultural traits and characteristics between members of the ethnos. An ethnos is characterized by certain behavioral and communicative, value, socio-political models and cultural elements that are characteristic only of certain groups within the ethnos. In this context, the modern Russian ethnologist S.V. Lurie gives the following definition of an ethnos: “Ethnicity is a social community, which has specific activity in the world, and which functions in accordance with special laws aimed at maintaining a unique society for a long time, including periods of major socio-cultural changes.”

In this sense, S.V. Lurie considers ethnological culture as a structure that holds a given society together and protects it from decay. Ethnic groups exist as stable intergenerational communities of people. Of the two most important signs of an ethnos - being a consanguineous group and an intergenerational community - the first is entirely biological, and the second is biosocial. People are united into a single ethnic organism by the following criteria: ancient descent from a common ancestor, common historical destiny, common traditions, cultures, peculiarities of life, common territory and language. Language is a distinctive feature of an ethnic group. However, quite often several peoples can speak the same language. For example, almost all the peoples of Latin America speak Spanish, although they are representatives of different nations: Argentines, Mexicans, etc. Ethnic groups are formed in a certain territory, and later they can move to another place or develop new territories.

National culture, by virtue of its essence and integral nature, has the ability to most clearly reflect the national: national psychology, nationally specific in character, national characteristics of the people, its moral consciousness and national self-consciousness. Ethnoculture and national identity are closely related to each other. National identity is a necessary and specific side of social consciousness, which reflects the social being of a person, his material culture.

An important aspect of national self-awareness is people’s awareness of their individuality, belonging, that they belong precisely to this, and not to another national-ethnic, socio-
political community - nation and ethnos. National identity is the unity of the public and the individual, social-class and national, which is objectified in different ways in interpersonal relations and exists in social memory, is transmitted from generation to generation in the subjective or objectified form of ethnoculture.

**METHODOLOGY**

The main purpose of the study is to analyze the pedagogical aspects of the mentality context of the personality in the literature; for this, a number of methods should be applied. The study was carried out using the following theoretical methods: systems analysis and synthesis, induction and deduction, comparison, classification, generalization and systematization, idealization and abstraction.

**RESULTS AND DISCUSSIONS**

The Education is not just a communication of knowledge useful for life. Upbringing and education is a means of transmitting the richest moral and psychological heritage, which introduces a person to the national culture. Religion is an extremely complex form of culture, it is a special way of life that influences the traditions, rituals, behavioral skills and relations between people that dominate in a given ethnos. The socio-pedagogical effect of creeds in the process of personality formation is indisputable, since for a believer, religion is not just a sum of dry abstract truths telling about the laws of the universe. This is a way of solving his own problems facing him in everyday life. To understand a particular religion, it is important to see those real life problems and circumstances, the answer to which was certain religious beliefs.

For many generations, religion has been the core of the moral and psychological experience of the people, it determines their perception of the world, serves as a guideline for everyday behavior. Which of the moral systems, religious or secular, will be the most effective depends on the personal characteristics of the person, on upbringing in the family, on education. In our opinion, it is not so important what a person is guided by - the image of Christ or Mohammed, the example of parents or secular civic ideals. The main thing is that at the same time clear ideas about decency and dignity are formed, so that worldview conviction is not used to incite hostility between believers and non-believers, between people of different confessions. In the general group of ethnic characteristics influencing the formation of personality, the presence of ethnic consciousness and self-awareness is especially prominent.

In terms of its orientation and significance, ethnic self-awareness (awareness of a person’s belonging to an ethnic group) performs a number of functions: consolidating, regulatory, cognitive, emotional-evaluative, value-based, socio-psychological. The consolidating function emphasizes the fact of unification, which takes place on the basis of the development of ethnic interests proper, which are the most important element of ethnic identity. The essence of the regulatory function is manifested in the definition and achievement of specific goals by the ethnos. Among the goals of such a plan are the pursuit of social and economic progress, the preservation of spiritual and material values.

The cognitive function of ethnic self-awareness appears, in fact, in the form of self-knowledge. The main essence of the cognitive function lies in the awareness of one’s “we” and one’s difference from other similar communities. The emotional-evaluative function reflects the degree and level of interethnic interaction. This function serves as a kind of regulator of interethnic relations. The value function determines the totality of ideological attitudes, views, beliefs; forms ideals, principles that are recognized as standing above everything else and to which representatives of an ethnic community strive (KRYSHTANOYCH, KOTYK, TIURINA, KOVREI, DZHANDA, 2020; VERGER, HERMO, 2010; ERKE, SUKHOSTAVSKA, KRASHEININKOVA, KHVATAEVA, SAKHAROVA, ROGOZNIKHOVA, 2018).

The socio-psychological function emphasizes the interconnection and interdependence of the socio-psychological characteristics of 90 ethnic self-awareness, manifested in behavior, temperament, manner of communication and psyche. Summing up the above, we came to the conclusion that ethnic self-awareness is the awareness of an ethnos of its ethnic unity, a
set of ideas, views, feelings associated with the self-determination of an ethnic community, this is a complex of ideas of an ethnic group about itself, its interests, orientation, ethnic identification according to relation to representatives of other ethnic groups. All the listed components in one combination or another are included in the structure of consciousness of the individual’s personality.

Recently, the development of ethnic self-awareness of young people is taking place against the background of such negative phenomena as: - a decline in the standard of living of certain groups of the population; - deterioration of demographic and environmental situations; - social migrations associated with changes in the geopolitical situation, armed conflicts in neighboring regions and their consequences; - deterioration of the criminal situation caused by the growth of crime, terrorism and regional extremism; - reducing the safety of socially unprotected segments of the population, including children and adolescents. In this regard, one of the urgent tasks of the spiritual and moral education of young people is the formation of a positive ethnic identity, which is the core of national self-awareness and is a balance of tolerance in relation to one’s own and other ethnic groups. Touching upon the side of spiritual and moral education of young people, it is necessary to focus our attention on the traditional character of moral education in the structure of ethnoculture (GOLLNICK, CHINN, 2016; ZARMASOV, 2019; KURGANSKY, 2021; KRYSHTANOVYCH, BILYK, SHAYNER, BARABASH, BONDARENKO, 2021).

It is in the spiritual and moral sphere of personality formation that the role of tradition is huge, which is one of the sides of continuity, which reveals the connection between times and generations of people, nations. The development of politics, philosophy, art, literature and everyday life, morality, education and many other phenomena of spiritual life was and is based on traditional experience and connections. The traditional character is especially clearly manifested in the moral upbringing of a person, which has an ethnic connotation. The moral upbringing and ethnic culture of a person was realized and formed on the basis of traditions, customs and mores of peoples, on all the traditional experience and life of previous generations. Moral education has constituted and is an integral system with its own ideals, goals, objectives, guidelines and means, i.e. at all times, the traditional in moral relations continued uninterruptedly. The goal and ideal of moral education was a person brought up, having a high ethnic culture and meeting the needs of society.

Summarizing the values of all ethnocultures in the field of moral education, we have come to the following characteristics of a morally formed personality: respect for elders, and first of all for parents, women, children and the physically weak, qualities such as fostering a sense of duty, self-esteem, honor, modesty, diligence, sensitive and attentive attitude to the guest, moderation in food etc. Their observance in relation to other people, their presence in a person, is mainly determined by his status in public life. Moral norms, principles and rules of behavior, which were contained in the customs, traditions and rituals of the ethnos, were developed, consolidated and assimilated by the younger generation on the basis of familiarization and orientation towards them by parents and elders (KRYSHTANOVYCH, KRYSHTANOVYCH, STECHKEVYCH, IVANYTSKA, HUZII, 2020).

All of humanity - every nation, every generation, is always at some stage of culture, which should be considered as a heritage left by ancestors, as a result of their history and all factors influencing them. The state of culture forms the space into which each individual person, born under the given circumstances, enters. He does not create it, but finds it ready, and it influences him in accordance with its essence. That is why every person is a product of his time. Any state of the culture of a given people is the basis, the basis, there is something given and real, from which the subsequent state develops. Therefore, the stage of culture at which we are at a given time makes a demand on us that we act in accordance with it, if only we want to achieve positive results, that is, we must act in a cultural manner. Each person must correspond to his time, must be a product of his time and its requirements.

Therefore, it is necessary to reckon with the customs, habits, traditions existing in a given society - with everything that is recognized and accepted in it. The culturological approach in education orients the teacher to ensure that Russian culture, national traditions, national pedagogy become the basic basis of the educational process. The culturological approach acts as the central idea of ethnopedagogy (Table 1).
Table 1. Andreev in the book "Pedagogy of Creative Self-Development: An Innovative Course" identifies the following as priority strategies of the culturological approach:

| №   | Priority strategies of the cultural approach                                      |
|-----|---------------------------------------------------------------------------------|
| 1   | development of personality as a person of culture;                               |
| 2   | the effectiveness of upbringing largely depends on the level of the general culture (moral, physical, aesthetic, etc.) of the teacher, as well as his professional culture |
| 3   | in education, national culture and, accordingly, ethnopedagogy should be the basis and priority; |
| 4   | in education, it is necessary to take into account the socio-cultural situation |
| 5   | the level of the parents’ culture plays an important role in the upbringing of the individual; |
| 6   | the achievements of world culture should be highlighted in the context of the upbringing process |

Source: Search data.

Each era, each nation contributed to the fund of world culture, forming a process of historical continuity, a combination of tradition and innovation, giving rise to the wealth and diversity of this social phenomenon. The culture of the past organically enters the life of a modern person. Thus, culture acts both as an external expression of the collective memory of the people, and as a way of human existence in the world, and as a world created by man. Our task is to be able to preserve the culture of our ancestors, to convey the national spirit in the form of increasing spirituality. Thus, the position of personality development in the context of culture has been outlined. Culture is called upon to solve the problems of upbringing and education through ethnocultural activities (KOVAL, SOVHIRA, MASLIUK, MYKOLAIKO, 2021; BACHYNSKY, 2011; ONISHCHENKO. MAKARENKO, 2015; FABRIKOV, 2017).

In a number of definitions such as traditional culture, folk art culture, there is “national culture”, which includes spatial localization, personification in a specifically expressed form of common human culture within the boundaries of a certain group, whose members are identified among themselves by the unity of language, historically formed values and norms, perceived in the number of obligatory for all. At present, in pedagogical practice, they increasingly began to turn to the traditions and experience of folk pedagogy and ethnopedagogy. Back in the nineteenth century, K.D. Ushinsky, the founder of scientific pedagogy, saw in the works of oral folk art "the first and brilliant attempts of folk pedagogy. He was the first to introduce the definition of “folk pedagogy” into pedagogical literature.

CONCLUSIONS

Thus, for the practical implementation of the idea of ethnocultural education, it is necessary to know the essential characteristics, approaches and development of ethnopedagogy in the history of education, only under this condition can one hope for success in creating a cultural development space in the activities of an educational institution of an innovative type. The results of the research is to determine the pedagogical aspects of the entocultural elements of the personality in the literature.

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Pedagogical aspects of the ethnocultural context of the personality in the literature of the beginning of the XXI century

Aspectos pedagógicos del contexto etnocultural de la personalidad en la literatura de principios del siglo XXI

Resumo
O objetivo principal da pesquisa é analisar os aspectos pedagógicos dos elementos etnoculturais da personalidade na literatura. Os problemas de equilíbrio afetam a formação da autoidentificação multinível: etnocultural, pessoal, civil, profissional. A busca de parâmetros para o desenvolvimento do sistema educacional moderno nas novas condições civilizadas levou ao surgimento, no final do século XX, de várias abordagens, ideias, conceitos de educação multicultural, etnocultural, nacional-regional e global. Cada um dos conceitos considera e resolve os problemas do pluralismo de culturas e seu reflexo na educação à sua própria maneira. O resultado da pesquisa é determinar os aspectos pedagógicos dos elementos etnoculturais da personalidade na literatura.

Palavras-chave: Pedagogia. Contexto etnocultural. Sistema educacional moderno. Futuros professores.

Abstract
The main purpose of the research is to analyze the pedagogical aspects of the ethnocultural elements of personality in the literature. The problems of their balance affect the formation of multilevel self-identification: ethnocultural, personal, civil, professional. The search for parameters for the development of the modern educational system in the new civilized conditions led to the emergence at the end of the twentieth century of various approaches, ideas, concepts of multicultural, ethnocultural, national-regional and global education. Each of the concepts considers and solves the problems of pluralism of cultures and its reflection in education in its own way. The results of the research is to determine the pedagogical aspects of the ethnocultural elements of the personality in the literature.

Keywords: Pedagogy. Ethnocultural context. Modern educational system. Future teachers.

Resumen
El objetivo principal de la investigación es analizar los aspectos pedagógicos de los elementos etnoculturales de la personalidad en la literatura. Los problemas de su equilibrio inciden en la formación de una autoidentificación multinivel: etnocultural, personal, civil, profesional. La búsqueda de parámetros para el desarrollo del sistema educativo moderno en las nuevas condiciones civilizadas llevó al surgimiento a fines del siglo XX de diversos enfoques, ideas, conceptos de educación multicultural, etnocultural, nacional-regional y global. Cada uno de los conceptos considera y resuelve los problemas del pluralismo de culturas y su reflejo en la educación a su manera. El resultado de la investigación es determinar los aspectos pedagógicos de los elementos etnoculturales de la personalidad en la literatura.

Palabras-clave: Pedagogía. Contexto etnocultural. Sistema educativo moderno. Futuros profesores.