Cultural foundations of a national system of education in a COVID-19 pandemic

Fundamentos culturales de un sistema nacional de educación en una pandemia de COVID-19

Written by:
Anastasiia Varyvonchyk[107]
https://orcid.org/0000-0002-4455-1109
Tatiana Voropayeva[108]
https://orcid.org/0000-0001-8388-7169
Armen Kaloian[109]
https://orcid.org/0000-0003-4485-7850
Olexandra Moshkina[110]
https://orcid.org/0000-0001-6561-7480
Olena Abramovych[111]
https://orcid.org/0000-0002-4814-6709

Abstract

The article aims to characterize the key components of cultural constants of the upbringing system from the national perspective. The objectives are to analyze the differences between traditional and prospective elements of the national upbringing system. Using general scientific (analysis, comparison), philosophical and scientific (synergetic, dialectics) and culturological (structural and functional, axiological and semiotic) methods allow characterizing culturological foundations of the national upbringing system. Currently, there is an urgent need to develop new priorities of the national policy of upbringing of children, youth, and in some cases the older generation in the context of new challenges facing society.

Keywords: education, educational process, global problems, cultural constants, system of values.
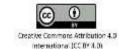
Resumen

El objetivo del artículo es caracterizar los componentes clave de las constantes culturales del sistema de crianza en la perspectiva nacional. Los objetivos son analizar las diferencias entre los elementos tradicionales y prospectivos del sistema de crianza nacional. El uso de métodos científicos generales (análisis, comparación), filosóficos y científicos (sinergética, dialéctica) y culturológicos (estructurales y funcionales, axiológicos y semióticos) permite caracterizar los fundamentos culturológicos del sistema de crianza nacional.
Los valores que se formen en el espíritu del humanismo, el pragmatismo y el universalismo son capaces de proporcionar protección (a nivel mental) contra las amenazas de la modernidad.

Palabras clave: educación, proceso educativo, problemas globales, constantes culturales, sistema de valores.

[107] Kyiv National University of Culture and Arts Faculty of design and advertising Department of Center Design Ukraine, Kyiv, Ukraine.
[108] Taras Shevchenko National University of Kyiv, Faculty of Philosophy, Center for Ukrainian Studies, Ukraine.
[109] Department of Actor's Skills and Drama Theater of Kharkiv National I. P. Kotlyarevsky University of Arts, Ukraine.
[110] Kyiv National University of Culture and Art. Faculty of Theater, Cinema and Variety Show. Department of Directing and Acting Skill, Ukraine.
[111] Kyiv National University of Culture and Art. Faculty of Theater, Cinema, and Variety Show. Department of Directing and Acting Skills, Ukraine.

Introduction

The traditional view of education as an element of cultural reproduction refers to a linear type of thinking about the development of society as a whole. The educational cluster has long been characterized by conservatism and measured advancement. In this state of affairs, education is a translator of ideas (both fundamental and applied) prevailing in society. The educational model operates in a format of coexistence and interrelation with other spheres of social activity. For many centuries, this format has been the only one with no alternative.

However, since the turn of the twentieth and twenty-first centuries, we have been witnessing an educational and cultural transformation. Activation of this process has occurred with changes both within the educational cluster, and in the general manifestation of civilization. The rapid development of information and technological cluster, reorientation of public consciousness towards the dominance of progress over the established development, globalization, and interdisciplinary processes - all this has determined the transition to the processes of cultural transformation.

Now there is a topical dilemma on the interpretation of changes in the socio-cultural space, which are the result of educational activity. There are two definitions of education in the cultural-creative dimension: cultural reproduction and cultural transformation (Qoyyimah, 2020).

To implement the format of cultural transformation in the education system, the stakeholders of the educational and training process must have the following characteristics:

- intellectual freedom, in the understanding of the ability and possibility to form and use thought activity;
- intellectual interest, expressed by the need and desire to continue learning continuously, throughout life;
- intellectual honesty, consisting in the development of an independent format of thinking and resistance to anti-scientific and anti-human priorities;
- intellectual versatility, as a model for the acquisition of universal and specialized knowledge and skills;
- intellectual criticality, through which the individual components of knowledge are questioned, which lose relevance and form the basis for scientific innovation.

The purpose of this study is to consider the formation of the system of national education from two perspectives: global-civilizational and national-authentic. The tasks arise in the development of relevant mechanisms for the organization of the educational process. The components of upbringing should correspond to the value parameters of today and respond to the challenges of time.

The main questions requiring urgent answers in the context of our exploration concern the characterization of cultural constants demanded and relevant in the system of education. These constants must correspond to modern trends of socio-cultural development and global principles of civilizational development. At the same time, an important point is not only a statement of culturological constants, but also their practical application in humanitarian-scientific discourse.

Raise the question or questions to be answered in the introduction. Likewise, these questions and objectives must be answered in the results and in the conclusions.

Theoretical Framework or Literature Review

The question of the formation of the national system of education is widely enough covered in the source base. Analysis of the literature on the subject showed a significant number of works on cultural principles of the educational process. The COVID-19 pandemic has made new adjustments to the understanding of the peculiarities of the upbringing processes in the conditions of modern challenges of the time. The literature used for this study predominantly dates back to 2020 and 2021, the period of the pandemic in the world.

The article used general strategies for the development of education and upbringing that forecast priorities for the advancement of these spheres of social activity. In particular, the strategy the future of education and skills Education 2030 (OECD, 2018) indicates the guidelines characteristic of the modern educational space and potential ways of innovation in this area and defines a set of relevant and promising skills and abilities formed during the educational process. UNESCO's (2020) annual Global Education Monitoring Report 2020 outlines urgent global and national issues in the educational process.

The peculiarities of the functioning of the nurturing system as an element of cultural transformation are explored in Qoyyimah (2020). The components that most clearly highlight the elements of nurture are found in Ryan (2021), Saad & Kaur (2020), Jackson (2019).

The information and communication component as one of the key cultural constants is devoted to many relevant works (Chen & Le, 2018; Ijalba, Velasco, Crowley, et al., 2019). The role of integration processes as an important socio-cultural characteristic of the educational process has been investigated by Rivera-Vargas, Miño-Puigcercós, Estalayo-Bielsa & Lozano-Muleta (2021), Giorgetti, Campbell & Arslan (2017).

Separate studies of educational system development in the national manifestation related to the direct impact of the COVID-19 pandemic are found in Jagielska-Burduk, Pszczynski, Stec & (2021).

The national dimension of educational system formation is explored in Sarigöz (2021). Some specific culturological elements of influence on the functioning of the upbringing system are found in Lichtenstein (2021) (creative abilities) and Marone & Bouzo (2021) (ethical framework).

In general, the problem of culturological foundations of the educational process is quite widely covered in modern literature. At the same time, we should note that the vast majority of works are still more focused on the coverage of global aspects of education and upbringing system development. The issue of the functioning of the upbringing system in the national socio-cultural manifestation remains relevant and requires further scientific study.

Methodology

General scientific methods of analysis and comparison are used to achieve the goals of the article. Thanks to the structural and functional method the understanding of the main clusters of culture and their influence on the educational processes is formed. The dialectical method reveals the differences in the categories of national and world culture, at the same time the synergetic method, notes the possibility of building the educational process on the principles of integrativeness and interconnectedness of global and national cultural development. The axiological semiotic method contributes to the awareness of the importance of common civilizational and national values for the upbringing system.

Research initiatives were carried out using a synthesis of general scientific, culturological, and philosophical methodologies. The strategy of combining the methodological arsenal contributed to the expansion of opportunities to identify and characterize cultural constants implemented in the educational process. Analysis of the research data was conducted through a comparative analysis (general civilizational vs. national) of cultural values. The methodology of systematization was also used to structure the cultural elements.

Results and Discussion

The globalized world dictates the conditions for the development of all spheres of public activity. Socio-political or socio-economic, ecological or technological - all these challenges form the agenda in the education-education cluster. The educational process is actualized in the educational industry, being the obligatory skills that educational applicants acquire. Hard skills and soft skills imply an educational component - both separate and accompanying other skills. Uncertainty about the future always breeds uncertainty. The COVID-19 pandemic has only exacerbated this concern. The education, science, and culture clusters are adapting to the new realities as much as possible. As noted in the visionary education plan for the next decade, "...schools can prepare for jobs not yet created for technologies not yet invented, for problems not yet articulated..." (OECD, 2018). To develop similar skills, one must develop "...interest, imagination, resilience, and self-regulation; respect and appreciate the ideas, perspectives, and values of others; deal with failure and rejection; move forward in the face of challenges and obstacles..." (OECD, 2018).

Culture accompanies human beings throughout life. Cultural processes manifest in speech, thoughts, emotions, spiritual beliefs, and beliefs. The dominance of culture determines elements of the educational process as well (Ryan, 2021). With this interconnection, a vivid example of synergy between processes, concepts, and participants in this cluster of sociocultural environments is formed.

In our study, we are talking about one of the key target elements of educational work - the formation of the motivational factor. The very desire to achieve new levels of development becomes the main driving force of personality

transformation. Other issues related to the organization of the system of upbringing or educational and training process, or cultural patrimony become formal.

One of the important issues in the system of education is the moment of leadership. In the cultural tradition, leadership theories occupy an important place in the formation of human skills. The ability to make independent decisions, to take responsibility for decisions or actions, the ability to organize and coordinate the work of a team or organization are all qualities that are formed not only by educational programs but above all by the educational cluster. To date, it is difficult to trace the relationship at the level of: culture-education-education-leadership (Mohammad & Gurr, 2019).

The subsequent actualization of leadership qualities in the educational process requires activation of exactly dynamic attitudes - communicativeness, criticality, adaptability, creativity. The leader who possesses the necessary skills can organize processes in the sociocultural environment at a high level. It should be noted that education as a generally accessible and powerful cluster has certain limits, which are unable to provide the development of leadership abilities. Psychological trainings, on the contrary, cannot cover the necessary number of applicants for leadership skills. The nurture system has certain advantages for preparing leadership attitudes. Focusing on national accomplishments backed by real-life examples of successful and heroic individuals only enhances the effect of popularizing leadership among children and youth.

To preserve the authenticity of national culture, "...societies want to instill cultural values in their new generations, both in the family and in school. These principles are often based on cultural, moral and ethical aspects" (Sarigöz, 2021). The reorientation from family to social education that young people receive at school or university has led to the destruction of the traditional model of intergenerational continuity inherent in society back in the twentieth century. However, the present dictates new requirements, according to which the upbringing of young people takes place in an environment of intensive informatization. The vast majority of information, including cultural attitudes, is drawn by young people from information resources. This determines the reorientation of the educational process on the educational aspect in the coordinating one.

Integration constant is most clearly manifested in the format of intercultural communicative activity, which in the educational cluster is represented, first of all, by the problems of teaching English, which acts as an international form of communication (Chen & Le, 2018).

Teaching a foreign language vividly demonstrates the difficulties of teaching and learning when the sociocultural environment changes. We are talking about misunderstanding and, in some cases, rejection of cultural norms in an "unfamiliar" field. The educational component here acts as an integrating aspect, which actualizes the motivation to learn new elements of culture.

Integration constant in the system of education is actualized by many factors, among which we note: deepening of socio-political and economic international cooperation; removal of borders in the administrative and cultural understanding.

A separate component is migration processes (Rivera-Vargas, Miño-Puigcercós, Estalayo-Bielsa & Lozano-Muleta, 2021). The displacement of people as bearers of culture causes several significant shifts in the functioning of the educational system:

First, the worldview beliefs of emigrants, who in their new socio-cultural environment have to adapt to new criteria of life, new values, and perceive the educational influence in a new way, are radically changed; second, we state certain changes also in the environment that receives emigrants, as there is a process of transfer of certain elements of culture between social groups (national, ethnic, religious).

The educational system works with a double load, trying to preserve the identity of one culture and to adapt the elements of a "foreign" culture to the new realities. Of course, in many respects, the norms of the current legislation are effective here, but they are not always able to cover the entire spectrum of social relations. Therefore, a certain part of the regulatory and normative function is transferred to the educational process.

The educational cluster is one of the important components of the policy of cultural authenticity (Zajda & Majhanovich, 2021). The main concepts of this policy are the processes of globalization, national-cultural identification, culturally conditioned creation of the state. Contemporary scholarship is increasingly critical of this format of cultural identity architecture. The present seeks to level differences and the

dialectical manifestation of progress. Synergetic educational and scientific models become an effective alternative to traditional socio-cultural phenomena.

An important universal aspect in the formation of cultural constants (both traditional and dynamic) is the speech factor. The availability of effective communication through the use of language allows the expansion of cultural information (Ijalba et al., 2019). Specialized terminology must be integrated into general concepts. Consequently, the educational process will be enriched with a variety of informative elements.

Several proposed culturological constants are united in the system of upbringing organizational theory. The structuring of social units and their focus on achieving a common goal corresponds to the purposefulness of the educational process. An important concept in this regard is the concept of organizational culture (Saad & Kaur, 2020). Organizational culture consists of the following aspects:

- system of knowledge (although education is focused mainly on the spiritual and moral aspects, the rational factor acts as a stabilizing factor for the educational process);
- system of beliefs (the upbringing process is directly related to mentoring and a set of propagated ideas and affirmations);
- system of values (upbringing should be based on material and spiritual values, oriented to the principle of humanism and justice);
- system of assumptions (the educational process is dynamic and involves the introduction of new ideas, depending on the conditions of the sociocultural environment);
- system of rights (as an element of respect for the rights and freedoms of the objects and subjects of the educational process, coordination of educational work with the priorities of the development of the national idea).

It is important to understand that the national system of education in the modern world cannot be limited to certain frameworks (territorial, axiological, legal). Except for a few states or communities, the modern world is permeated by globalization and integration processes. Contemporary cultural studies have interpreted several definitions of intercultural interactions, from confrontation to dialogue to unification (Jackson, 2019). The guidelines of the educational process are shaped and modified in the context of international relations and global politics in all spheres of social life. We observe two main trends characterizing the concept of education in the international format: the borrowing of value elements to the guidelines of the educational process from another sociocultural environment; preserving the fundamental aspects of the authenticity of the cultural and educational element regardless of globalization trends.

Considering the practical plane of the question of the application of educational elements in education or culture, we note that the use of these two tendencies does not have a predetermined algorithm. The balance between the global and authentic components is partly achieved situationally, based on the current actual model of development of society.

A group of researchers looks at how cultural groups and ideas and educational practices and institutions interact (Giorgetti et al., 2017). Somewhere, the educational environment is the most conducive site for the realization of cultural and educational potential. The social changes produced by intercultural cooperation are characterized by mobility and dynamism. In the classical educational environment, such concepts are not quite in demand, because education is traditionally a conservative cluster. Under such conditions, the introduction of cultural constants is possible only in the educational work of educational institutions. Changes in educational curricula require time and deliberation. At the same time, reorientation of value aspects is much faster, so in the format of the educational system, they are actualized much faster and more accessible.

Under such conditions, the educational process becomes the most effective way of translating current global cultural trends and national ideas in the cultural cluster. The educational system demonstrates flexibility, ensuring the delivery of progressive or original ideas to all stakeholders of the socio-cultural environment.

"The current COVID-19 crisis challenges modern cultural heritage education in many ways. For users to easily navigate cultural heritage websites, it is advisable to prepare an educational platform with links to necessary materials, links, and videos" (Jagielska-Burduk et al., 2021). Information technology communications are also actively used to organize educational activities using cultural heritage or cultural patrimony. At the same time,

it should be noted that there are certain risks associated with the use of the latest technology related to malicious or immoral content. Consequently, informatization is a constant that significantly enlivens the cultural aspect of education. On the other hand, the enormous flow of information needs to be filtered and evaluated before it can be used for educational purposes.

In a sense, the educational system has two levels of protection against "bad" content. The first one is activated before it is introduced and the second one is activated in the course of the educational work. These are situations when the subjects of the educational process themselves give a negative assessment of certain subjects or cultural phenomena and reject them in the future. Thus, a system of active counteraction to the negative impact of informatization on the educational or cultural process is developed.

The key to a successful educational process is the organization of an effective and supportive educational environment (Scott, 2018). Such a format of education implies the following features: the purpose of education as the result of educational activities carried out in the context of the educational process; socio-cultural approaches to the study of man in the context of the formation of human-centered values during the educational process; the role of thinking, memory, and language in the cultural and educational cluster of the cognitive process.

Since the system of education is most actively implemented in the educational environment, the creation of favorable conditions for the organization of this process increases the effectiveness of the educational cluster. At the same time, let us note such cultural constant, which provides the proper format of the educational process, as mobility. Active transfer of methodological guidelines of upbringing from education to another sphere of social activity without loss of efficiency and effectiveness quite characterizes the mobility of the upbringing system.

The creative constant in the organization of the educational process is manifested in the development of talents through a model of learning that responds to the culture. The development of the creative abilities of young people is a relevant and demanded practice (Lichtenstein, 2021). The creative component is fundamental to all spheres of social activity. Therefore, the actualization of attention on the potential of each person, the manifestation of

their abilities and talents is one of the target constants of the educational process.

One aspect of the educational process is the formation of human responsibility for one's active transformative activity on the planet. Any person whose activities interact with the Earth system is responsible for "geo-ethical actions" (Marone & Bouzo, 2021). Values that contradict the harmonious coexistence of man with nature have no right to be realized in the educational process. At the same time, the actualization of the need to maintain the balance between culture and nature, man and the world are the worldview paradigms based on which human beliefs and moral and spiritual qualities are formed.

One should not forget the fundamental cultural constant for the educational process, namely the observance of humanistic principles. Humanistic and humane upbringing is the key to the emergence of healthy communities that are devoid of chauvinistic and anti-humanist myths and that see development and progress as the key goal of their existence. Educating children and youth according to the principles of humanism, human-centeredness, responsibility, and autonomy plays an important role in the socio-cultural dimension. Adding to these precepts the aspect of preserving the identity of one's own culture and history, we get the actual cultural foundations of the modern system of upbringing.

The international organization UNESCO (2020), in its annual report on the state of the education sector, defines the conditions of the education system and the crisis. This is caused both by global crises (COVID-19 pandemic, growing social inequality, climatic problems, etc.) and by national turmoil (regional conflicts, poverty). In such a situation, there is an urgent need for guidance on how to implement an effective format for educational activities. Since the majority of education applicants around the world have suffered from COVID-19-related school closures (or restrictions on the traditional format of education), the world is experiencing a unique disruption in the history of education. Given that fundamental and vital to education is the continuity of learning, we do have a major challenge of our time. At the same time, the educational process can and should provide some alternative for children and youth. An orientation toward self-organization, self-education, and self-development under difficult conditions is a key task of the educational process. Through awareness of the problem and the development of alternative non-linear ways of solving it, human civilization will be able to pass these

difficulties with dignity. In such an algorithm, the national system of upbringing becomes not an auxiliary link in education, but systemic. Now the key issue that causes controversy about the overall strategy for the development of the national system of education is the dilemma: mentoring or coordination in the educational process. Cultural constants show effectiveness and relevance. The question of their implementation and effective use remains open. The format chosen in the norms of public policy, in the curricula of educational institutions, in the ideas of recognizable personalities will determine the appropriateness of the educational process within the framework of state development.

If we are talking about the mentoring model, traditional and still quite common in many countries, here we should talk about the need for a profound transformation of the existing format. Openness, accessibility, mobility, informativeness, and dynamism are by no means a complete list of the recommendations necessary for the formation of a successful system of education at the national level. The mentor, who organizes and provides educational work, must operate with modern elements of pedagogical excellence and psychological practices. Times when the educational process was based on the authority of the teacher, reminiscent of the dark medieval times. The XXI century requires teachers (at all educational levels) to be proficient in modern information technology and the ability to analyze and present information themselves.

When we talk about the coordinating role of the mentor in the educational process, here we are talking about the actualization of self-organization processes. The format according to which education is not unilaterally directed, but this process is organized and coordinated by both parties (mentors and applicants) is considered to be more progressive today and is being used more and more. Cooperation, coordination, interaction - this is an incomplete list of the modern synergetic model of the development of sociocultural actions. The sphere of education is not an exception in this case. Educational processes need synergy in the organizational and content dimensions.

Conclusion

The objectives are to analyze the differences between traditional and prospective elements of the national upbringing system. The objective of the research is not met.

National systems of education, despite their traditionalism and conservatism, should be comprehensively developed and relevant. The ability to preserve identity and readiness to meet the global challenges of time is a promising trend of socio-cultural development. The use of cultural constants allows you to create a coherent network of national systems of education, successfully integrating into the global principles of the educational cluster.

Note that the fundamental cultural constants of the upbringing process are divided into two clusters: traditional (identification, identity, humanization) and perspective (globalization, integration, informatization, technologization). The differences in national systems of upbringing do not contradict each other but form a synergistic paradigm that contributes to civilizational development.

Dynamic constants of the upbringing process: communicativeness, criticality, adaptability, creativity, and mobility, which determine common and distinctive features between general civilization and national socio-cultural space, deserve special attention. It is appropriate to use a combined format of fundamental and dynamic constants for methodological support of the national system of education. For example, the fundamental constant of globalization is inextricably linked to and complemented by the dynamic constant of adaptability. Combining culturological constants also allows us to create an effective system of counterbalances: the constant of criticality will control the processes of technologization, and informatization largely determines the content and form of communicativeness.

Bibliographic references

Chen, S., & Le, T. T. (2018). Teaching of culture in English as an international language: An integrated model. Routledge. ISBN 9780367587727

Giorgetti, F., Campbell, C., & Arslan, A. (2017). Culture and education: looking back to culture through education. Paedagogica Historica, 53(1–2), 1–6. https://doi.org/10.1080/00309230.2017.1288752

Ijalba, E., Velasco, P., & Crowley, C. J. (Eds.). (2019). Language, culture, and education: Challenges of diversity in the United States. Cambridge University Press. ISBN 9781107081871. https://doi.org/10.1017/9781139976725

Jackson, L. (2019). Civilisation and culture in education. In Questioning Allegiance (pp. 14–28). Routledge. ISBN 9780429435492. Access mode: https://doi.org/10.4324/9780429435492-2. Last viewed: February 11, 2022.

Jagielska-Burduk, A., Pszczyński, M., & Stec, P. (2021). Cultural heritage education in UNESCO cultural conventions. Sustainability, 13(6), 3548. https://doi.org/10.3390/su13063548Lichtenstein, M. J. (2021). Culturally responsive educators and talent development. In Talent Development in School (pp. 155–186). Routledge. Access mode: https://doi.org/10.4324/9781003238478-11. Last viewed: February 11, 2022.

Marone, E., & Bouzo, M. (2021). Humanistic Geosciences: A Cultural and Educational Construction. In Geo-societal Narratives (pp. 201–212). Springer International Publishing. Access mode: https://doi.org/10.1007/978-3-030-79028-8_15. Last viewed: February 11, 2022.

Mohammad, N., & Gurr, D. (2019). Educational Leadership and Culture in Education. Oxford Research Encyclopedia of Education Publisher. Oxford University Press. 10.1093/acrefore/9780190264093.013.ORE_EDU-00595.R1

OECD (2018) Oecd future of education and skills 2030. Retrieved from: https://www.oecd.org/education/2030-project/

Qoyyimah, U. (2020). Transforming culture through education. Proceedings of the First International Conference on Communication, Language, Literature, and Culture, ICCoLLiC 2020, 8-9 September 2020, Surakarta, Central Java, Indonesia. EAI, 2020. EUDL. Access mode: https://doi.org/10.4108/eai.8-9-2020.2301324. Last viewed: February 11, 2022.

Rivera-Vargas, P., Miño-Puigcercós, R., Estalayo-Bielsa, P., & Lozano-Mulet, P. (2021). MiCREATE Project. Migrant children and communities in a transforming Europe (Proyecto MiCreate. Infancia y comunidades migrantes en una Europa en transformación). C&E, Cultura y Educación, 33(3), 573–584. https://doi.org/10.1080/11356405.2021.1949111

Rojas-Bahamón, M. J., Aguilar-Cruz, P. J. y Arbeláez-Campillo, D. F. (2020) Curricular integration as a strategy to strengthen the educational process in public institutions in COVID-19 times. Revista Inclusiones, Vol. 7 num Especial, 233-241

Ryan, T. G. (2021). Editorial: The eclectic culture of education. Canadian Journal of Education, 44(4), i–ii. https://doi.org/10.53967/cje-rce.v44i4.5417

UNESCO (2020) Global Education Monitoring Report. Inclusion and education: All means all. Paris: UNESCO. Retrieved from: https://unesdoc.unesco.org/ark:/48223/pf0000373718/PDF/373718eng.pdf.multi.page=229

Saad, N., & Kaur, P. (2020). Organizational theory and culture in education. In Oxford Research Encyclopedia of Education. Oxford University Press. https://doi.org/10.1093/acrefore/9780190264093.013.665.

Sarigöz, O. (2021). Opinions on culturally responsive education. The Journal of International Educational Sciences, 29(29), 19–30. https://doi.org/10.29228/inesjournal.54181

Scott, C. (2018). Culture and education. Learn to Teach. Cambridge: Cambridge University Press, pp. 30-47. DOI: https://doi.org/10.1017/cbo9781107449572.003

Zajda, J., & Majhanovich, S. (2021). Evaluating research on cultural identity education globally. In Globalisation, Comparative Education and Policy Research (pp. 159–168). Springer Netherlands. Dordrecht: Springer Netherlands, p. 159-168. https://doi.org/10.1007/978-94-024-2014-2_10