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## **PEDAGOGICAL COUNSELING OF FOREIGN STUDENTS IN ONLINE LEARNING: MENTAL PARTICULARITIES**

**Abstract.** For decades, students from Africa, Asia, and the Middle East have been studying in our country and in many post-Soviet states. In most cases, they quickly adapted and linked their future life and professional activities with Ukraine. The impressive adaptability of African ethnic groups often pleasantly surprises. When comparing these adaptation abilities with those of students from China, Vietnam, and Arab countries, it can be said that Africans achieve a high level of adaptation in a shorter period of time than others.

A distinctive feature of the adaptation process for foreign students during offline education periods is that they simultaneously undergo processes of adjustment and immersion both in macro and micro-social environments. Foreign students need to orient themselves, internalize norms, values, and traditions of another country, i.e., adapt to an entirely new climatic, socio-economic, political, cultural, communicative, national, and psychological environment (macro-social environment), while organizing their main activity aimed at achieving education that differs from their previous one in organization, methods, and assessment criteria (micro-social environment). In the context of the global shift to online education prompted by the COVID-19 pandemic and armed conflicts, there is a need to adapt the educational process to new realities. Online learning offers several advantages, such as flexibility, accessibility, and the ability to use modern technologies to enhance educational effectiveness. This is particularly important for foreign students, as they can participate in international programs, attend lectures by leading professors from different countries, and utilize global educational resources. It also simplifies the possibility of pedagogical counseling for foreign students.

Despite the opportunity for remote communication with pedagogical consultants, the significance of the mentality of foreign students and its study becomes particularly relevant. The mental factor (alongside economic, social, and national factors) is one of the most important prerequisites for human development.

**Keywords:** pedagogical counseling, online learning, foreign students, mentality.

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## ПЕДАГОГІЧНЕ КОНСУЛЬТУВАННЯ ІНОЗЕМНИХ СТУДЕНТІВ У КОНТЕКСТІ ОНЛАЙН-НАВЧАННЯ: МЕНТАЛЬНІ ОСОБЛИВОСТІ

**Анотація.** Протягом десятиліть у нашій країні та в багатьох країнах пострадянського простору навчаються студенти з країн Африки, Азії та Близького Сходу. У більшості випадків вони швидко адаптувалися і пов'язували своє майбутнє життя та професійну діяльність з Україною. Особливістю процесу адаптації іноземних студентів в періоди офлайн освіти є те, що вони одночасно проходять процеси пристосування та вживання як в макросоціальне, так і в мікросоціальне середовище. Їм потрібно одночасно орієнтуватися, засвоювати норми, цінності та традиції іншої країни, тобто адаптуватися до зовсім нового кліматичного, соціально-економічного, політичного, культурного, комунікативного, національного та психологічного середовища (макросоціальне середовище), а також організувати свою основну діяльність, спрямовану на досягнення освіти, що відрізняється від попередньої організацією, методами та критеріями оцінок (мікросоціальне середовище).

В умовах глобального переходу до онлайн навчання, спричиненого пандемією COVID-19 та воєнними діями, виникає потреба адаптувати освітній процес до нових реалій. Онлайн навчання має ряд переваг, таких як гнучкість, доступність та можливість використання сучасних технологій для підвищення ефективності освітнього процесу. Це особливо важливо для іноземних студентів, оскільки вони можуть брати участь у міжнародних програмах, відвідувати лекції від провідних професорів з різних країн та використовувати глобальні освітні ресурси. Також спрощується можливість педагогічного консультування іноземних студентів.

Незважаючи на можливість дистанційного спілкування з педагогічними консультантами, значущість проблеми менталітету іноземних студентів та їх вивчення набуває особливої актуальності. Ментальний фактор (разом з економічними, соціальними та національними факторами) є однією з найважливіших передумов загальнолюдського розвитку.

**Ключові слова:** педагогічне консультування, онлайн навчання, іноземні студенти, менталітет

**Problem statement.** The analysis of psychological and pedagogical publications has revealed contradictions between:

- the abundance of empirical materials on this issue and the lag of pedagogical science in their theoretical and methodological understanding;
- the necessity for educators to constantly address urgent tasks in their professional activities related to the adaptation of foreign students in the online learning environment, and the absence of scientifically grounded recommendations due to insufficiently researched issues of foreign student adaptation in pedagogical science;
- the variability and diversity of existing conflicting opinions on the initiation and completion of the adaptation process, as well as the lack of orientation of specialists in implementing these processes on a scientific and pedagogical basis;

- the increasing demand for educators and their role in solving adaptation problems for foreigners in the educational process, and the level of their professional preparedness;
- the opportunities available in higher education for effectively preparing future educators, influencing the activation of the adaptation process for foreign students and its practical implementation.

It is evident that the uniqueness of the historical situation in Ukraine by the beginning of the 21st century shifted the focus from state interests to individual interests, changing the paradigm of education and upbringing. This requires the development of a new theory, methodology, and practice of education, in which intercultural education of foreign students, their socio-pedagogical support, pedagogical counseling, and protection are integral parts of a comprehensive multicultural, personality-oriented education.

**The aim of this article** is to study and identify the specifics of pedagogical counseling for foreign students in the conditions of online learning, taking into account the mental characteristics of students from different cultural contexts such as Africa, Asia, and the Middle East. The article aims to consider factors influencing the adaptation of foreign students to the new educational environment and to develop further recommendations for educators on effective counseling considering cultural and mental differences."

**Presentation of main material.** It has been recognized that socio-economic, historical, and natural conditions of a nation influence the formation of its psychology, values, stereotypes, etc. Among the approaches to interpreting national character, the *socio-historical approach* is predominant, advocating the principle of social and cultural determinism. Despite specific features, each nation in its development is subject to general patterns.

Foreign students, with their ethnic stereotypes, notions of human virtues and vices, temperament, emotional-psychological aspects of traditions, habits, and customs, quickly found their place in our society, which, at first glance, seems completely contrary to the traditions, customs, and rituals of the African continent. The question arises: what contributed to the adaptation of foreign students to life in a European country? To answer this question, it is necessary to study the peculiarities of the national character or mentality of the inhabitants of the countries. The life of a particular people, the features of their national self-awareness should be considered through their unique characteristics, their historical course. It is possible to highlight some basic characteristics of the mentalities of peoples:

1. ***Ethno-historical-adaptive type*** of mentality - a cognitive system of archetypes of consciousness, associated with the adaptation of cognitive processes to historical-cultural changes and determined by ethno-natural-historical periods of human development.

2. ***Culturally self-determining type*** of mentality - a selective system of thought patterns, thinking, general spiritual attitudes, associated with self-aware acts of identifying and asserting the ethnic group, human community, or society's own position in historical-cultural situations and determined by cultural-historical and sociogenetic influences and relations.

3. ***Socio-psychological type*** of mental activity - a rational system of archetypes of social consciousness, manifested in types of human life, societies, and determined by socio-integrative and national-economic impacts and relationships.

4. The mentality of ***psychological stability*** - an effective system of stability of archetypes of universal human consciousness and thinking, manifested in types of human life, societies, all humanity and determined by general human dependencies of social development relations.

The national characteristics of the **Chinese** largely depend on Confucian values. Chinese culture is deeply rooted in Confucian values, which emphasize the importance of family ties, respect for elders, harmony in society, and collectivism. Confucianism also teaches loyalty, education, and personal responsibility. Chinese place great importance on family ties and mutual support. The family is considered the basic social unit, and many generations often live together or nearby. Respect for elders and reverence for ancestors are key aspects of Chinese culture. This is evident in everyday life, where older family and society members hold a special position. Chinese culture emphasizes collective interests over individualism. Group harmony and common goals take precedence over personal ambitions. Chinese are known for their hard work and ambition for success. Education and professional development are considered important components of personal and social growth. Education occupies a central place in Chinese culture. The high importance of education is reflected in rigorous exam preparation and striving for high academic achievements [9]. Chinese celebrate many traditional festivals, such as Chinese New Year, the Mid-Autumn Festival, and the Dragon Boat Festival. These events include family gatherings, traditional rituals, and abundant feasting. Chinese culture is characterized by a high degree of adaptability and flexibility, which helps Chinese successfully integrate into various cultural and social contexts. Traditional Chinese medicine, including acupuncture, herbal remedies, and other treatment methods, plays an important role in the lives of many Chinese alongside modern medicine.

***Historical-ethnographic overview:*** CHINESE. The main population of China (about 91.5% of the country's population). The total population is over 1.4 billion people. Including in China - about 1.3 billion, Taiwan - 23.5 million, USA - 5 million, Malaysia - 6.7 million, Indonesia - 2.8 million, Singapore - 2.6 million, Canada - 1.8 million, Australia - 1.2 million, and other countries.

The ethnic base is composed of Han Chinese, who have assimilated many local nationalities and minorities over millennia. They also reside in the United Kingdom, France, the Philippines, Russia, and other countries.

They speak Chinese (the main dialect is Putonghua or Mandarin), as well as other dialects such as Cantonese, Minnan, Wu, and others. The race is East Asian. The majority follow traditional Chinese religions (Confucianism, Daoism, Buddhism); there are also Muslims, Christians, and adherents of other religious currents.

The orientation of the mentalities of **African peoples** is linked to the fact that the colonial regime slowed their social development. The continent's population, characterized by extreme ethnic diversity, still consists of many hundreds of tribes, nationalities, and nations. At the same time, many ethnic groups, tribal groups, and

even individual tribes as a result of the division of Africa found themselves within the territories of two or more colonial possessions. Thus, ethnic-psychological stability was disrupted, which is associated with the modality of peoples, as well as their internal and external intensity. Therefore, the mentality of African peoples was influenced by factors of ethnic-psychological modality: adaptation, climatic and ecological conditions, geographical features, psychological needs. To a lesser extent, the action of ethno-social factors was exerted: social interaction, intensity of development of social relations and social activity, and so on. A more complete understanding of the social processes taking place in modern African states is facilitated by the study of pre-colonial African societies, predominantly carried out by ethnography.

Traditional regulation of people's behavior in *pre-colonial African societies* was carried out within the framework of naturally established forms of activity, where tradition rigidly regulated the behavior of society members. These norms were retained in people's memory and passed down from generation to generation mainly orally. Serving as a regulator of social relations, tradition primarily used ideological and socio-psychological levers of influence on human behavior. As a result, it contributed to the formation of internal mechanisms of psychoregulation among Africans. They reliably controlled their behavior, ensuring compliance with the norms prescribed by tradition. The traditional behavior of representatives of the African ethnicity is characterized by a high level of automatism and is implemented by a person unconsciously, in accordance with the formula: "Because it is customary." *In pre-colonial Africa*, in the absence of written legislation, tradition was an all-encompassing regulator of naturally established norms of social behavior. It was ritual and symbolism that were powerful means of psychological influence on human behavior. This ensured the unconscious assimilation by humans of public information during their socialization process. It also contributed to the achievement of automatism in the behavior of members of pre-colonial African societies. Ritual and symbolism formed stable psychological attitudes, which were a guarantee of internal psychological control of each person's behavior. The role of ritual and symbolism increased in the sphere of power-management relations. There arose a cult of personality of the social leader, that is, the supreme leader. This cult was based on the worship of ancestors and magic - ideological concepts characteristic of pre-colonial Africa. As a result, these leaders were endowed with supernatural abilities to influence the destinies of people and thereby gained the opportunity to exert a stronger psychological influence on subordinate members of the management hierarchy [3].

Traditional regulation of behavior in *pre-colonial African societies* involved the Suppression of Individual Initiative. It was negatively viewed by tradition because it threatened the established order entrenched in people's minds. This was reflected in the ideology and worldview of traditional African societies.

In particular, any increase in prosperity among members of such societies was seen as witchcraft. Harsh social sanctions were applied as punishment. As a result, a mechanism of inhibition in the form of ideology emerged on the path of socio-economic development. This was more strongly manifested during the *colonial*

*period*. Progressive innovations introduced by Europeans into the economic structure of African people elicited negative reactions from the population, as they contradicted established economic management stereotypes. In African villages, for example, beliefs persist to this day that high yields in the fields are the result of sorcery by the field owner. Such beliefs lead to severe social condemnation.

In the social sphere of *pre-colonial African societies*, tradition reinforced the dominant position of elder age groups. In some societies in Tropical Africa, there was a strict division into hierarchically organized age groups, where elders had advantages over younger members. One function of this tradition was to restrain the activity of the youth due to their age-specific psycho-biological characteristics. Tradition placed the youth in complete economic, ideological, and socio-psychological dependence on the elder age groups. These groups effectively suppressed the initiative of the youth, which posed a threat to the privileged position of the elders in society and ultimately to the entire social order.

The mentality of *Egyptians* is self-defining and is primarily associated with cognitive processes, characterized by transitions from adaptive mentality to self-defining and from self-defining to socio-psychological mentality of activity (to a lesser extent). The mental processes of Egyptians are weakly conditioned by European mentality and are universal.

For Egyptians, their homeland is the "mother of the world", the world civilization. Egyptians are "gold of the highest purity, the best people on earth, and of course, the best among the Arabs". History could not change their national character, and they always Egyptianize their conquerors. An Egyptian is generally characterized by passionate love for his homeland; away from the shores of the native river, he usually constantly grieves, languishes. However, loyalty to the homeland, pride in its great civilization, its brilliant past, is combined with an obvious or hidden inferiority complex towards the West.

Egyptians are characterized by moderation, unpretentiousness, peace of mind, and stability. Hence patience, endurance, and kindness. Egyptians' unpretentiousness and satisfaction are absolute, whereas among Latin peoples, they are relative, hence Romance peoples are characterized by skepticism, whereas Egyptians are characterized by optimism. If an Egyptian tends to communicate with feelings and reason, a Frenchman tends to reason and logic.

The highest ideal of an ordinary Egyptian is heavenly bliss, which includes all the imagination of pleasure in complete idleness. Attitude towards work as a religious or social duty or condemnation of the idleness of a well-to-do person Egyptian society and other Muslim countries do not know. They do not consider work as the divinely intended goal of human existence. Very rarely does an Egyptian carry out an order with precision; almost certainly, he prefers to do everything in his own way and is unlikely to finish work on time.

Egyptians are characterized by non-obligation and undisciplined at work, management of their own emotions and interests, the creation of the appearance of activity, flattery, and dusting off, striving to avoid personal responsibility ("initiative is punishable!"), and at the same time "save face" at all costs. Self-criticism is impossible - either the Egyptian is right, or someone else is guilty. Lying for

salvation is permissible and even welcome. Excessive stubbornness and disobedience are combined with sycophancy, hypocrisy, and sycophancy - a widespread vice. Attitude towards the new is characterized by caution and suspicion. Egyptians fear loneliness, isolation, and only feel confident in a group, accommodating and masters of compromise. In conditions where a person's life depends on the work of many, on their cooperation, the group principle and group discipline have become a characteristic feature of Egyptian society. The creation of a spirit of group belonging also contributes to the large concentration of the population. It requires adaptation of a person to the crowd, clan, community, develops corresponding habits, skills, ethical norms. The Egyptian constantly lives in a human mass. He is part of this human mass. And neighbors need to get along. This requires the ability to find compromises, avoid extremes. Egyptians always seek and often find a golden mean. Each measures their words and actions against the reaction of others. Hence - the desire to save face. It means extraordinary sensitivity to everything related to personal honor, fear of the opinion of neighbors - a phenomenon characteristic of Egyptians more than other peoples.

Egyptians are easily excited and go into a rage without limits. The emotionality of Egyptians goes hand in hand with their patience. When the task of "saving face" the criterion of truth and falsehood becomes secondary. Lying to save oneself is permissible. Due to this, quarrels easily ignite among the common people, especially curses are used against fathers, mothers, beards, and other offensive epithets like "son of a bitch", "pimp", "pig". Threats can rain down, but rarely turn into blows. There are many shouts, but fights rarely happen.

Muslims in Egypt are known by the name of Fellahs, Christians - by the name of Copts. Both live peacefully together. Fellahs are very good-natured, helpful, hospitable, hardworking, tireless in work, extremely temperate, frugal, simple-minded, extremely peaceful and cheerful. Under the influence of harsh life, their character is only marred by old age, which sometimes manifests itself in the cruel treatment of domestic animals. Engaged in heavy and monotonous work, the fella in terms of its general intellectual development is not high, even successes in Egypt agricultural engineering did not affect it.

Copts are purer descendants of ancient Egyptians than fellahs. Despite their small number, intelligent and resourceful Copts hold high positions in Egypt and more often act as exploiters than the exploited. Like true Egyptians, Copts are distinguished by bureaucratic skills and fill all offices. They also hold commercial positions, overseer roles, conductors, engineers, fitters, and the like. Copts belong to the wealthy class and have many millionaires among them. They are exempt from the detested military service of the Egyptian race by paying a special tax. Millennia of oppression have had a demoralizing effect on the character of Copts, although Western stories of their indulgence, greed, and religious decline are greatly exaggerated.

Among the domestic servants and dockworkers in the cities of Egypt, there are *Nubians*, or Berberines, who come to work from Nubia (the ancient name for the territory of Sudan, Algeria). In Egypt, they typically acquire a 'winter wife' for the working season, while their 'summer wife' remains back home. Despite blood

relations, a Nubian never marries a fellah woman. Nubians harbor disdainful and sometimes hostile feelings toward fellahs for reasons not entirely clear. Generally, this people are known for their restraint, honesty, industriousness, and bravery. Endurance in the face of pain is highly esteemed among them. Young men sometimes engage in endurance competitions in the presence of young women singing cheerful songs. During these contests, they lash each other with hippopotamus-hide belts until one of them collapses.

The national character or mentality of Egyptians is marked by distinctive traits: fear of solitude, skill in compromise, a complex of inferiority, optimism, cheerfulness, peacefulness, obligingness, and a propensity for scandal."

**Historical-ethnographic overview:** EGYPTIAN ARABS, Egyptians, the main population (99%) of Egypt. Total population 61 million. Including in Egypt - 47,900, in Libya - 160, in Sudan - 50, in Kuwait - 30 thousand people. The ethnic basis is Arabs who assimilated the descendants of ancient Egyptians. They also live in Germany, Australia, Canada, and other countries. They speak Arabic (Cairo and Lower Egyptian dialects). Race - Mediterranean. The majority are Sunni Muslims, 10% are Copts (Christian Monophysites).

The mentality of the peoples of the *Arab Maghreb* has an adaptive and partly self-determining type. The first is an adaptive mentality: a constant process of active adaptation of groups to the conditions of the ethnic environment; the second is a self-determining mentality, associated with the self-determination of the ethnicity, characterized by mental processes of African consciousness with a pronounced dependence on European and universal mentality.

The peoples of the Maghreb developed as a result of the mixing of a small number of incoming Arabs with the indigenous Berber population; genetically, Berber blood predominates in them. Arabic-speaking population zealously maintains almost a caste division by origin: there are Arabs proper, *Sherifs* (descendants of Muhammad), *Marabouts* (descendants of saints), *Berbers*, Andalusians (descendants of Moors expelled from Spain in the 16th-17th centuries), and others.

All people in the Maghreb, differing from each other by origin, mutually despise and hate each other and, as far as possible, lead isolated lives. Thus, Moors or urban Arabs only marry within their own tribe and never associate with Bedouin Arabs, whom they deeply despise. Similar antipathy is also observed in relations between Arabs and Kabyles, with the latter being heavily oppressed. Jews, encountered everywhere in cities, also live isolated lives; their relationships with other inhabitants of the country are limited exclusively to financial and trade operations.

Arabs always seem important, fearless, imbued with a sense of their own dignity. An Arab is little mobile, indifferent, inclined to contemplation, lazy, devoted to the spirit and letter of the Quran, and submits only to force. You will never hear them sing at work, but at home, in intimate life, they easily drop their assumed solemnity, speak, and gesture with great liveliness. They do not like the quiet life of a sedentary person; only in the desert is an Arab happy, hospitable, generous, sociable, and talkative. Religious fanaticism keeps them in a state of hostile groups.



**Moors** of the Maghreb ("Andalusians") are residents of cities and coastal areas. They are not only wealthy but also the most cultured part of the indigenous population. They are very attractive externally, beautiful, with a somewhat pensive look, but cowardly, fanatical, sensual, cruel, cunning, and mentally dull.

In their art in crafts, good taste, commercial acumen, finally, in their relative education and erudition, but not in morality, **Tunisians** are considered superior to all other Moors. Most Tunisians are religious, but without any fanaticism. They are generally serious, dignified, friendly, and, although spoiled by trade, on average, more honest than their rivals from Israelites and Christians.

In **Sfax** (Southern Tunisia), there is more initiative, diligence in work, cleverness, and inventiveness among its inhabitants compared to their Tunisian neighbors. Sfaxians are known for their devoutness as Muslims.

Among the population of **Morocco**, there is no aristocratic class in the European sense of the word. The upper classes consist of Sherifs, descendants of Muhammad; naturally, they are all pure Arabs by descent. A distinctive feature is the prefix added to their name - the epithet 'Sidi' or 'Moulay', meaning 'my lord'. The majority of the region is exclusively inhabited by Sherifs. The current dynasty in Morocco is Sherifian. Sherifs are regarded as a privileged class in Morocco. Sherifs have the right to scold and insult others, but others cannot respond in kind. Marabouts (saints or descendants of saints) enjoy much less respect in Morocco compared to Sherifs.

Regarding the spiritual abilities of **Moroccans**, little can be said. There have been no outstanding personalities among them lately, and noble aspirations are almost absent among Moroccans. Immorality is not as strong among the people as it is among the urban population. Debauchery, breaches of marital fidelity, and other vices are almost never seen among the people. Theft, lies, and deceit between different clans are quite common but are hardly considered sins. Lies are so inherent among Arabs and Berbers that it is scarcely possible to find a person among them who speaks the truth; professional lying always leads to deception and theft. The most common crimes are robbery, physical violence, and murder. The belief that a guest is sacred to a Moroccan is unjust; in many places, the inhabitants do not even respect Sherifs.

Sedentary pure-blooded **Berbers** (Kabyles) are characterized by hard work, entrepreneurship, frugality, and persistence in defending what they consider their right. Honesty lies at the core of their character. They are curious, enjoy a good laugh, are great debaters, and seek to understand everything they see. They know how to be amazed and admire, whereas an Arab tries to appear impassive and indifferent to everything. Unlike Arabs, who always maintain a dignified appearance, Kabyles are not averse to joking, singing, and having fun.

Kabyles are deeply imbued with a sense of dignity and personal independence; they always want to be 'sultans of their own heads'. This characteristic is also reflected in their social organization. Each of their villages is like a small republic, and every Kabyle becomes a full member of the community from the age of 15. All matters are discussed and decided in a general assembly of community members and

implemented by an elected elder. The status of women among Berbers is much higher than among Arabs.

Kabyles do not fall into mystical contemplation, are not superstitious, and do not attach great importance to religion in everyday life. The custom of blood vengeance is strictly observed, although Kabyles do not possess the same clan spirit as Arabs to the same extent. Wars between Kabyle tribes often end in the wholesale extermination of all males, including children, to prevent any avengers.

Despite their fearlessness and frequent bloody uprisings against French rule, Kabyles possess qualities highly valued in civilized society. Kabyles are knowledgeable in certain arts. Overall, their society is based on political and social organization founded on democratic principles. Private property predominates in villages, in contrast to Bedouins who know only communal property. Unaffected by religious fanaticism, Kabyles are also excellent warriors and naturally hostile to Arabs.

The population of *Libya* consists of Berber tribes Uadshili, Mojafra, and Swaya, known for their courage and impeccable honesty. The population is divided into three parts: urban residents, rural residents, and nomads. Present-day Libya is a developed republic in industrial and agricultural terms. *Mauris of Mauritania* are distinguished by a proud demeanor and noble bearing; they are tireless in walking and moderate in eating. They never mix with black Africans, considering it demeaning to themselves. Mauri tribes are endlessly divided: disputes, inheritance, or any accident can lead to fragmentation. Their primary occupation is small-scale trade and usury. In the caste structure of Negrooid peoples, usurers stand outside society.

**Historical-ethnographic overview:** PEOPLES OF THE ARAB MAGHREB (in Arabic, 'west'), Algerians, the main population (82.4%) of Algeria. Total population 18,700 thousand people. Including in Algeria - 17,800, in France - 820, in Tunisia - 30, in Morocco - 20, in Italy - 15; nomads and semi-nomads - about 1,200 thousand people. Algerian Arabs are a people formed through the mixture of indigenous Berber peoples with Arab immigrants (7th-11th centuries). They speak Arabic, which has borrowed heavily from Berber and French languages. The majority are Sunni Muslims.

The mentality of the *Congo* people relates to the ethnohistorical-adaptive type of mentality with rapidly progressing socio-psychological mental processes. They are associated with the formation of national expedient systems of images and representations of archetypes of indigenous consciousness, which are manifested in the development of material and spiritual culture. The mentality of the *Luba* people also belongs to the ethnohistorical-adaptive type but with features of a culturally self-determining type.

**Historical-ethnographic overview:** CONGO, one of the largest Bantu-speaking peoples. They inhabit the lower reaches of the Congo River in Zaire, border areas of Angola, and territories between the cities of Pointe-Noire and Brazzaville in Congo. The total population is 7,100 thousand people, including 5,000 in Zaire, 1,150 in Angola, and 900 thousand in Congo. Ethnographic groups of CONGO are preserved - Vili, Yembe, Yaka, Solongo, Soso, and others. They speak the Kikongo language (a Bantu language family).

It is known that the mentality of any individual and any nation undergoes changes over time under the influence of historical developments. For centuries, countries in the Arab world have engaged in trade relations with the inhabitants of North and East Africa. European culture came to African countries along with colonizers from the 9th to the 20th centuries. The countries of the Nile Valley - Egypt and Sudan - were under British occupation for more than 70 years. One of the oldest African states is Libya. Throughout centuries, various states with different cultures and traditions dominated the territory of modern Libya. Phoenician and Greek colonies were established there. At different times, Libya was under the rule of Carthage, Ancient Rome, Byzantium, the Arab Caliphate, and the Ottoman Empire. From 1912 to 1951, Libya was occupied by Italian, English, and French forces. Algeria, like Libya, was subject to states and empires until the 7th century. From 1830 to 1962 (132 years), Algeria was a colony of France. For many centuries, the territory of Morocco was under the rule of various states. From the 1840s, France and Spain began armed invasions into Morocco. In 1942, the country was occupied by Anglo-American troops. Only in 1958 did Morocco become an independent state.

It is considered that mentality has a specifically historical character, corresponding to specific periods of societal development, defining stereotypes of attitudes towards the surrounding world, and enabling adaptation to it by individuals.

At certain stages of history, economic factors came to the forefront in the formation of new multi-ethnic states: the creation of markets, a unified economic space, and division of labor. These factors remain relevant today but on different scales and based on new post-colonial and post-imperial principles: voluntary union of free peoples. The objective necessity of interethnic integration on a global scale in economic and political spheres, mass migration processes (voluntary resettlement within another superethnic group), shifts priorities towards the sphere of national spiritual culture. This is reflected in mass consciousness. We are needed and interesting to each other precisely because we are different.

**Conclusion.** Pedagogical counseling of foreign students in the conditions of online education is a complex and multifaceted task. This requires the use of modern technologies, interactive teaching methods, and appropriate pedagogical strategies [1, 2, 4–8]. It is important to ensure high-quality communication taking into account the mentality of each participant in the educational process, individualize the learning process, and actively involve foreign students. Only under such conditions can high results be achieved and highly qualified specialists prepared.

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