

MULTICULTURAL EDUCATION: CULTURAL COMPONENT
IN THE SYSTEM OF UPBRINGING OF THE PERSONALITYПОЛІКУЛЬТУРНА ОСВІТА: КУЛЬТУРНИЙ КОМПОНЕНТ
У СИСТЕМІ ВИХОВАННЯ ОСОБИСТОСТІ

In the paper, culture is considered as one of the principles on which the content of education is based. The types of relations between cultures and their influence on social consciousness are analyzed. The paper presents some tendencies of developing multicultural education in the United States, Canada, Germany, Ukraine. The authors believe that such tendencies can positively influence the process of developing and forming multicultural education and upbringing of our country and ensure the historical continuity of generations, preservation, dissemination, and development of national culture, education of patriots and solicitous attitude to the historical and cultural heritage of nations. One of the significant problems is organizing and implementing multicultural education. For the effective implementation of the professional-pedagogical activity in the multicultural society, the specialist must have certain multicultural qualities, valuable orientations, motivational setting, knowledge of history and culture, customs and traditions of different nations, the ability to combine national identity with respect for other cultures, the experience of positive interaction with representatives of different cultures, awareness of the essence of multicultural society, knowledge of foreign languages.

The emphasis is made on the dialogical approach in the system of multicultural education and upbringing, based on dialogism of the relations between different cultures, on the ideas of openness, tolerance, cultural pluralism, embracing the upbringing of the culture of interethnic relations through disclosing cultural achievements of other peoples and acquiring them. Dialogism is interpreted as a special quality of culture and a special way of shaping human and national consciousness. This quality provides the mechanism of self-preservation and self-development of culture, helps to avoid its stagnation, petrification, and ritualization. Multicultural education leads to the analysis of the system of one's own culture, along with the knowledge of someone else's (the so-called foreign) culture. The main directions of multicultural education include, firstly, the joint overcoming of intercultural conflicts, and secondly, enrichment through dialogue with foreign cultures.

Key words: culture, cultural component, dialogical approach, dialogism, dialogue, multicultural education, multicultural upbringing, self-awareness.

У статті культура розглядається як один із принципів, на яких ґрунтується зміст освіти. Проаналізовано типи зв'язків між культурами та їх вплив на суспільну свідомість. У статті представлені деякі тенденції розвитку полікультурної освіти у США, Канаді, Німеччині, Україні. Автори вважають, що такі тенденції можуть позитивно впливати на процес розвитку та формування полікультурної освіти й виховання у нашій країні та забезпечити історичну спадкоємність поколінь, збереження, поширення та розвиток національної культури, виховання патріотів та прихильне ставлення до історико-культурної спадщини нації. Однією з важливих проблем є організація та впровадження полікультурної освіти. Для ефективного здійснення професійної педагогічної діяльності в полікультурному суспільстві фахівцеві повинен мати певні полікультурні якості, ціннісні орієнтації, мотиваційну установку, знання історії та культури, звичаїв та традицій різних народів, здатність поєднувати національну ідентичність з повагою до інших культур, досвід позитивної взаємодії з представниками різних культур, усвідомлення сутності полікультурного суспільства, знання іноземних мов.

Акцент робиться на діалогічному підході в системі полікультурної освіти та виховання, заснованому на діалогізмі відносин між різними культурами, на ідеях відкритості, толерантності, культурного плюралізму, охопленні виховання культури міжетнічних відносин через розкриття культурного здобутку інших народів та їх набуття. Діалогізм трактується як особлива якість культури та важливий спосіб формування людської та національної свідомості. Ця якість забезпечує механізм самозбереження та саморозвитку культури, допомагає уникнути її застою, скам'яніння та ритуалізації. Полікультурна освіта нашоюхує на аналіз системи власної культури, а також знання чужої, так званої зарубіжної, культури. Основні напрями полікультурної освіти включають, по-перше, спільне подолання міжкультурних конфліктів, по-друге, збагачення через діалог із зарубіжними культурами.

Ключові слова: культура, культурний компонент, діалогічний підхід, діалогізм, діалог, полікультурна освіта, полікультурне виховання, самосвідомість.

UDC 37.013.43:316.7

DOI <https://doi.org/10.32843/2663-6085-2019-15-1-37>

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The problem statement in general. The processes of globalization and humanization of the world are two determinant and contradictory phenomena of modernity. On the one hand, the process of globalization unites peoples, and on the other, it threatens unification, erasing cultural identity. A modern person must be prepared to live in a multinational multicultural environment. The problems of multicultural education, formation of human and national self-consciousness, civic position are among the priorities in the process of humanization of human society.

The current state of development of higher education in Ukraine requires new approaches to the organization of the educational process, adjustment, and implementation of organizational, educational, social and psychological mechanisms that could ensure the fulfillment of tasks, and are of primary importance for educators. In implementing these tasks professionalism of future pedagogues, their competence, and authority play an important role. Future educators perform diverse, meaningful tasks, and in order to solve them, they must have deep, systematic, psycho-ped-

agogical and professional knowledge, skills, abilities, have humanistic personal qualities and direct psychological and pedagogical orientation. As the education of a person who is aware of his or her belonging to the Ukrainian people, the ability to navigate the realities and perspectives of socio-cultural dynamics will depend on. In light of the above mentioned, the problem of multicultural education of future pedagogues in the walls of the State Higher Educational Institution "Donbas State Pedagogical University" is especially urgent in under the present conditions.

Analysis of the recent investigations and scientific publications. The notional aspect of multicultural education, the identification of the best means of its implementation at the present stage have been investigated by V. Bolharina, L. Volyk, L. Horbunova, A. Dzhurynskyi, H. Dmytriiev, V. Kovtun, I. Loshchenova, A. Solodka, etc. Some aspects of multicultural education have been reflected in the works of the Ukrainian scholars, such as V. Barkasi, L. Holik, I. Ziaziun, V. Kavraiskyi, M. Krasovytskyi, O. Kuznetsova, H. Onkovych, O. Sukhomlynska, N. Terentieva, etc.

Analyzing the scientific sources allows determining the basic approaches to understanding the essence of multicultural education: 1) the acculturational one, where multicultural education is understood as multiethnic education related to normalizing the relations between ethnically diverse groups and individuals (J. W. Berry, U. Boos-Nünning, A. Sonner, U. Sandfuchs); 2) the dialogical one which is based on the dialogical relations of different cultures, on the ideas of openness, tolerance, cultural pluralism, encompassing the cultivation of the culture of international relations by revealing and mastering the cultural achievements of other peoples (M. Bakhtin, L. Bakhtin, M. Kahan, P. Haidenko, V. Bibler, Z. Hasanov, Ye. Tarasov, Yu. Sorokin, M. Hohmann, M. Kriiger-Potratz); 3) the socio-psychological approach considers multicultural education as a special way of forming certain social-setting and value-oriented inclinations, communicative and empathic skills that allow the individual to carry out intensive intercultural interaction, to understand other cultures, to show tolerance towards people of other cultures (J. Banks, A. Dzhurynskyi, H. Dmytriiev, V. Yershov, O. Kovalchuk, I. Loshchenova, V. Makaiev, M. Taichynov).

More important for our research is the dialogical approach, which is to consider multicultural education as a way of engaging with different cultures in order to form a generally planetary consciousness that allows interacting closely with representatives of different countries and peoples, and integrating into the world and European cultural and educational space.

Highlighting previously unresolved issues of the common problem. The state of multicultural education in Ukraine proves that it is not a priority area of education. Meanwhile, human multiculturalism is not genetically laid and must be brought up.

That is why the most important component of the content of education should be the cultural component in the personality education system. Culture is seen as one of the foundations on which the content of education is built. Thus, it can be said without any doubt that multicultural education and upbringing in general and the problem of forming cultural component as a basis for multicultural education by means of using the dialogical approach, in particular, are of **great importance and relevance** nowadays.

Formulating the purpose of the paper. **The purpose of the paper** is to reveal the possibilities of the dialogical approach in forming a cultural component as a basis for multicultural education of the personality. The purpose needs solving the following **objectives**: 1) to represent the definition of the term "multicultural education"; 2) to consider the content of multicultural education through the lens of socio-cultural identification of the future specialist's personality; 3) to provide in brief the information on the development of multicultural education and upbringing in the USA, Canada, Germany; 4) to find out the possibilities of the dialogical approach as a basic one on forming multicultural education of the personality.

Presentation of the main research material. In the 21st century, Ukraine is a multicultural state. In the legislative and educational documents of Ukraine (the Constitution of Ukraine, the Laws – "On Secondary Comprehensive Education", "On Higher Education", the National Doctrine of Development of Education, etc.) the principles of multi-ethnicity and multiculturalism, which contribute to forming a multi-ethnic outlook, developing spirituality of the modern Ukrainian citizen are outlined.

The modern world is open to dialogue and the interpenetration of cultures. That is why it is very important not only to be locked in one's educational space but to look for ways of interacting with other educational models [6].

O. Spengler and his followers believe that culture is an "organism", which, firstly, is of a cruel through unity, and secondly, is strictly separated from other "organisms" similar to it. Thus, claiming that there is no unitary human culture, and it cannot be, Spengler completely denies any influence and inheritance of the elements of different cultures. The scientist believes that each cultural "organism" exists a certain term, but its uniqueness does not allow it to engage in communication, in a dialogical encounter with other cultures. In other words, the thesis is raised about the self-sufficiency of culture, its capacity for separate development [8].

In general, it can be stated that the relationships between cultures can be different: a) purely utilitarian attitude of one culture to another; b) relations of rejection of one culture by another; c) relations of interaction and mutual enrichment.

In the first type of relations in the social consciousness, the inferiority complex of its identity, voluntary subordination to another culture is rooted in. As a result of cultivating the second-order relationships in society, self-centered, even chauvinistic, cultures emerge, closed in on themselves, unwilling to deal with other cultures, allegedly "inferior".

Multicultural education is based on the third type of relationships, which is reflected in the UNESCO's International Educational Committee in 1997. The document states that, on the one hand, education and upbringing should help humans to understand their roots and thus be able to determine their places in the modern world and, on the other, to cultivate respect for other cultures. In the document, the twofold task of multicultural education is emphasized: assimilating the cultural treasures of its people by the young generation and cultivating respect for the cultural values of other nationalities.

If one assesses the state of multicultural education in Ukraine, it should be determined that it is not included in one of the priority areas for developing pedagogical science and practice. Both scholars and lecturers often suppress such "uncomfortable issues" as interethnic conflicts and nationalism. Meanwhile, human multiculturalism is not laid at the genetic level, it is socially determined and must be nurtured. Under these conditions, the development of issues of multicultural education and the use of positive world experience in this field is especially relevant for our national education. The humanitarian oriented higher professional-pedagogical education in the context of multiculturalism should shape the culture of the world, tolerance, ability for constructive intercultural communication, spirit of international cooperation, ability for dialogue of cultures in the future specialist, and on this basis – readiness for life and professional activity in multinational multicultural society which representatives are speakers of different languages, traditions, customs, mentalities, religious beliefs, etc. [5].

Today, multiculturalism is interpreted as a democratic concept of culture and education, proclaiming the priority of human rights in cultural and social life, equality of nations and cultural models, the inadmissibility of racism and chauvinism in public policy and private life. Many researchers define multiculturalism of society through functioning and coexisting different ethnic-cultural communities in a particular society, with an inherent awareness of their own identity. Let us give some examples of implementing multicultural education in the USA, Canada, and Germany.

In multicultural education of the USA, the trends in value attitudes are clearly identified: social orientation of education, universality, and equality; correlation of the American education with the world pedagogical concepts; definition of cultural and ethnic characteristics; substantiation of the problem of similarities and differences between ethnic groups.

In Canada, the idea of multiculturalism has received state support, and multiculturalism has been identified as "the source of Canada's strength and future".

The modern university system of education in Germany on issues of multiculturalism of society has accumulated many traditions, achieving the country's own national requirements and needs. The main content of multicultural education is revealed through the inner world of people, their efforts to be heard, to live and act in peace and harmony, to benefit [4].

Concerning Ukraine, the normative-legal documents of our state take into account the basic principles of multicultural education and multicultural upbringing and emphasize the need to create appropriate conditions for each person's studying the national culture of the peoples of Ukraine and the world, which ensures consolidating the population, approving universal values, realizing comprehensive development and abilities of individuals, principles of equality, humanism and democracy, upbringing tolerance and mutual respect among peoples.

Implementing the ideas of multiculturalism in education will ensure "restoring the intellectual potential of the nation", as V. V. Asaieva emphasizes in her work "Philosophy of Modern Multicultural, Multilingual Education" [1].

For understanding the essence of multicultural education, it is very interesting V. S. Bibler's approach to the interpretation of culture as a holistic human activity, on the basis of which the boundaries of the basic forms of spiritual self-determination of our consciousness, thinking of destiny grow, converge. In the understanding of V. S. Bibler's dialogical school, culture is acquired in interpersonal relationships and includes value, symbolic, institutional components. The philosopher determines that the dialogue of different cultures is a way of self-awareness of culture which, only in the presence of another, alien culture, finds individuality and identity but, at the same time, it is without doubt self-development and originality. Dialogue is necessary and gives real meaning to the existence of cultures, civilizations that lose their individuality in vacuum [3, p. 18].

The philosophical and methodological basis of this approach is understanding dialogue, when all philosophical systems are not discarded or even removed, but coexist and interact. The humanism of such interaction is that every cultural subject must experience incompleteness of being before the endless diversity of the entire world culture. Under such circumstances, only dialogue among them can be recognized as the only reasonable and, at the same time, the moral path of genuine unification of different cultures.

Dialogism is a special quality of culture that strives for integrity. This quality provides the mechanism of self-preservation and self-development of culture, helps to avoid its stagnation, petrification, and ritu-

alization. Dialogism allows accepting other people's arguments, experience, it always looks for balance, compromise.

The important one is the philosophical and cultural thesis on cultural pluralism: the world is a divergence, and therefore the unity of cultural diversity is needed. Dialogue, recognized as a fundamental principle of life activity of cultures, points to the essential need of one culture for another. M. Bakhtin writes, "We ask foreign culture new questions that it has not asked itself, we look for answers to these questions, and foreign culture answers us, revealing to us new sides, new meaningful depths... In such a dialogical meeting between two cultures, they do not merge or mix, each maintains its unity and open integrity, but they are enriched" [2, p. 53].

One of the main merits of the theory of "dialogue of cultures" is its fundamental rejection of monologism in thinking. Authoritarianism, directivity, intolerance to another's word and thought, rituals are naturally associated with the monologue. Within the dialogical approach, M. Hohmann identifies two main areas of multicultural education: firstly, the joint overcoming of intercultural conflicts, and secondly, enrichment through dialogue with foreign cultures [9, p. 98]. On the other hand, according to H. Thomas, multicultural education is necessary when a person seeks while communicating with people of another culture to understand their specific system of perception, cognition, thinking, their system of values and actions, seeks to integrate new experience into their own cultural system and change according to another's culture. Multicultural education leads to the analysis of the system of one's own culture together with the knowledge of another's culture [10].

Multicultural education is a "complexly organized system in which diversity of cultures is not simply summarized, but different cultural manifestations take place at the level of nation, ethnicity, denominations, races, sex, social and other differences. While doing so, they interact, complementing and enriching each other based on the principles of humanism [7, p. 213].

Conclusions and perspectives of further research. Multicultural pedagogy is promising for civic education under the difficult conditions of a multinational state, so the mechanisms of forming the personality, who is nationally conscious, highly cultured, tolerant in a multicultural society, require further scientific research and practical work. Many researchers are concerned about multicultural training of future specialists in foreign and domestic practice. This proves that the issues of multiculturalism, cultural dialogue, ethnic cultural tolerance, multicultural

education are quite relevant. Multicultural education takes place within both formal and continuing education. Not only educational institutions but also the whole society should take care of this issue. The lecturers of the State Higher Educational Institution "Donbas State Pedagogical University" pay great attention to enriching the content of the lecture material of the multicultural orientation (global problems of the modern world, the basic values of a multicultural society and their place in human life, the emergence and ways of eliminating interethnic conflicts, the rights and obligations of the Ukrainian citizens and foreign citizens who cross our state's borders, etc.). The multicultural competence of future pedagogues implies their willingness to be engaged in the social processes of a multicultural society and to establish intercultural communication.

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