

PRINCIPLES OF FORMATION OF POLYCULTURAL COMPETENCES OF OLDER TEENAGERS IN THE EDUCATIONAL ENVIRONMENT OF A CHILDREN'S MUSIC SCHOOL

ПРИНЦИПИ ФОРМУВАННЯ ПОЛІКУЛЬТУРНИХ КОМПЕТЕНТНОСТЕЙ ПІДЛІТКІВ СТАРШОГО ВІКУ В НАВЧАЛЬНО-ВИХОВНОМУ СЕРЕДОВИЩІ ДИТЯЧОЇ МУЗИЧНОЇ ШКОЛИ

The article examines the leading principles that form the basis of the process of forming the multicultural competences of older teenagers in the educational environment of a children's music school: The principle of conformity to nature has a strategic nature, it cannot be done without at the current stage of society's development. As a metaprinciple, it is perceived right now, in the age of multicultural challenges, the growth of man-made thinking, the crisis of spiritual and moral ideas in society, the age of serious philosophical searches for spiritual guidelines in human education. This principle encourages a harmonious, holistic, ecologically healthy type of thinking, based on a conscious collective mastery of logical and figurative thinking, which can give a person a comprehensive picture of the world and become a tool for solving global problems in the period of transition to sustainable development of society. The principle of humanization implies a peculiar style of relationship between teachers and children, based on respect for their personality, care for life and health, democracy and freedom. It is not only about declared positions, but about building real relationships, which are based, on the one hand, on the child's freedom in choosing a teacher, and on the other hand, on the teacher's desire to be meaningful to students. The principle of integrity is expressed in determining the correct ratio of knowledge, abilities and skills into a single system of ideas about the world and ways of changing it, in a harmonious combination of the learning and development process. A sign of the principle of cultural conformity is the objective connection of an individual with culture as a certain system of characteristic values. From the point of view of this principle, the educational environment is considered to be saturated with ethnocultural content and an expression of national identity. In accordance with the specified principle, the features of the specific socio-cultural environment in which the subjects of the educational process are socialized, their specific national and psychological features are taken into account. Along with this, this principle requires the involvement of students in universal cultural values, their prestige is taken into account.

Key words: principles, principles of formation of multicultural competences, multicultural competences, children's music school students, musical training.

*У статті досліджуються провідні принципи, які покладені в основу процесу формування полікультурних компетентностей підлітків старшого віку в навчально-виховному середовищі дитячої музичної школи: Принцип природовідповідності має стратегічний характер, без нього не можна обійтися на сучасному етапі розвитку суспільства. Як метапринцип він сприймається саме зараз, у добу полікультурних викликів, зростання техногенного мислення, кризи духовно-моральних уявлень у суспільстві, добу серйозних філософських пошуків духовних орієнтирів у вихованні людини. Даний принцип спонукає до гармонійного, цілісного, екологічно здорового типу мислення, заснованого на свідомому колективному володінні логічним і образним мисленням, яке може дати людині комплексну картину світу та стати інструментом вирішення глобальних проблем у період переходу до сталого розвитку суспільства. Принцип гуманізації передбачає своєрідний стиль взаємовідносин між педагогами та дітьми, заснований на повазі до їх особистості, турботі про життя і здоров'я, демократичності та свободі. Йдеться не лише про декларовані позиції, а про побудову реальних стосунків, які базуються, з одного боку, на свободі дитини у виборі вчителя, а з іншого – на бажанні вчителя бути значущим для учнів. Принцип цілісності знаходить своє вираження у визначенні правильного співвідношення умінь та навичок у єдину систему уявлень про світ та способи його зміни, у гармонічному поєднанні процесу навчання та розвитку. Ознакою принципу культуровідповідності є об'єктивний зв'язок особистості з культурою як певною системою характерних цінностей. З точки зору цього принципу освітнє середовище вважається насиченим етнокультурним змістом і вираженням національної ідентичності. Відповідно до зазначеного принципу враховуються особливості конкретного соціокультурного середовища, в якому відбувається соціалізація суб'єктів освітнього процесу, їх специфічні національно-психологічні особливості. Поряд із цим, даний принцип вимагає залучення учнів до загальнолюдських культурних цінностей, враховується їх престиж. **Ключові слова:** принципи, принципи формування полікультурних компетентностей, полікультурні компетентності, учні дитячої музичної школи, музична підготовка.*

UDC 378.147-322+378.14+378.126
DOI <https://doi.org/10.32782/2663-6085/2022/51.2.30>

Zhang Yin,

Graduate Student at the Department of Choreography and Music and Instrumental Performance Sumy State Pedagogical University named after A.S. Makarenko

Formulation of the problem in general. The pace of change in modern society, which is caused by mass population migrations, active international interaction in all spheres of human existence, large-scale globalization projects, requires the formation of a new generation of people who possess the necessary qualities and skills of intercultural interaction. Accordingly, one of the important tasks of education

and upbringing is the preparation of students of general educational institutions for responsible and constructive interaction in a multicultural society.

Analysis of recent research and publications. The scientific analysis of the problem proved that in modern Ukrainian pedagogy, attention is paid to the study of methodological, theoretical and practical aspects of multicultural education and upbringing. It

should be noted that modern pedagogical science has made significant progress regarding the theoretical foundations of multicultural education and upbringing (V. Boychenko, L. Volik, V. Yershov, V. Kompaniets, T. Levchenko, G. Rozlutska, O. Shevnyuk, N. Yaksy). The phenomenon of tolerance was studied by O. Asmolov, E. Bystrytskyi, L. Honcharenko, L. Gudkov, L. Drobizheva, A. Ioffe, V. Kuzmenko, I. Loschenova, O. Mulyar and other scientists. At the same time, taking into account the modern challenges and demands of Ukrainian society, the processes of globalization, European integration, preparing students for effective life activities in a multicultural society requires a constant search and updating of the content of multicultural education. Therefore, the purpose of the article is to outline the role of the concept of «tolerance» in the structure of multicultural education and multicultural competence of the individual in accordance with modern conditions.

The purpose of the article – highlight the fundamental principles that are the basis of the process of forming multicultural competences of older teenagers in the educational and educational environment of a children's music school.

Presenting main material. Based on the understanding of multicultural competence as an integrative quality of the individual that is formed in the process of learning and includes a system of multicultural knowledge, abilities, skills, interests, needs, motives, values, multicultural traits, experience, social norms and rules of behavior necessary for everyday life and activities in a modern multicultural society, the principles of formation of the studied phenomenon were chosen: conformity to nature, humanization, integrity, cultural conformity, dialogue.

The principle of conformity to nature. The statement about the unity of nature and man expresses the general pattern on which the principle of similarity with nature is based. At the present stage, the importance of the principle of conformity to nature in pedagogical science cannot be doubted. Starting from the practice of folk education, as the naturalness and harmony of education with life itself, formed into a scientific didactic principle, the idea of naturalness at different stages of the development of pedagogy was perceived in different ways: from absolute observance of the naturalness of education to complete denial of its meaning. Currently, in pedagogical science, the following directions of action of the specified principle are distinguished:

- conformity to nature as an ethno-pedagogical regularity;
- conformity to nature as an ecological direction and technology of health-preserving education;
- conformity to nature as a psychological and pedagogical direction;
- conformity to nature in the conditions of globalization of the world system.

In addition to the selected areas of action of the principle of conformity to nature, today we can observe the development of a new direction – conformity to nature as a principle of noospheric education (G. Kurmyshev [3], V. Ognevyuk [4] and others). V. Ognevyuk explains the necessity of creating noospheric education technology by the natural course of human development. At the same time, noospheric development is understood as a consciously controlled, nature-oriented development of man, nature and society, in which needs are met without harming the universe and future generations [4, c. 135].

Noosphere education, based on the high achievements of science at the beginning of the 21st century, substantiates and offers a set of tools for mastering the neurosomatic abilities of the brain. This is the so-called Level V of the brain, which enables individuals to realize the highest positive intentions. The goal of noospheric education is to encourage a harmonious, holistic, ecologically healthy type of thinking, based on the conscious collective possession of logical and imaginative thinking, which can give a person a comprehensive picture of the world and become a tool for solving global problems during the transition to sustainable development of society.

Summarizing the above, we note that evaluating various aspects of this strategic principle, the pedagogical community as a whole came to the conclusion that this principle cannot be bypassed at the current stage of society's development. Moreover, it is perceived as a metaprinciple right now, in the era of multicultural challenges, the growth of man-made thinking, the crisis of spiritual and moral ideas in society, the era of serious philosophical searches for spiritual guidelines in human education.

However, the level of understanding of conformity to nature, which was inherent in a person of the past era, can no longer reflect the nature of the modern younger generation. As M. Opachko notes, all artificially created ideological implants are sooner or later rejected by man and society [5]. The very logic of evolution indicates the need for another level of understanding of this principle, which could correspond to the nature of modern children.

An example of the rethinking and application of non-traditional technologies that go beyond official scientific knowledge is the attempt to introduce noospheric education as a means of forming a new person. It is based on the principle of conformity to nature: man is a part of Nature, a microcosm that reflects the universe.

Many scientists and philosophers emphasize that addressing human nature does not exhaust its essence. They try to show how a different, spiritual content manifests itself in a physical person, and then they seek to prove how something supernatural appears in the organic: «A person is not only made of natural matter. Mental and spiritual are clearly dis-

tinguished. But if it was only an isolated part of the universe, the problem of knowing the entire world system probably would not arise» [8].

From what has been said, it follows that the new pedagogy should be based on a qualitatively different level of the principle of harmony with nature, which reflects the high, energetic nature of man. Achieving the set goal is quite real, because in human nature there is a desire, even if the modern person is not yet aware of it, an unconscious desire for the One. This is what we try to impose on every part of our life and every movement of our nature [6].

The principle of humanization is the principle of worldview, which is based on the recognition of the limitless possibilities of a person and his ability to improve, the right of a person to freely express his abilities, convictions, and the affirmation of the goodness of a person as a criterion of the level of social relations [1]. Humanization of education is the creation of a flexible educational environment that enables the personal choice of participants in the educational process, which stimulates the development of individuality, the formation of subjective experiences and the construction of one's own educational models. With the help of the principle of humanization, the rigid framework of formal education is compensated, conditions are created for the manifestation of the child's personal needs, his confidence in himself and his status in the eyes of peers, teachers and parents increases, and conditions for success are created. This is especially important for self-confident children who suffer from complexes, have difficulties in learning and communication [7].

The application of the principle of humanization in our research involves the creation of equal conditions for various participants in the educational process, a psychologically comfortable atmosphere, the possibility of achieving different activity results, etc.; regularity of classes, order of submission of materials, availability; various forms of encouragement of the most gifted, stimulation of students' desire for independent research, selection of tasks according to the levels of formation of multicultural competence. When choosing the principle of humanism, we took into account that the latter implies a peculiar style of relationship between teachers and children, based on respect for their personality, care for life and health, democracy and freedom. It is not only about declared positions, but about building real relationships, which are based, on the one hand, on the child's freedom in choosing a teacher, and on the other hand, on the teacher's desire to be meaningful to students.

The principle of integrity. Integrity is a natural component of the educational process. Thus, for the learning process in an abstract sense, the unity of teaching and learning is a sign of integrity. And for real pedagogical practice – the unity of educational, developmental and educational functions. But each of these processes has related functions in the general edu-

cational process: education performs not only educational, but also developmental functions, and learning is unthinkable without accompanying education and development. These connections leave an imprint on the goals, tasks, forms and methods of forming the educational process. So, for example, in the process of learning, the creation of scientific concepts, assimilation of laws, principles and theories is carried out, which later have a huge impact on the development and upbringing of the individual. The content of education is dominated by the formation of beliefs, norms, rules and ideals, value orientations, etc., but at the same time the idea of knowledge and skills is formed. Therefore, both processes lead to the main goal – the formation of a personality, but everyone contributes to the achievement of this goal with their own means. This principle is actually implemented by a set of educational tasks, the content of education, that is, the activities of the teacher and the student, a combination of different forms, methods and means of education.

In an experimental study on the formation of multicultural competences of older teenagers in the educational environment of a children's music school, the integrity of the educational process, as the complexity of its means of implementation and tasks, finds its expression in determining the correct ratio of knowledge, abilities and skills into a single system of ideas about the world and ways to change it, in a harmonious combination of the learning and development process.

The principle of cultural compatibility. This principle is determined by the objective connection of the individual with culture as a phenomenon determined by the value system. The development of this principle is related to the German teacher F. Disterweg and consists in the fact that education takes into account the conditions in which an individual is, as well as the culture of a certain society. In the national pedagogical thought, the idea of cultural compatibility is widely covered in the studies of K. Ushinsky, and the researcher calls it the principle of nationality. By nationality, the scientist understands the uniqueness of nations, which depended both on the natural conditions of their place of residence and on their historical development. According to K. Ushinsky, education created by the people themselves is always better than other educational systems [2].

It should be noted that the educational environment, from the point of view of the principle of cultural conformity, assumes the presence of the factor of national identity and its saturation with ethno-cultural content. Cultural compatibility requires mandatory consideration of the specific socio-cultural environment in which a particular person was born and grew up, where his socialization took place. The specific environment makes it possible to take into account even those features of students that have a national-psychological character. Along with this, this principle requires the involvement of students in the general

principles of human culture. An integral part of this principle is the consideration of universal cultural values, as well as the use of values and norms of national and universal cultures in the educational process.

REFERENCES:

1. Великий тлумачний словник сучасної української мови : 250000 / уклад. та голов. ред. В.Т. Бусел. Київ; Ірпінь : Перун, 2005. 1728 с.
2. Дем'яненко Н.М. Ушинський Костянтин Дмитрович. Енциклопедія історії України : у 10 т. / редкол. : В.А. Смолій (голова) та ін.; Інститут історії України НАН України. Київ : Наукова думка, 2013. Т. 10 : Т – Я. С. 257. 784 с.
3. Курмишев Г.О. Ноосферна освіта: науково-методологічні основи та вітчизняна практика : Мето-

дичний посібник. Харків : Видавництво ХарPI НАДУ, «Магістр», 2016. 143 с.

4. Огнев'юк В.О. Освіта в системі цінностей сталого людського розвитку. Київ : Знання, 2003. 447 с.

5. Опачко М.В. Філософія сучасної освіти: Навчально-методичний посібник. Ужгород : УжНУ, 2016. 72 с.

6. Особистість у гармонії з природою : методичні рекомендації / О. Пруцакова, Н. Пустовіт, А. Логінова. Кропивницький : Імекс-ЛТД, 2019. 72 с.

7. Романенко М.І. Гуманізація освіти: концептуальні проблеми та практичний досвід; Наукова монографія. Дніпропетровськ : Промінь, 2001. 250 с.

8. Сидоренко Л.І. Філософське осмислення людини. Навчальні матеріали для студентів та аспірантів 2010. URL: <http://www.philsci.univ.kiev.ua/biblio/sid-phil-human.htm>