

СУЧАСНА ПЕДАГОГІЧНА ОСВІТА: ПРОБЛЕМИ ТА ПЕРСПЕКТИВИ

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A PERSONALLY ORIENTED APPROACH TO LEARNING A FOREIGN LANGUAGE IN A MULTICULTURAL ENVIRONMENT OF AN EDUCATIONAL INSTITUTION

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The concepts of multicultural education focus on several general pedagogical principles: education of human dignity and high moral qualities; education for coexistence with social groups of different races, religions, ethnic groups, etc.; education of readiness for cooperation; recognition of mutual responsibility for the positive nature of interethnic and intercultural communication. Based on the analysis, the article considers different views of researchers on this concept. The author gives his own opinion on the significance of individualized education in the polycultural environment. The author stresses that when defining the concept of multicultural education, world pedagogy proceeds from the fact that it means, firstly, the recognition of social, political and economic realities of culturally diverse and complex human interaction and, secondly, the importance of taking into account in the educational process cultural, racial, gender, religious factors. As in other multinational communities, in Ukraine one of the main pedagogical goals can be defined as the education of people capable of effective life in a multicultural environment, with a heightened sense of understanding and respect for other cultures, the ability to live in peace and harmony with representatives of different nationalities, races, beliefs. From this goal, the Ukrainian teachers follow the tasks of education and training: mastering the culture of one's own people; education of cultural pluralism, a positive attitude towards cultural differences; creation of pedagogical conditions for the integration of cultures; development of behavioral communication skills of carriers of different subcultures; education in the spirit of peace and cooperation. The article stresses that the purpose of multicultural education should be a person with broad views and broad multicultural orientation, someone who can give meaning to individual national and cultural identity, and someone who will appreciate other peoples' cultural varieties and their achievements.

Key words:

multiculturalism; individualized education; integration of cultures; social groups; multicultural education.

Анотація:

Коноваленко Тетяна, Баранцова Ірина. Особистісно орієнтований підхід до вивчення іноземної мови в полікультурному середовищі навчального закладу.

Концепції полікультурної освіти орієнтуються на декілька загальнопедагогічних принципів: виховання людської гідності та високих моральних якостей; виховання, націлене на співіснування з соціальними групами різних рас, релігій, етнічних груп тощо; виховання готовності до співпраці; визнання взаємної відповідальності за позитивний характер міжнаціонального та міжкультурного спілкування. Автори статті аналізують погляди різних дослідників на це поняття, акцентуючи на значенні індивідуалізованої освіти в полікультурному середовищі. Зазначено, що світова педагогіка, пропонуючи визначення поняття полікультурної освіти, виходить, по-перше, з визнання соціальних, політичних та економічних реалій культурно різноманітної та складної взаємодії людей, а по-друге, з важливості врахування в навчально-виховному процесі культурних, расових, гендерних і релігійних чинників. Як і в інших багатонаціональних спільнотах, в Україні однією з головних педагогічних цілей можна визначити виховання людей, здатних до багатоманітного життя в полікультурному середовищі, з підвищеним почуттям розуміння інших культур та поваги до них, зі здатністю жити в мирі та гармонії з представниками різних національностей, рас, вірувань. З огляду на це, перед українськими вчителями постають такі завдання виховання і навчання: засвоєння культури власного народу; виховання культурного плюралізму, позитивного ставлення до культурних відмінностей; створення педагогічних умов для інтеграції культур; розвиток навичок поведінкового спілкування носіїв різних субкультур; виховання в душі миру та співпраці. Отже, метою полікультурної освіти має стати виховання людини з широкими поглядами та широкою полікультурною орієнтацією, здатної визначитися з індивідуальною національно-культурною ідентичністю і водночас цінувати культурні різновиди інших народів та їхні досягнення.

Ключові слова:

мультікультуралізм; індивідуальне навчання; інтеграція культур; соціальні групи; полікультурна освіта.

Setting of the problem. The genesis and characteristics of the pedagogical ideas of cross-culturalism and multiculturalism have common features and at the same time differ markedly. Their authors criticize the ideas and concepts of monocultural education. It is argued that such concepts and ideas do not take into account the complexity and dynamism of cultures, the possibility of their interpenetration and convergence. At the same time, the developers of cross-cultural and multicultural approaches differently define the

prospects for a dialogue of cultures in the field of education in a multinational society.

The ideas of assimilation and pedagogical ethnocentrism, ethnocultural education in world pedagogy since the 1970s gradually began to be replaced by the concepts of a dialogue of cultures, primarily cross-cultural (intercultural) and polycultural (multicultural) education. In the global educational space, such concepts have gained popularity within certain multinational societies. If the European Union prefers cross-cultural education,

then in the USA, Australia, Canada and Russia – multicultural (polycultural) education.

The concepts justify the legitimacy of the coexistence of subcultures in a multinational society. A stable balance of cultural diversity and monoculturalism is envisaged. According to the concepts of cross-culturalism, the inherent value of large and small subcultures is supported and respected, cultural and ethnic diversity is not considered as an object of elimination. On the contrary, without exception, all cultures of a multinational society with their features and differences are seen as public wealth and property.

The analysis of psychological and pedagogical research has shown that the ideas of cross-cultural education are popular in Western Europe (K. Jones, K. Kimberley – Great Britain; R. Goltz, S. Luchtenberg, S. Niekravich – Germany; S. Bernard, L. Bruno, J. Berk, J. Dufort, F. Lorseri, O. Meunier – France, etc.). These theorists see education as an important way to resolve ethnic conflicts in school and society. Cross-cultural education and training settings emerged largely in response to mass immigration in Europe.

In this regard, let us turn to the judgments of the French scientists J. Berque, and O. Meunier (Berque, 2017). French culture, according to Berque, has an ancient humanistic tradition that involves appealing to different points of view. "The real national problem," notes Berque, is to "follow such traditions, to go far beyond the school institutions". According to Meunier, interculturalism means a pluralistic approach in the field of education, recognition of the heterogeneous nature of cultures, acceptance of the thesis of unity in diversity, promotes the understanding of cultural diversity as a counterweight to assimilation. Meunier believes that "the miserable version of the concept of multiculturalism, which sees other cultures as deprived of fate and in need of help to enter the common path of equality", should be abandoned. He proposes to treat all cultures as equal partners in intercultural dialogue. In intercultural education, Meunier sees a movement "toward democracy and citizenship in the context of pluralism and globalization". According to Meunier, the need for intercultural education becomes apparent when taking into account the realities of a multicultural society, the growth of universal, including European, pluralism. O. Meunier, considering various contexts and perspectives of intercultural education, believes that it allows students to acquire a "pluralistic identity". To implement intercultural education, it is proposed to change curricula and programs in order to study and recognize different cultures and form a new national identity. Meunier believes that every academic discipline is open to cross-culturalism: history allows you to compare different political

systems and ways of thinking, find new sources of information, look at the past as a tool for understanding objective reality; geography encourages the student to understand the diversity of spaces and the communities that live in these spaces; the study of foreign languages leads to the acquisition of new meanings, the ability to communicate, encourages intercultural understanding, etc.

The aim of the article is to substantiate the main aspects of class management in the conditions of the polycultural environment of educational institution.

The main part. The pedagogical ideas of cross-culturalism are ambiguous. On the one hand, cross-cultural education proposes to form a universal national community, involve ethnic groups in the unifying process, harmonize the views of representatives of various subcultures, conduct a dialogue on the periphery of cultures, but not by blurring the "core" of the spiritual values of certain subjects, but while maintaining the sovereignty of such subjects within the general educational field.

On the other hand, the concepts of cross-cultural education mean the preservation of the status quo; they are called, in fact, to preserve the detachment of cultures, to preserve the division along ethnic, racial, civilizational grounds. These concepts mean, in essence, that the values of small subcultures play the role of an insignificant addition to basic education, built on the traditions of the dominant culture. Thus, education is projected onto the right of difference, but not of commonality, which breaks the fabric of the nationwide educational space.

The division of a nation along ethnic and racial lines is contrary to the idea of education as a unifying process involving ethnic groups in a single nation, harmonizing the views of representatives of various subcultures in the name of the common good. In essence, the concepts of cross-culturalism exclude any serious dialogue through the formation of various ethnic cultures, absolutize ethnic differences, including in the field of education. The pathos of the peaceful coexistence of cultures in education is thereby seriously suppressed.

A number of educators propose to eliminate such inconsistency of cross-culturalism by turning to the ideas of multicultural education. For example, C. Birzea (2018) sees real opportunities to create a bridge between multiculturalism and interculturalism in the development of joint pedagogical projects.

Polycultural (multicultural) education. Since the mid-1970s. in parallel with the pedagogical concepts of cross-culturalism, the concepts of multicultural (polycultural) education are being developed. The emergence of concepts is associated in large part with the movement of African Americans for civil rights. Their origins go back to the concept of multi-ethnic education (1960s), one of the authors of which was, for example, the American teacher J. Banks.

Subsequently, the concept was revised in the spirit of the ideas of multicultural education. (J. Banks, D. Ravich, K. Grant and others).

In science, the concept of "multicultural education (upbringing)" (multicultural education) is systematically used. In domestic pedagogy, the concepts of "multicultural education (upbringing)" are also widespread, and the history of their emergence from English tracing paper is of philological rather than pedagogical interest. All these concepts are close to each other and quite adequately reflect the essence of the issues under study. Therefore, attempts to pedagogically separate these concepts are reminiscent of the dispute between the heroes of D. Swift about which end a chicken egg should be broken from.

Among the authoritative researchers who for the first time systematically operated with the concept of "multicultural education" was the American scientist J. Banks. From the second half of the 1970s the concept is included in the world pedagogical dictionaries and encyclopedias: "International Dictionary of Education" (1977), "Encyclopedia of Research in Education" (1982), "International Encyclopedia of Education" (1985), etc. One of the first normative definitions of the concept of multicultural education is found in the International Dictionary of Education (1977): "Education, including the organization and content of the pedagogical process, in which two or more cultures are represented, differing in linguistic, ethnic, national or racial characteristics" (Dzhurinskyi, 2008).

In the International Encyclopedia of Education, multicultural education is defined as the assimilation of knowledge about other cultures, awareness of differences and similarities, common and special between cultures, traditions, lifestyle, the formation of a positive respectful attitude towards the diversity of cultures and their representatives (ibid).

When defining the concept of multicultural education, world pedagogy proceeds from the fact that it means, firstly, the recognition of social, political and economic realities of culturally diverse and complex human interaction and, secondly, the importance of taking into account in the educational process cultural, racial, gender, religious factors.

The authors of such interpretations refer to "multiculturalism" in education any attempt to respond to cultural diversity in the field of education. Thus, the main idea of multicultural education in the United States is the refutation of ethnocentrism in curricula and their orientation to multiple cultures. In particular, the study of music and art should include samples of African and Indian origin, the teaching of literature should be based on world examples, the development of mathematics and science should emphasize the contribution of non-Western peoples.

Americans D. Gollnick, and P. Shin consider multicultural education as a strategy in which the cultural environment of students is seen as an environment that is positive and essential for schooling. Another American educator, V. Kim, characterizes multicultural education as pedagogical support for students' understanding of facts, positions, opinions, and behavior based on their own and other ethnic origins. According to J. Banks, multicultural education is primarily the provision of equal educational opportunities for students of different social, racial and ethnic groups. Canadian scientists A. Fleurbaey, J. Elly propose to consider the concept of multicultural education as a wide variety of methods for including students in cultural ethnic diversity.

American and Canadian supporters of upbringing and education in the spirit of multiculturalism instead of the metaphor "melting furnace" suggested other comparisons: "dish with salad", "mosaic", "symphony orchestra", etc. When deciphering them, it is noted that we are talking about an ideal that not only affirms and supports cultural diversity, but also lays the foundation for connecting through the upbringing and teaching of multicultural experience. At the same time, the transition to multicultural education can be phased (P. Young – USA). Ensuring equal educational opportunities for children with cultural differences further emphasis is placed on establishing "cultural understanding", then on maintaining and expanding through the education and training of cultural diversity, and ultimately creating educational programs of a multicultural type.

The ideas of multicultural education provide for the creation of a national community in a multinational society. These ideas are strategic in the formation of a national identity for the pedagogy of the USA, Canada, Australia, where the priority tasks are the desire to instill in representatives of a diverse culture a tendency to balance, compromise, tolerance and mutual respect, pragmatism, rationalism, rejection of forceful decisions. Teachers who take this position emphasize the need to avoid excessive emphasis on polyethnicity in education in the name of forming a super ethnos, which can maintain and strengthen the distance between ethnic groups and encourage their disunity. They believe that properly implemented education should unite, not divide, subcultures.

The concepts of multicultural education focus on several general pedagogical principles: education of human dignity and high moral qualities; education for coexistence with social groups of different races, religions, ethnic groups, etc.; education of readiness for cooperation; recognition of mutual responsibility for the positive nature of interethnic and intercultural communication.

In Ukraine, the universal principles of multicultural education can be defined as familiarization with small, Ukrainian, national (Ukrainian) and world cultures in the name of spiritual enrichment, development of planetary consciousness, formation of readiness and ability to live in a multicultural environment. The multi-ethnic nature of the Ukrainian society inevitably gives rise to serious difficulties for education. Each ethnic subculture is inevitably isolated to one degree or another and quite rigidly defines the boundaries of personality development. Education must overcome such cultural isolation through the dialogue of ethnic, national and universal human values. Education appears as an integrative social process, in the center of which is an individual – a participant in intercultural and interethnic dialogue. It plunges into an ocean of ethnic and cultural diversity.

The leading goal of multicultural education is to eliminate in the minds of the individual the contradiction between the systems and norms of upbringing and education of dominant nations, on the one hand, and ethnic minorities, on the other. Mutual adaptation of the subjects of education, the rejection of the cultural dictates by the majority are assumed. Other goals of multicultural pedagogy include the formation of ideas about the diversity of cultures and their relationship; awareness of the importance of cultural diversity for the self-realization of the individual; fostering a positive attitude towards cultural differences; development of skills and abilities of interaction of carriers of different cultures.

When defining the goals of multicultural education, scientists mainly proceed from the formulation proposed by J. Banks: "to formulate in students the skills, attitudes, knowledge that they need to function in their ethnic culture, the dominant culture of the country and the culture of other ethnic groups" (2016).

With multicultural education, we are talking about cultivating mutual respect, understanding the obligations to observe a tolerant intercultural dialogue, becoming a person without negative cultural stereotypes, overcoming prejudice and promoting tolerance, and contributing to the achievement of the ideals of democracy and pluralism.

Multicultural education pursues three groups of goals, which can be denoted by the concepts of "pluralism", "equality" and "unification". In the first case, it is about respect and preservation of cultural diversity. In the second – about the support of equal rights to education and upbringing. In the third – about the formation of a super ethnos based on national political, economic, spiritual values.

As in other multinational communities, in Ukraine one of the main pedagogical goals can be defined as the education of people capable of effective life in a

multicultural environment, with a heightened sense of understanding and respect for other cultures, the ability to live in peace and harmony with representatives of different nationalities, races, beliefs. From this goal, we follow the tasks of education and training: mastering the culture of one's own people; education of cultural pluralism, a positive attitude towards cultural differences; creation of pedagogical conditions for the integration of cultures; development of behavioral communication skills of carriers of different subcultures; education in the spirit of peace and cooperation.

The key goals of multicultural education are ambiguous. Thus, the goals of achieving equal rights to education can be classified in two directions. First, equal access to educational resources and the full inclusion of the marginalized in the pedagogical process. Secondly, the use of curricula that allow students with different abilities and levels of development to receive a full-fledged education. We can talk about overcoming the lag in intellectual and social development through compensatory education. Appropriate education usually concerns national minorities (African Americans, etc.), but can also be addressed to the national majority, such as, for example, blacks in South Africa.

The goals of multicultural education are thus built around four guidelines: sociocultural identification of the individual; mastering the system of concepts and ideas about the multicultural environment; fostering a positive attitude towards a diversified cultural environment; development of interethnic communication skills in an atmosphere of positive psychological climate between all participants in the educational process.

The goals of multicultural education are achieved in stages. The sequence of stages can be represented in the following chain: education of non-resistance to cultural diversity; recognition of the uniqueness of other cultures; understanding and recognition of the inevitability of cultural diversity; acceptance of a multi-ethnic and multicultural society; fostering interest in other cultures; sustained interest in other cultures; intercultural interaction.

In its content, multicultural education is the acquisition of knowledge, a worthy academic education of all people, regardless of ethnic and cultural affiliation, the transfer of the most accurate and perfect information about other cultures.

The multinational composition of educational institutions requires the education system to answer several fundamental questions:

- 1) whether teaching in public schools should be based only on the dominant culture;
- 2) whether the leading languages should be the only languages of instruction;

3) whether it is necessary to introduce the cultural traditions of all subcultures within the walls of educational institutions;

4) should the dominant culture as the basis of education change due to the integration of other cultural values?

Multicultural pedagogy answers with a resounding "no" to the first two and "yes" to the last two questions.

The need to reform the content of education and training follows from the recognition of the multidimensionality of the multicultural educational space. When reforming, it should be taken into account that representatives of ethno-cultural groups face many educational and upbringing problems. They have different knowledge and values (language, religion, culture). It is difficult for representatives of ethnocultural minorities to realize their abilities within the limits of pedagogical requirements built on the monocultural educational tradition of the majority. Teachers' inattention to the peculiarities of the cultures of representatives of different ethnic groups negatively affects the motivation of students. Such inattention arises not so much because of the unwillingness to consider this circumstance, but because of the lack of pedagogical resources (learning materials and time), appropriate pedagogical knowledge, and support from the administration of educational institutions.

The formation of didactic ideas of multicultural education occurs with the revision of views built on the ideas of monoculturalism of the leading ethnic groups. One of the first didactic models of multicultural orientation belongs to J. Banks. He singled out four models of the content of education, which differ in the level of integration of different cultures. Model A provides for the construction of training courses exclusively on the traditions of the dominant culture. In model B, the component of small ethnic cultures appears as an additive. In models C and D, educational material is considered from the point of view of all ethnic groups. The last two models of the content of education are regarded as corresponding to the ideas of multiculturalism.

Another American scientist, A. Chaz, in his "Recommendations to authors of multicultural programs" believes that ethno-cultural minorities should be more represented in teaching aids and materials. He advises to adjust the curriculum and reflect in it the cultural achievements of national minorities. According to him, when drawing up programs of a multicultural type, information about another culture should emphasize its achievements; offer knowledge about it, consonant with their own culture; demonstrate the negative meaning of such concepts as "cultural prejudices", "ethnocentrism" and "stereotypes of a negative attitude towards other cultures", etc.

The content of multicultural education consists of several main blocks: mastering the relevant knowledge, mastering the procedures of interethnic communication, fostering a humane attitude towards the culturally diverse world. Knowledge is revealed in terms that reflect the values of sub-, macro- and world cultures. Activity experience means mastering verbal and non-verbal ways of intercultural communication, acquiring the skills of a conscious choice in favor of humanistic values. The upbringing of a worldview position presupposes a personality-oriented upbringing that is adequate to the individual characteristics of students.

In world pedagogy, when discussing the problem of changing the content of education in the spirit of multiculturalism, one of the central questions remains: why do students from ethnic minorities often receive a defective education? Often the answer boils down to the assertion that such students are on the fringes of the dominant culture, which is the basis of general education. There is also a way out of this situation: representatives of ethnic minorities should more effectively join the dominant culture, while the values of minorities should become an indispensable component of the content of education.

Supporters of such a decision from the Center for Programs on International and Cross-Cultural Education (Stanford University, USA) proposed in 1987, when reforming the content of education, to abandon the exclusive focus on the Anglo-Saxon educational tradition. It was designed to take into account, along with Western values, non-European cultures. Such a reform, being based on multiculturalism, according to scientists, will increase the effectiveness of the content of general education.

Multicultural education provides for the revision of curricula. US scientists see three types of multicultural programs. The first type is programs that provide for the revision of the content of educational material (Content Oriented Programs). This refers to the inclusion of educational information about racial and cultural groups. The second type involves teaching primarily students from ethnic minorities through compensatory, individual, bilingual education, adapted courses in mathematics and natural sciences (Oriented Programs). The third type of programs initiates the development of cultural and ethnic tolerance (Socially Oriented Programs).

Attempts to create educational programs of a multicultural type are also being undertaken by Ukrainian scientists. They proposed a program that, along with introducing students to history, language, culture, and their own ethnic society, included them in the system of universal values, to form a culture of interethnic relations, to cultivate awareness of belonging simultaneously to their own ethnic group

and a community of equal peoples (Teremetska, 2010).

Multiculturalism should permeate all educational subjects. The teaching of these subjects, obviously, should provide for an intense emotional saturation of training sessions, travel lessons, discovering the worlds of other peoples. In a multicultural key, it is necessary to study a wide range of disciplines of the humanities, aesthetics, and natural sciences. At the same time, programs of the humanitarian cycle occupy a special place: languages, literature, art, history, social science, etc.

Multicultural education in the learning process can be carried out as an organic part of the activities of a general education school. A good basis for this is the existing curricula, which take into account certain tasks of moral, intellectual, civic education. In the first place, there are humanitarian subjects: literature, history, foreign languages, which are usually included in the compulsory program. The study and development of these subjects is considered as a source of spirituality, patriotism, humanity, citizenship, as an antidote to cruelty, callousness.

Determining the place of religion in the revision of the content of education in the spirit of polyculturalism seems to be an extremely difficult problem. Apparently, literary monuments of world religions serve as an indispensable didactic material in establishing intercultural dialogue. The Christian-Jewish Bible, the Muslim Quran, the Hindu Rigveda and other similar sources present characters and ideas, many of which oppose interethnic and intercultural strife. From the sacred texts of various confessions, it is necessary, first of all, to extract ideas that will serve not discord, but cultural dialogue. Thus, it is appropriate to recall the well-known words from the Bible: "There can be neither a Jew nor a Greek, for they are all one in Christ Jesus". Compliance with the principles of secularism requires the use of sacred texts not for religious education, but for the acquisition of academic knowledge and spiritual skills of a multicultural orientation. It is especially important to observe these rules in a multinational educational institution where schoolchildren and students study, whose families belong to different faiths and civilizations.

The presence of religious materials in the curriculum raises many questions. They concern, among other things, guarantees of the cultural and educational rights of citizens of other faiths and convictions for freedom of conscience. In addition, religious education threatens to lead to increased inter-confessional and inter-ethnic intolerance, ethno-cultural isolation of certain groups of students. What is the way out of the current situation in Ukrainian schools? Probably, we can talk about the introduction of optional courses on the history of all

major confessions that exist in Ukraine. Apparently, clergymen cannot be teachers of such elective courses. It is also necessary to use the relevant scientific and methodological literature that has undergone a thorough examination at the federal level. This will ensure the cultural and historical orientation of teaching, avoiding its transformation into religious teaching.

Technologies of multicultural education can be divided into several groups: the assimilation of knowledge, the formation of a culture of interethnic communication, individual orientation. The system of forms and methods of multicultural education and training consists in the organization of pedagogical activity, in which interconnection and interaction are achieved, aimed at obtaining an academic education enriched with multicultural knowledge and experience of interethnic communication.

Many methods of multicultural education are quite traditional. It is hardly legitimate to assert that multicultural pedagogy offers original methods of education and training. At the same time, the bank of technologies for multicultural education and training is quite extensive. A significant reserve for the implementation of pedagogical ideas in the spirit of polyculturalism is represented by the methods of individualized learning. Along with well-known forms and methods of educational work, modern communication systems open up new perspectives: print media, television, the Internet, distance learning, non-verbal methods, etc. Technologies are used that have proven effective and have found recognition in pedagogy: children's self-government, dialogue, discussion, modeling, storytelling, role-playing games, reflective methods, methods of persuasion, behavior stimulation, etc. Classes are organized in various forms, for example: during sports events, art lessons, labor, etc., conversations, including outdoor activities, local history excursions, etc. A significant role in the implementation of multicultural education is played by the forms and methods of additional education: circles "folk songs", "national dances", "applied art", "folk crafts", "painting", "ceramics", "national sports", participation in children's clubs, days of national cultures, national holidays, friendship festivals, competitions, exhibitions, olympiads.

The methods of multicultural education are worked out in relation to specific subjects, on a certain educational material, through certain institutional and non-formal structures of education. Methods are applied taking into account the specifics of the goals, the content of multicultural education. Individualized learning should be built depending on the belonging of students to a particular culture. When rotating in children's self-government, it is important to initiate a change of leaders, regardless of nationality. Disputes, individual conversations,

round tables, etc. can be forms of persuasion. In sociocultural identification, historical stories and the study of local customs are effective; when mastering the concepts of multiculturalism – lectures, heuristic conversations, work with sources.

The ideas of multicultural education do not receive unanimous approval in the world pedagogical community. Often, they are criticized as trivial and superficial, "going out of fashion". Some educators demonize multiculturalism, claiming that multicultural education leads to ignoring cultural differences and similarities, claiming that its ideas worsen the situation by deepening the differences between subcultures and cultural stereotypes, and do not allow solving the real problems of eliminating unequal relations between them.

It must be admitted that the concept of multicultural education is not flawless. Seeing the flaws in the concept in the form of an image of a salad bowl, J. Blair writes: "The problem is that someone will choose carrots in this salad, someone will choose peas, and someone will choose the whole salad; someone will prefer not to have lettuce some ingredients, believing that they will spoil it in taste. Someone will think that a salad can be made from their own ingredients and call it a salad ... So a salad can vary depending on the preferences of any user. on a broader scale, in relation to American society. This will lead to the collapse of the concept of a salad bowl" (Berliand, 1997).

Indeed, the weakness of the ideas of multicultural education lies in a certain utopianism, idealized ideas about the possibility of eliminating any confrontations between civilizations and cultures through education and training. Nevertheless, these ideas contain a powerful potential for the

implementation of intercultural dialogue in education. In this regard, one cannot agree with many pessimistic assessments of these ideas.

Conclusion. In the context of this elaboration on the topic of multiculturalism as an important feature of contemporary education, we assume that the following opinions might be summed up. Great number of countries in the world have become multicultural, and in future their number is about to rise. Every culture has its own specific characteristics which should be respected as such. Multiculturalism is potential treasure for every society. Multiculturalism is not manifested only as a feature of a community, but also at, individual level. In the center of multicultural education must be a person whose basic personal characteristics are: broad intellectual views, developed and realized potentials, autonomy, tolerance, liberty, ability to criticize, and democratic orientation. Multiculturalism is not achieved only in schools, but also in family upbringing, by powerful and influential means, mass media, books, movies and a complete social environment.

The purpose of multicultural education should be a person with broad views and broad multicultural orientation, someone who can give meaning to individual national and cultural identity, and someone who will appreciate other peoples' cultural varieties and their achievements. Multiculturalism, linguistic and cultural pluralism, and multicultural education are important features of the new millennium everywhere in the world. They represent humanity's perspective for future life. This reality and civilizational progress have many followers among the civilized, educated, and humane people.

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