

**POLY CULTURAL EDUCATION AS A COMPONENT OF MODERN
TEACHER'S PEDAGOGICAL WORK**

The article analyzes contents of polycultural education and its main goal; considers topicality of modern teacher's polycultural training as the most important condition of youth's polycultural education.
Keywords: multicultural / polycultural education, multiethnic education, multinational / polycultural surroundings teacher's polycultural training, the system of postgraduate education.

Introduction. Interaction between nations and countries is known to be based upon mutual enrichment of different cultures. It is one of the distinguishing characteristics of the XXI century. It includes not only the area of international relations. The problem of tolerant coexistence of different ethnic and social communities is quite urgent nowadays. It is realized not only by politicians but also historians, sociologists, psychologists and teachers. People of different cultures and beliefs are jointly taught in Ukrainian educational institutions. Educational process requires consideration of the polyethnic factor. Educational system needs experienced teachers able to make young people ready for living in conditions of ethnic and cultural diversity that implies people's mutual adaptation to traditions and habits of multinational environment [4, 17]. In order to solve this problem it is highly important to create an educational policy aimed at reviving the ideas and traditions of people's friendship, and recognizing the value of every culture. The necessity of teaching young people the culture which serves as an environment where the personality is brought up and develops, results in using the research and educational term "polycultural education".

Setting the task. Having analyzed the scientific research on the stated problem, we can admit the following fact that various aspects of polycultural education were searched by the scientists at different times. Thus, the idea of national upbringing and the interethnic cooperation were shown in the fundamental works on ethnopedagogy, ethnopsychology of native and Russian scientists V. Afanasyev, G. Volkov, M. Kuzmin, etc. Some aspects of international education in a polycultural society were examined in works of the following scientists: O. Arakelyan, V. Amelin, I. Bekh, V. Zasluzhenyuk, V. Sakkomlinskiy, etc. Particular attention is given to training teachers for working in a multicultural society (R. Agadulin, Y. Vasilyev, V. Danilchenko, I. Loschenova, L. Redkina, L. Peretyaga, etc).

However, there are still many urgent theoretical and practical problems which have not been solved yet. Modern educational process at schools and universities where the basic foundation of polycultural consciousness should be laid still does not have the sufficient capacity to solve this problem. The main reason is a lack of teachers who have the necessary level of polycultural training. The absence of specific studies which deal with formation of polycultural competence of teachers in the system of postgraduate education is an obstacle in the way of improving modern educational process. Therefore, the main purpose of the following article is to determine the state of polycultural training of teachers in the system of postgraduate education and to accentuate the prospects for its further development.

The results. It should be noted that three terms are traditionally used in native scientific literature: "мультнациональное общество", "мультикультурное общество", "транснациональное общество". From linguistic point of view all these terms are synonyms since they are an English version of "multicultural education". Terms differ from each other only in the first parts which have the different origins – Latin, Greek, and Russian. The term "polycultural education" ("поликультурное общество") has been increasingly used by Ukrainian scientists. For the first time the phenomenon of polyculture attracted the world educational specialists' interest in the early 60s of the XXth century in the United States. American teachers used the term "multiethnic education" which implied harmonization of relations between different ethnic groups. Later this notion was transformed into "multicultural education". At the end of 70s the notion "multicultural education" was included into universal dictionaries and encyclopedias on education: International Dictionary of Education (1977), The Encyclopedia of Educational Research (1982), The International Encyclopedia of Education (1985) and others. It was interpreted as organization and the content of educational process which represent two or more cultures that are different in language, ethnic, national or racial features.

A famous American scholar of polycultural education G. Baker states that polycultural education allows a personality to become acquainted with one or even more cultures, she highlights the role of a personality as a representative of a particular nation for preserving and developing culture of this nation [1].

Other American researchers hold the similar opinion (C. Bennett, I. Darling-Hammond, M. Fulan, J. Gay, D. Gollnick, D. Radzhen, etc.). They believe that polycultural education is focused on preserving and developing the whole diversity of cultural values, standards, patterns and forms of activity which exist in a particular society and inherited by a young generation.

As far as we know, Russia is a multinational state. It is expedient to study experience of polycultural education gained by Russian scholars in the early 90s of the XXth century. The question of bringing up youth in the spirit of interethnic respect and tolerance became more acute every day. Taking into account common historical and ideological part of our countries, it is obvious that the discovered ways to establish international relations in this country will be useful for Ukraine.

Thus, holding Western scientists' opinion, G. Dmitriyev uses the term "multicultural education". He strongly believes that it is important to solve the problem of existence of different cultures in one state not only on practical level but also at a theoretical one. The researcher states that all students, regardless of their ethnic origin, gender identity, religion, class, language, educational and other cultural characteristics, should have equal opportunity to get full education, respect and care, social development in accordance with their needs. Thus, the researcher is confident that multicultural education is a way to confront racism, prejudice, xenophobia, ethnocentrism, hatred that are usually based upon cultural differences [2].

For example, according to the opinion of the Russian researcher I. Vasyutenkova, polycultural education includes the values corresponding to ideology and needs of different ethnic and cultural groups. It teaches the world culture through understanding certain ethnic groups [5].

Ukrainian scientist I. Loschenova also uses the term "polycultural education" and believes that the key concept of this education is culture as a universal phenomenon. Therefore, polycultural education is the means of comprehension of ethnic and national culture, and understanding common interests of different peoples in their aspiration for peace and progress through cultural development [3].

The Ukrainian teacher L. Peretyaga partly shares the opinion of Russian scientist (V. Makayev, Z. Malova, L. Suprunova). She believes that the main aim of polycultural education is "to form a person who is ready to act constructively in contemporary multinational environment that preserves its social and cultural identity, aspires for understanding foreign cultures, has respect for a foreign ethnic unity, and also is able to live in harmony with different nationalities, races and beliefs" (4, 24).

Summarizing most significant opinions of native and foreign authors, we are going to formulate an integral definition of the term "polycultural education": "Combining different views of scientists on the stated problem, we will try to determine the primary purpose of polycultural education.

Thus, polycultural education is a pedagogical process aimed at mastering deep knowledge of ethnic (native), national and world culture by young people; formation of readiness for living in an multicultural environment; inculcating respectful and tolerant attitude to other nations in the process of studying a foreign culture.

The aim of polycultural education is to form polycultural competence of a person who is capable of active and fruitful life in the modern multinational world.

Since polycultural education is focused on comprehension of cultural diversity, positive attitude towards cultural differences, development of skills and abilities to interact with different cultures through tolerance and understanding, polycultural training of foreign language teachers is placed high emphasis on. The teacher of foreign language is a translator and representative of foreign culture. Speaking foreign languages is not only a means of communication between states, it is also a powerful way of comprehension of history, traditions and culture of different countries. The polycultural component in philological disciplines allows students to stimulate their interest in new knowledge and at the same time to present different viewpoints on modern surroundings.

Furthermore, foreign language teachers are responsible for formation of interest in learning a foreign culture; demonstration of models of tolerance towards other nationalities. Therefore, polycultural training of foreign language teachers can influence polycultural education of modern youth. Significant impact can be provided by strengthening polycultural component in the process of raising the level of foreign language teachers' skills.

Taking into account peculiarity of professional work of this teaching staff category, the following tasks require solution:

1. Formation of an important basis for teachers' professional work by means of actualization the following components: comprehension of significance of polycultural education as a obligatory component of teacher's professional work; assuming responsibility for acquainting students with cultural achievements of different nations and nationalities; striving for broadening the educational content by means of introducing the cultural aspect.

2. Strengthening the cultural component of training foreign language teachers by introducing courses which could provide acquaintance with cultural basis of a certain country whose language they teach: history, customs, traditions, norms, standards, etc.

3. Mastering techniques and skills of interethnic cooperation taking into account relevant cultural traditions, ways of diagnosing and resolving international conflicts.

Conclusion. In spite of the fact that in methodical science there is a number of papers, directly or indirectly aimed at solving the problem of polycultural training of modern teachers, this problem is given not enough attention to. Therefore it has not been completely solved for the present. Contemporary system of training foreign language teachers does not provide basic polycultural groundings. Unfortunately this problem exists even in Ukrainian regions where a lot of representatives of different nationalities live.

It is quite obvious that modern institutions of general and postgraduate education are poorly directed at the dialogue of cultures. Polycultural education still remains on the fringes of pedagogical education. It is necessary to intensify research in the field of polycultural education, to strengthen the polycultural component in professional training foreign language teachers including the system of post-university education. This question is especially important and topical in a multicultural society, whose social stability depends on priority of polycultural and tolerant pedagogy. It is evident that effectiveness of realizing polycultural education first of all depends on teachers' polycultural training, thus, it is up to strengthening this component in the contents of post-university education.

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Илюстрація до роботи 29.06.11