МУЛЬТИКУЛЬТУРНІ ПРИНЦИПИ У ПРОЦЕСІ ФОРМУВАННЯ ПРОФЕСІЙНИХ НАВИЧОК МАЙБУТНІХ СПЕЦІАЛІСТІВ

MULTICULTURAL PRINCIPLES IN THE PROCESS OF FORMATION OF PROFESSIONAL SKILLS OF FUTURE SPECIALISTS

Валерій Миценко (Кіровоград)

Valeriy Mytsenko (Kirovohrad)

В статті розглянуто феномен мультикультуралізму з точки зору освіти. Наведені основні принципи та концепції мультикультурної освіти як невід'ємної частини ефективного навчального та виховного процесу. Характеризуються історичні та соціально-економічні аспекти становлення полікультурної освіти. Актуалізуються питання формування мультикультурної компетенції студентів під час навчання.

Ключові слова: мультикультуралізм, мультикультурне суспільство, принципи мультикультурної освіти.

В статье рассмотрено феномен мультикультурализма с точки зрения образования. Приведены основные принципы и концепции мультикультурного образования как неотъемлемой части эффективного учебного и воспитательного процесса. Охарактеризованы исторические и социально-экономические аспекты становления поликультурного образования. Актуализируется вопрос формирования мультикультурной компетенции студентов во время обучения.

Ключевые слова: мультикультурализм, мультикультурное общество, принципы мультикультурного образования.

The article discloses the phenomenon of multiculturalism from the point of view of education. The main long-term benefits of the global perspective of multicultural education were identified. The core principles and concepts of multicultural education as an integral part of the effective educational and pedagogical process were presented. It was stated that civic equality is an essential characteristic of a democratic nation-state. The conditions and concepts with the hope that they will help universities to reflect the diversity within their societies, promote the unity that is essential for the survival of a democratic polity, and help students become effective citizens in the global community were offered. Historical, social and economic aspects of the incipience of multicultural education were characterized. The issues of the formation of multicultural competence of students in the process of education were updated.

Key words: multiculturalism, multicultural society, principles of multicultural education.

The issue of multiculturalism has been broadly discussed on both scientific and public levels. During last decades a multiculturalism perspective has been adopted by public policy framework in order to deal with cultural diversity. The idea of multicultural society has its roots in nation-states, throughout their histories, when confronted with international migration such as, i.e., Canada, The United States and Australia. These states are conventionally referred to as examples of various forms of multicultural society, accommodated through nation states public policies. Still, the issue of multiculturalism includes a variety of different problems, which take new shapes according to the different political circumstances where they manifest themselves.

Education is not only a subject of multicultural policy, but also an important element in the process of constructing its ideas. Multicultural education constitutes an element of multicultural ideology and contains directions for educational practice. One needs to remember, however, that education as a part of multicultural policy formulates its goals and tasks under the influence of multiculturalism as a social phenomenon.

The phenomenon of multiculturalism indicates two types of goals that are set forth in front of education. The first one specifies the scope of tasks for respective national minorities guaranteeing equal opportunities for members of society by their preparation for life in this society and teaching them the language and the culture of one's own ethnic group. The second goal involves the implementation of tasks in a society as a whole enabling the contacts among members of various ethnic groups, learning about different cultures and educating in the spirit of social tolerance and respect among national groups.

Multiculturalism, as a term, first came into vogue in Canada in the 1960s to counter "biculturalism," popularized by the Royal Commission on Bilingualism and Biculturalism. It has to a considerable extent replaced the term "cultural pluralism," although that term is still used in Québec. Its use has now spread from Canada to many countries.

Multicultural education relates to education and instruction designed for the cultures of several different races in an educational system. This approach to teaching and learning is based upon consensus building, respect, and fostering cultural pluralism within racial societies. Multicultural education acknowledges and incorporates positive racial idiosyncrasies into classroom atmospheres.

During past years, multiculturalism has also been debated amongst philosophers and social scientists. The question arose in attempts to define the nature of a good liberal society. Such a society, it had been thought, would involve the guarantee of the rights of individuals.

The educators who have been personally involved in promoting multicultural education in schools and at institutions of higher education were J.A. Banks, R. Boise, C. Clark, P. Gorski, K. Cushner, A. McClelland, P. Stafford, G. Duhon, M. Mundy, S. Leder, L. LeBert, G. Ameny-Dixon, D. Gollnick, P. Chinn, I. Hirsh, C. Larson, C. Ovando, J. Levy,

N. Quiseberry, D. McIntyre, J. Shulman, R. Silverman, W. Welty, S. Lyon and others. The first post-soviet educators who studied the problem of multiculturalism were A.I. Kuropyatnyk, A.A. Borysov, T.P. Volkov, S.N. Gavrov, V.V. Malakhov, V.A. Mamonov and others.

According to J.A. Banks multicultural education is a field of study and an emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social-class, and cultural groups. One of its important goals is to help all students to acquire the knowledge, attitudes, and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate, and communicate with peoples from diverse groups in order to create a civic and moral community that works for the common good [1].

He states that multicultural education not only draws content, concepts, paradigms, and theories from specialized interdisciplinary fields such as ethnic studies and women studies, it also interrogates, challenges, and reinterprets content, concepts, and paradigms from the established disciplines. Multicultural education applies content from these fields and disciplines to pedagogy and curriculum development in educational settings. Consequently, we may define multicultural education as a field of study designed to increase educational equity for all students that incorporates, for this purpose, content, concepts, principles, theories, and paradigms from history, the social and behavioral sciences, and particularly from ethnic studies and women studies [3].

So, the purpose of the article is to study main principles and concepts of multicultural education abroad and its influence on the development of education in a society.

Let us identify several long-term benefits of the global perspective of multicultural education. Some of these long-term benefits are as follows:

- multicultural education increases productivity because a variety of mental resources are available for completing the same tasks and it promotes cognitive and moral growth among all people;

- multicultural education increases creative problem-solving skills through the different perspectives applied to same problems to reach solutions;

- multicultural education increases positive relationships through achievement of common goals, respect, appreciation, and commitment to equality among the intellectuals at institutions of higher education;

- multicultural education decreases stereotyping and prejudice through direct contact and interactions among diverse individuals;

- multicultural education renews vitality of society through the richness of the different cultures of its members and fosters development of a broader and more sophisticated view of the world.

So, at the next step we should consider main principles for successful multicultural education. One of the first conditions is that students should learn about the complex relationships between unity and diversity in their local communities, the nation, and the world. Diversity presents a challenge for citizenship education worldwide. To effectively prepare students to become reflective, constructive, and contributing local, national, and global citizens, schools must thoughtfully address diversity. But in doing so, schools must also deal with the companion concept, unity. Schools in democratic nations should help students better understand and deal constructively with these linked concepts. Unity refers to the common bonds that are essential to the functioning of the nation-state. Diversity refers to the internal differences within all nation-states that reflect variations in factors such as race, class, ethnicity, religion, language, gender and disability.

The second principle is that students should learn about the ways in which people in their community, nation, and region are increasingly interdependent with other people around the world and are connected to the economic, political, cultural, environmental, and technological changes taking place across the planet. In order to be informed citizens in a multicultural democracy, students need to understand how they, their community, nation, and region both influence and are being influenced by people, non-governmental organizations, businesses, regional alliances, global organizations, and events around the world. Today's global interconnectedness makes necessary the understanding of events and issues that cannot be controlled or resolved by a single nation. Students need to examine how events in one part of the world can have a chain reaction in the other part.

Another principle is that teaching of human rights should support citizenship education courses and programs in multicultural nation-states. It is important when teaching for citizenship in contexts of diversity that the values that schools promote have wide acceptance and legitimacy. Human rights standards that enjoy formal international agreement can help. Such standards are consistent with the objectives of education for citizenship in nation-states and a world community that are characterized both by diversity and a commitment to liberty and justice. The ethical framework provided by universal human rights standards is particularly important in multicultural schools. Such a framework provides members of the school community with a basis for dialogue and can help ensure that all voices are recognized and that all points of view are considered.

The fourth principle is that students should be taught knowledge about democracy and democratic institutions and provided opportunities to practice democracy. Knowledge and experience are essential dimensions of any programme that can be called educative. These two dimensions work in tandem. Neither is sufficient alone. Factual knowledge about the world's many democratic experiments, about the conditions that sustain and undermine them, and about social justice struggle the world over is needed alongside authentic experience and engagement in democratic activities. If students are to learn democracy in any authentic and durable way, they need to participate in it as well as acquire knowledge about it. Action without understanding can be mindless and often does as much harm as good; understanding without action can be thin and inconsequential.

In the engagement dimension, students should be participating in democracy in schools. This means that they should be involved regularly in decision making about the problems and controversies of school life; that is, in school governance and policy making. This decision making should be carried out in the context of face-to-face discussions among students who are different from one another developmentally, ideologically, culturally, and racially. This kind of decision-making discussion is known as deliberation.

The foregoing principles provide a basis for developing citizenship education programs that are responsive to diversity within and across nations. In the process of implementing these principles, educators should address important concepts. By using age-appropriate pedagogical strategies, educators should help students develop an increasingly sophisticated understanding of these concepts, which will help actualize the conditions described above.

So, let us consider the main concepts. The first concept is *democracy*. According to J. Dewey democracy is a way of living together as well as a kind of government [5]. It is a fragile system; many democracies have failed both in ancient times and today. Citizens are not born already grasping difficult principles such as impartial justice, the separation of church and state, the need for limits on majority power, or toleration for unpopular beliefs and lifestyles. These are moral and cognitive achievements, and they are hard won. For this reason, we can appreciate the formidable challenge of educating democrats. This argument was made by a number of early 20th-century philosophers and educators. The scholars believed that education was essential for the survival of democracy.

Another concept is *diversity*. Diversity describes the wide range of racial, cultural, ethnic, linguistic, and religious variation that exists within and across groups that live in multicultural nation-states. We can see the diversity within nations presented by J. Banks on Figure 1 [2]. For most of human history, people lived in small tribes in which a narrower range of differences existed. Wide variation in the ethnicities, cultures, languages, and religions within human groups greatly increased with trade, exploration, colonization, and empire building. People from many different cultures

FIGURE 1: DIVERSITY VARIABLES

and groups were brought together when nations colonized others and built empires. Within colonized nations cultural amalgams and hybrids developed. Western European nations have been diverse for centuries. Ethnic and cultural diversity in nations such as the United Kingdom, France, Germany, and The Netherlands increased greatly after World War II. International migration is the major cause of increasing diversity within nations today and the quest for social justice by marginalized groups is the driving force behind the increasing recognition of diversity.

The third concept is *globalization*. It is the dynamic process of increasing interactions and interdependencies among people and systems on the Earth. As the world shrinks through the transfer of ideas, pollution, services, products, people, and problems, globalization raises new issues and challenges the ways people have traditionally understood environmental control, job security, cultural change, and national sovereignty. Globalization began centuries ago as people traded with, conquered or settled in places across world regions. The trans-Saharan trade across Africa to Arabia, the Silk Road across Asia to Europe, and the Atlantic trade in humans from Africa to the Americas were all precursors of current global political and economic networks.

Sustainable development is the fourth concept. It is a kind of economic growth that meets the needs of present generations without undermining the ability of future generations to meet theirs [8]. It requires present generations to constrain their consumption of non-renewable resources. Sustainable development is an urgent concern because environmental problems are intensifying. Some social scientists believe we are headed toward cataclysm.

One more concept is *migration*. Historically people have moved around the world for survival, in search of a better life, or for adventure or profit. People from different parts of the world have also been brought together forcefully and violently through wars, colonization, and imperialism. In today's global society, people move in and out of countries and cross borders in extraordinary numbers. There are large populations of permanent immigrants, temporary migrants, foreign students, and visitors, and the new communities they have formed have become commonplace in both urban and rural areas. Viewing migration in a global context reveals its complexity. Temporary migration is often beneficial to developing countries because temporary migrants tend to send back much more of what they earn than do permanent migrants. Also, temporary migrants can acquire skills that they bring with them when they return. On the other hand, a "brain drain" from the country of origin can be a negative aspect of permanent migrations. Migrant groups are part of a global pattern of transnational migration in which individuals may be temporary migrants but as a group they become a permanent part of the new society.

The sixth concept is *multiple perspectives*. Helping students learn to understand multiple perspectives on events and phenomena is critical to citizenship education. Understanding that the way a particular group sees the world is only one of many possible ways contributes to social knowledge, self knowledge, and problem solving, and it helps protect liberty. The consciousness that belief systems are socially constructed rather than given by nature and that they therefore can be constituted very differently in various cultures is especially important in today's multicultural and globally interconnected
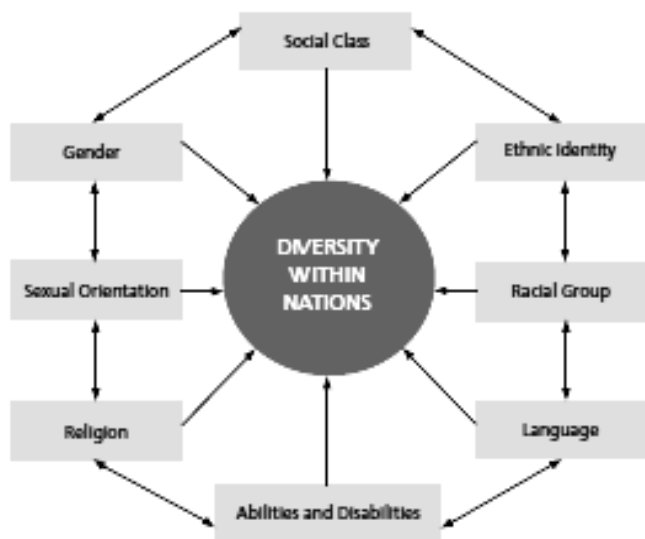
societies. A global perspective is the capacity to see the whole picture whether one is focusing on a local or an international matter. It promotes knowledge of people, places, events, and issues beyond students' own community and country – knowledge of interconnected global systems, international events, world cultures, and global geography. A global perspective does not privilege certain cultures while marginalizing others. It teaches respect for diverse worldviews and encourages co-existent citizenships of people of many cultural, religious, racial, and ethnic origins and identities [4].

The next concept is *cosmopolitanism*. It is an openness and broad-mindedness that transcends one's own group – whether defined by family, locality, religion, ethnicity, or nationality. Cosmopolitans view themselves as citizens of the world. Their "allegiance is to the worldwide community of human beings" [6]. Cosmopolitans are ready to immerse themselves in other cultures, engage with difference, and acquire diverse cultural competence. Pride in one's own heritage can co-exist with appreciation for other traditions and loyalty to the human family. A reflective national or ethnic identity does not exclude a cosmopolitan outlook, but may be a prerequisite for a broader perspective. The slogan "think globally, act locally" best expresses a useful synthesis of nationalism and cosmopolitanism. The case for cosmopolitanism can be argued on moral as well as on pragmatic grounds in an interconnected world.

And the last concept is imperialism and power. People throughout the world are raising questions about how relationships among nations can be effectively, democratically, and equitably managed. Concepts such as colonialism, imperialism, empire, and power can help students grapple with these questions by giving them a historical view of relationships between powerful and less powerful states. These concepts can also help students understand how territorial annexation, direct political rule, economic domination, diplomatic oversight, and other forms of influence and control have characterized relationships among nations. These forms of control, coercion, and centralization of power are often associated with the development of empires. Empires result from imperialism, which is an extension of power through conquest [7].

Thus we may come to conclusion that civic equality is an essential characteristic of a democratic nation-state. Citizens from diverse racial, ethnic, cultural, language, and religious groups must be structurally included within the nation-state and see their experiences, hopes, and dreams reflected in the national culture in order to develop deep and clarified commitments to the nation-state and its overarching ethos. Cultural democracy is an essential component of a political democracy. In addition to being concerned about diversity, democratic multicultural nation-states must also focus on ways to unify the public around a set of overarching values and goals that secure freedoms while affording community. National unity is essential to assure the actualization of democratic values such as justice and equality. Consequently, democratic nation-states must find ways to delicately balance unity and diversity.

We offered the conditions and concepts with the hope that they will help universities to reflect the diversity within their societies, promote the unity that is essential for the survival of a democratic polity, and help students become effective citizens in the global community.

REFERENCES

1. Banks, J.A., Cherry A., Hahn C. Democracy and Diversity. Center for Multicultural Education College of Education University of Washington, Seattle.

2. Banks, J. A. (2004b). Introduction: Democratic citizenship education in multicultural societies. In J. A. Banks (Ed.), Diversity and citizenship education: Global perspectives (pp. 3-15). San Francisco: Jossey-Bass.

3. Banks, J. A. (2004c). Teaching for social justice, diversity and citizenship in a global world. The Educational Forum, 68(4), 296-305.

4. Case, R. (1993). Key elements of a global perspective. Social Education, 57(6), 318-325.

5. Dewey, J. (1961). Democracy and education. New York: Macmillan. (Original work published 1916).

6. Nussbaum, M. (2002). Patriotism and cosmopolitanism. In J. Cohen (Ed.), For love of country (pp. 2-17). Boston: Beacon Press.

7. Pagden, A. (2001). Peoples and empires. New York: Modern Library.

8. UNESCO (United Nations Educational, Scientific and Cultural Organization). (2002). Enhancing global sustainability. Johannesburg, South Africa: World Summit on Sustainable Development. Retrieved May 15, 2004, from www.unesco.org.