Dialogue of Cultures in Multicultural Education

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Abstract: In the article the author carries out theoretical substantiation of the dialogue of cultures and bilingual education in the system of multicultural education. Cultural enrichment of different nations is determined as the main task of multicultural education. The article analyzes different approaches to studying multicultural education including philosophical, pedagogical and psychological determinants, acculturation and 'dialogue of cultures'. Ideas of multicultural education scholars are interpreted from the point of view of present day situation in education.

Key words: Multicultural education · Dialogue of cultures · Humanism · Interaction · Acculturation

INTRODUCTION

The problem of multicultural education has acquired a special urgency and complexity in the 90s of the 20-th century, when the conditions of socio-economic and political reforms, a new educational situation, characterized by increased ethnization of the content of education, the growing role of native language instruction, ideas, folk pedagogy, the growing influence of religion in the formation of self-identity. Under these conditions, multicultural education, on the one hand, promotes the formation of ethnic identity and cultural awareness of students, on the other hand, interferes with their ethnic and cultural isolation from other countries and peoples.

MATERIALS AND METHODS

An important prerequisite for multicultural education is the formation and development in Ukraine of a democratic civil society, in which amplified the struggle against chauvinism, racism, ethnic self-interest, while at the same time, shows openness to other countries, peoples and cultures, is education for peace and understanding.

An important determinant of socio-political development of multicultural education is the rapid development of integration processes as an important component of the modern world, as well as the desire of Ukraine and other countries to integrate into the global and European socio-cultural and educational space, while preserving national identity. Integration processes contribute to making Europe a multilingual space in which national languages have equal rights. With the opening of borders between states increased mobility of people, their motivation to learn foreign languages, as well as to establish and maintain contacts within their own country and abroad.

Since the onset of the global market brings not only economic dependence but also the spread of foreign culture in these countries, they face the problem of the cultural identity formation. Many authors see close relationship between preservation of the cultural identity of the people and the economic independence of the country. In the development challenges of multicultural education in the pedagogy of developing countries there is a desire to understand a new way of their life style and features of national thinking, educational traditions, etc. In this regard, in the European pedagogy new trends started – the desire to "overcome the monocultural, Eurocentric orientation, benefit from the experience of non-European peoples" (Diaz). The efforts of teachers are aimed at achieving the synthesis of culture-specific cognitive styles, social behaviors and communication codes in order to achieve unity of formal abstraction, independent of the environment of thinking that prevails in developed countries and thinking based on direct experience and perception, which is typical for developing countries. In this context, we can talk not only about the multicultural, polycultural, but also about transcultural education.

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Text: The development of polycultural education is not only due to historical and contemporary socio-cultural assumptions, but is based on a number of domestic and foreign traditions of philosophy, pedagogy and psychology. Of great interest, for example, is the program "Panpediya" developed by Comenius in the XVI century [1]. The great scholar on the assumption of the community of people, their needs and aspirations defines 'panpediya' as a program of universal education of the whole human race. An essential part of the "Panpediya" is dedicated to the formation in children the skills to live in peace with others, to carry out reciprocal obligations to respect and love people.

The ideas of N. Roerich can help understanding the nature, objectives and functions of polycultural education, the 'beneficent synthesis', by which he means 'union of cultures', which creates a beneficial partnership of people and ideas of prominent philosophers and historians of our time (N. A. Danilevsky, E. Meyler, A. Toynbee, J. Yakovets) of the integrity of the cultural and historical development of mankind and the presence of some similar principles of functioning of different cultures.

Of great interest for understanding the role of polyicultural education in the development of personality are P. Kapterev's ideas about the relationship of national and universal in pedagogy. The special features of the educational process, due to national values, P. Kapterev attributed language, religion, everyday life [2]. He urged to develop in children a sense of belonging to all mankind, "as much as possible to reduce in school the thought that the native people is the only true culture medium, while other nations must be of service to it." According to P. Kapterev, educational activities are initially carried out on the basis of the national ideal and then transformed into actions to achieve the universal ideal. He emphasized, that in education "one should not appeal to one people, but to many peoples and consider other people's ideals, to fill the shortcomings of their national ideals with valuable properties of others, the people's notion should be combined with the extrinsic, with the nation-wide and universal."

Important benefits for justifying the multicultural education stem from cultural-historical theory of the behavior and psyche development by L. Vygotsky, under which sources and determinants of psychic development lie in the historically developing culture. Considering the development of the psyche as a mediated process, the scientist suggested that mediation is to assign (develop), cultural and historical experience and that every function in the cultural development of the individual comes to the stage twice, in two ways, first in the social, then in the psychological, first among people – a category of interpsychic, then within the individual – as a category of intrapsychic. The transition from outside to inside transforms the process itself, changes it structure and function. Behind all higher functions and their relationships are genetically social relationships, real relationships.

A significant influence on the development of multicultural education in different countries have processes taking place now directly in the education system and associated with the active inclusion in the educational process of these alternative ideas like the idea of openness, participatory and multi-perspective planning.

The study of the whole complex of above-mentioned historical and socio-cultural factors, as well as philosophical, pedagogical and psychological determinants allows us to identify the most common approaches in global pedagogy to understanding the essence of multicultural education.

We denote the first of them as 'acculturation'. This approach is associated with the appearance of the term 'multicultural education'. Initial theoretical and practical multicultural elements were introduced in the educational life of the various countries in the 60-70s of the XX century, known as multiethnic education, aimed at creation, approval and development of harmonious relations between members of different ethnic groups. However, influenced by new wave of immigrants surging in the 70-80-s of the XX century (USA, Canada, etc.), these multi-ethnic perspectives pretty quickly sustained a conceptual transformation and crystallized in the modern understanding of polycultural education [3; 4].

Within the framework of acculturation approach, most of the overseas researches take the view that multicultural education should focus on the culture of immigrants. Boos-Nünning indicates that the theoretical interpretation of the term 'migrant culture' (*Migrantenkultur*) is today the central, but so far unsolved by the researchers problem of migration [5, 358]. Multicultural education should include study of traditions of their native culture, processing these traditions within the new culture, because the confrontation with the changed conditions of life causes a need to develop new cultural landmarks [5, 359].

This formulation of polycultural education challenges requires serious study of the migrants' culture, but avoids the clichés of such teaching as 'mutual cultural enrichment'. Synthesis, in our opinion, is the saying of Sandfuchs: "Multicultural education examines the cultural

changes and cultural diffusion as the necessary processes taking place. It is intended to provide assistance and support to representatives of both contacting cultures, nurturing qualities such as mutual openness, interest and tolerance" [6, 1150].

In the acculturation approach consideration of multicultural education is based primarily on the existentialist ideas of free choice and the perception of transcendence of man by man.

In the context of acculturation approach to multicultural education and performed works of Russian researchers, like B. Kornusova, who considers the development of students' motivation to study their native language through the creation of poly-linguistic training system; and R. Hayrullin, who explores the status and prospects of development of national systems of education in Russia and considering the internationalization of conscience of students through multicultural education as the best way to prepare the individual for life in a multicultural environment.

In general, acculturation approach is not widely spread in the studies of this country, because for Ukraine more pressing is the preservation and enrichment of Ukrainian culture as the dominant one and national-cultural identity of other peoples living in this country.

In this regard, of greater the value for our research takes the 'dialogue approach' based on the ideas of openness, dialogue between cultures and cultural pluralism. The essence of this approach is to consider the multicultural education as a way of familiarizing students from different cultures to form global planetary consciousness, which allows to interact closely with representatives of various countries and peoples and to integrate into the global and pan-European cultural and educational space.

Philosophical and methodological basis of this approach is an understanding of the dialogue, when all philosophy systems are not rejected in the Hegelian sense, but coexist and interact (V. Bibler) [7]. The humanism of this interaction is based on the fact that each culture has to go through the entity incompleteness in the face of an endless variety of world cultures. In such circumstances, only the dialogue between cultures can be recognized the only reasonable and yet the moral way of genuine unification of different cultures.

Dialogue as a way of communication between people in its scientific understanding was introduced by Socrates and used as a method of acquiring knowledge. The Socratic method is based on the transition from everyday concepts to the level of philosophical understanding of the problems in successive generalizations.

The subject of dialogue in relation to culture first emerged in the early XX century in the works of Karl Jaspers, O. Spengler, M. Buber, M. Bakhtin. Later, the problem of 'dialogue of cultures' was raised in the writings of L. Batkin, M. Kagan, in the late 80s-90s in the works of P. Gaydenko, V. Bibler et. al.

Thus, Jaspers raised the ability of communication to the rank of 'gnosiological criterion of truth', M. Bakhtin transferred the concept of 'dialogue' from the literary genre to the philosophical category.

The recognition of the dialogic principle is not universally recognized in the pedagogy and philosophy.

O. Spengler and his followers considered culture 'an organism', which, firstly, has a hard straight-through unanimity and secondly, is strictly separated from other 'organisms' similar to it. Thus, arguing that there cannot be a single human culture, Spengler denies whatever influences the pattern of elements of different cultures [8]. The scholar believes that every cultural 'organism' is meted out a fixed term of existence, but the uniqueness of the latter does not allow it to get engaged in communication, in dialogical contact with other cultures.

Thus, we can state that the relationship between the cultures may be different:

- The relationship of one culture to another as to a kind of an object, as a result there is a purely utilitarian attitude of one culture to another [9]
- The rejection attitude of one culture other,
- The relationship of interaction and mutual enrichment, i.e. relationships of cultures to each other as to equivalent subjects.

Multicultural education is based on the third type of relationship, which is reflected in the UNESCO international document "Mexico City Declaration on Cultural Policies" [10].

- Any culture is a combination of unique and irreplaceable property, because it is through its traditions and expressions that each nation declares itself in the world.
- The assertion of cultural identity contributes to the liberation of peoples and, conversely, any form of domination is the negation of this identity, or a threat to its existence.

- Cultural identity is an invaluable asset that extends the possibilities for comprehensive human development, mobilizing every nation and every group, forcing them to derive strength from his past, to acquire elements of other cultures that are compatible with the character and thus continue the process of self-creation.

- No culture can abstractly claim to be universal, universal character is made up of the experience of all the peoples of the world, each of which maintains its identity. Cultural identity and cultural diversity are inseparably connected with each other.

- Cultural features do not break the unity of the universal values that unite our peoples, in fact, they make them more fruitful. The variety is the very foundation of cultural identity, where different traditions exist side by side.

- The international community considers it its duty to preserve and protect the cultural heritage of every people.

- All this requires a cultural policy that would protect, develop and enrich the identity and cultural heritage of every people, ensure full respect to cultural minorities and other cultures around the world. Not knowing the culture of the group or its destruction impoverishes humanity as a whole.

- It is necessary to concede the equality in dignity of all the cultures and rights of each nation and every cultural community to claim, to preserve its cultural identity and to ensure respect for it [10, 78-79].

CONCLUSION

All cultures are integrated in the common heritage of man. Cultural identity of the peoples is updated and enriched by contact with the traditions and values of other nations. Culture is a dialogue, exchange of views and experiences, understanding of values and traditions of others.

Thus, dialogism is a special quality of the culture that tends to wholeness. This quality provides the mechanism for self-preservation and self-culture, it helps to avoid stagnation, petrification and ritualization. Dialogism can take other people's arguments, experience of others, always looking for balance and compromise.

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