

EUROPEAN TRENDS OF THE INTERCULTURAL EDUCATION POLICY

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The article deals with the concepts of multiculturalism, interculturalism, analyzes scientific concepts regarding the development of intercultural education in European countries. The intercultural education features, the intercultural policy objectives, examples of European experience in this field and its main trends are described in detail.

Keywords: multiculturalism, interculturalism of education, migration, humanism, ethnic and cultural diversity

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INTRODUCTION

The current stage in the development of education is characterized by a strong influence of globalization processes. Such processes largely define the changes that appear in education policy: new problems and challenges that require international cooperation; demonstration of cooperation and competition in the education policy implementation; internationalization and intercultural education. These processes identify the choice of priority directions in the education policy and the mechanisms of its formation. In such circumstances, the study of the peculiarities regarding the formation and development of the educational intercultural space of the European Union is a systemic resource for the creation and the effective internal organization of integration associations and their cooperation.

PROBLEM STATEMENT

During the aggravation of migration processes that link European countries with a large number of multicultural migrants, there is a problem of the importance to develop intercultural competences and different aspects of such people's perception in today's multicultural society. Education and its contribution to the development of multicultural relations have always been at the forefront as a means of resolving any conflicts that have arisen or may arise from racial, cultural and religious inequalities. In today's Ukrainian realities, it is necessary to resolve internal conflicts related to bilingualism, people's affiliation with national associations, and their perception by the majority of the population.

The aim of the study is to compare current European trends in the field of intercultural education policy and to determine the trends of Ukrainian education according to the set trends.

RESULTS

A distinctive feature of modern civilization is the cultural heterogeneity of society. The processes of industrial production, war and conquest, certain forms of migration, processes of democratization and openness tendency have become the basis for the formation of modern multi-ethnic and multicultural nations.

In today's world, an increasing number of states are becoming multicultural: ethnocultural and religious groups which support different cultural settings, moral and ethical values, co-

exist and interact together. Today, such an example is peculiar not only in the United States, Canada or Australia but also in such traditionally national European countries as France, the United Kingdom or Germany.

In her research, the scientist Afanasieva L. [12, p. 6-13] draws attention to the existing "multiculturalism problem", which can be defined as an inherent issue in a multicultural society and complicated by the process, of defining the common good through the diversity of cultural settings of different population groups. This problem has become relevant today for European countries as well.

Multiculturalism is a socially intellectual movement aimed at perceiving diversity as the main value and basic principle that requires respect for each, individually taken cultural group.

Interculturalism is a fairly new phenomenon that reflects quite clearly the process that has been developing in all countries since the second half of the twentieth century.

American scientist J. Banks was first who used systematically the term "intercultural education". "Intercultural education is an entity that includes the organization and content of a pedagogical process that presents two or more cultures which are different in the linguistic, ethnic, national or racial feature" [10].

The essence of intercultural education is that it is an educational process in which participants, representatives of different ethnic, cultural, racial and religious groups, in accordance5 with their traditions and interests, work together in mutual dependence and mutual respect.

One can distinguish the following features of intercultural education:

- it changes all components of the educational process - values, rules, curricula and materials, organizational structure, methods and management policy in educational institutions;
- it operates at all levels - at the level of study, administration, management of planning, assessment and educational culture;
- it demonstrates diversity in terms of content, structures and methods;
- it uses pre-conceived, long-term, fundamental changes in the concept of organization of the educational process and the rejection of monocultural orientation and monocultural norms;
- it integrates various scientific fields: humanities, social, natural, etc. [15, p. 61-66].

The goals of intercultural education policy are:

1. Development of ethnic and cultural literacy. Provision of comprehensive analytical and comparative information on the culture, history and perspectives of ethnic and racial groups in the concerned countries.
2. Correction of ethnocentric biases.
3. Personal development in the field of social security.
4. Knowledge of intercultural competence.
5. Formation of basic literacy skills for ethnically diverse people, developing critical thinking skills and resolving conflicts.

In the mid-twentieth century, when the term "interculturalism" appeared, many scholars from different countries in Europe began to develop their own concepts of intercultural education development, taking into account the cultural and ethnic features of their own countries.

Supporters of such ideas see education as an important way to resolve interethnic conflicts in the environment. They substantiate the legitimacy of the subcultures in a multinational society. A stable balance of cultural diversity and monoculture is offered. Scholars are proposed to support and respect cultural and ethnic diversity and not to consider it as an elimination object. On the contrary, all cultures of the intercultural society, with their peculiarities and differences, are positioned as common property.

Table 1 – Scientific conceptions regarding the intercultural education development in European countries

Country	Peculiarities of the intercultural education conception
France	French culture has ancient humanistic traditions that appeal to different points of view. According to A. Meunier, interculturalism in the field of education means accepting the diversity thesis, cultural and scientific multicolour as a counterbalance to assimilation. Intercultural education will allow all learners to acquire a pluralistic identity [8-9]
Germany	In Germany, by the beginning of the 21st century, there was a system of "pedagogy for foreigners" aimed at assimilating immigrant children into German society, with further creation of a homogeneous culture [13, p. 163]. Nowadays, such a system has been replaced by intercultural education, which has not got such a segregationist nature and is intended to create intercultural interaction and understanding. When many migrants begin actively to settle in Germany, the intercultural education crisis has been largely caused by the contradictions in the orientations towards the assimilation of immigrants into German culture [5, p. 90-125]
The United Kingdom of Great Britain	A feature of intercultural education in the UK is that most educational institutions of countries or principalities have a bilingual education system (Anglo-Welsh, Anglo-Irish). In spite of these features, it is said in the documents of the British School Board (the late 1990s): "A good education means an understanding of one's community, sufficient knowledge and understanding of other communities. A good education cannot be based on one culture alone, and in Britain where ethnic minorities are constantly forming the part of the population, education should smooth out the contradictions between cultures and do not try to impose a dominant culture. On the contrary, education should absorb the experience of many cultures in order to develop society and expand everyone's cultural horizons. This is what we mean by interculturalism in education" [14]

European countries that had in the past an extremely negative experience of interethnic relations faced an unprecedented phenomenon in their history - massive and very fast, by historical standards, the emergence of foreign cultures on their territory that have ethnic and religious identities. The relationship between the dominant nation and the “borderline” ethnic groups (such as the Irish and the Scots in Great Britain, the Corsicans and the Bretons in France, the Basques and the Catalans in Spain, etc.) receded into the background, skipping ahead the issues of relations with the large immigrant communities that formed in some countries, “parallel communities”.

The last decade in Europe can be described as a period of the not sufficiently harmonious development of multicultural societies where citizens value cultural diversity. Migration is considered historically high in Europe, and the large outflow of refugees in recent years has become a real crisis. Given the increasing display of prejudice, discrimination and hatred, European countries are strengthening the impact of intercultural education. It helps to live together in culturally diverse societies. Education is seen as the main element of interaction with structural and cultural realities; there is a dynamic and dialectical tie between education and society [4, p. 281-308].

In European education systems, clear dimensions of intercultural education can be classified as follows:

- intercultural education or introduction of diversity in structurally inclusive education systems (e.g. Italy and Sweden).
- intercultural education or inclusion of diversity in educational systems that are structurally excluded (e.g. Germany and Hungary).
- the focus is on migrants (e.g. Western Europe) or ethnic minorities (e.g. Eastern Europe) and their interaction, as well as their specific educational needs, although the policy states that all students are included (most countries).

- much attention is paid on all students, and the curriculum of most subjects involves an intercultural dimension. In other words, the intercultural dimension is present in all areas (e.g., Germany).

- intercultural education is not a part of official policy, but such an alternative concept as civic education is a specific legislative subject (e.g., Great Britain and France) [1, p. 134–145].

In terms of the common intercultural educational trends, since 2005, the Council of Europe has launched a project "Policy and Practice for Teaching Socio-Cultural Diversity". The main aim of the project was to propose the introduction of common European principles to control the diversity in schools in all EU countries [2]. Such principles had to include the teaching of diversity by curricula, teachers' training and teaching of diversity in rural areas. In 2007, measures were further developed for inclusive education, in particular for social and cultural exclusions [3].

Over the next 10 years, having approved and implemented the project "Policy and Practice To Teach Socio-Cultural Diversity", the main focus of all intercultural educational initiatives at EU level consists in the social cohesion. The guiding logic of European policy documents is to achieve better integration of migrants into society and, in particular, into the labour market. And it is expected that the political and social participation of this group will be enhanced by the comprehensive intercultural education [7].

Since 2010, intercultural education has become a call for actions in most European countries. First of all, Northern European countries, Portugal, Belgium and Estonia pay the most attention to interculturalism in education. In Finland, which is officially bilingual, in addition to the cultural rights of immigrants, there are two legally recognized churches, Sami culture is given autonomy, other historic minorities are also recognized [10, p. 75-99].

Education policy in Germany is still characterized as an exclusive educational approach. The Netherlands abandoned its former intercultural course, which has been reflected in intercultural policy in recent years. France and the UK have changed their policies over the last ten years. In France, the main objective is linguistic and cultural assimilation - officially called the integration of students-migrants [3].

The features of intercultural education in Europe, which begins at school level, can be classified into two aspects. These features relate to the learning process and attention to content (Fig. 1).

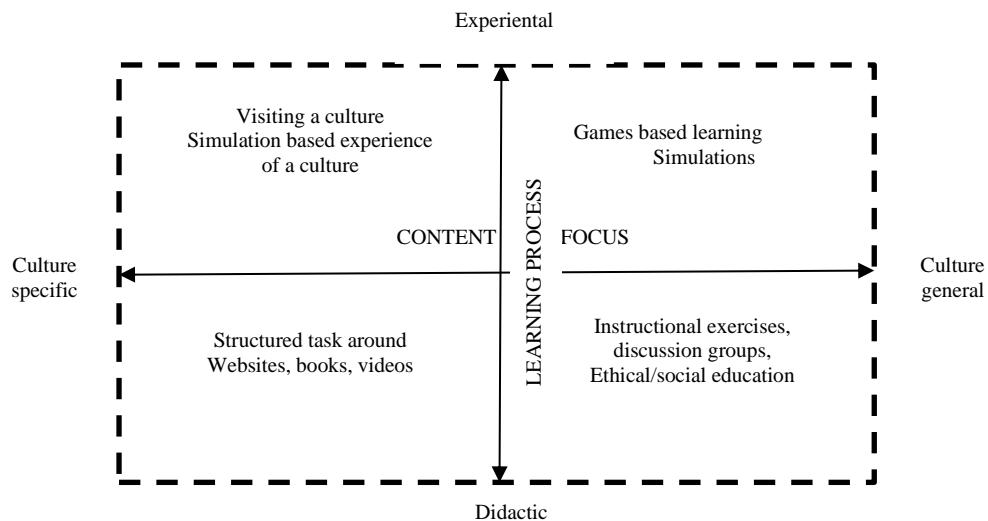


Figure 1 – Intercultural Education: Learning Process & Content Focus [7]

Although there are many cultural education materials available to children in schools, the opportunities for practical experience and for developing a common culture and skills are quite limited. For many students, culture focuses on specific rituals and vivid activities.

Although participating in multicultural festivals offers some practical experience, it also fosters cultural knowledge by teaching the child to other cultures, not just providing theoretical skills that make it possible to understand any culture.

In the European practice of intercultural learning, there is a necessary approach to enhance the competences of students at schools and universities, providing them with a number of specific skills that can then be applied in unfamiliar situations. Intercultural education seeks to create a harmonious society where students and students are culturally sensitive and tolerant, able to understand another person's experience while building his or her culture. In developing intercultural understanding and sensitivity, students and students should be clearly aware of the challenges of intercultural experience, such as intercultural dissonance and its potential that can lead to conflict [7].

CONCLUSION

From the above material, it can be concluded that there is an interculturalism in education and it is being improved in European countries. Migration problems and radical political formations destabilize a situation in which interculturalism and diversity are dominant in the education system. However, recent European trends in the field of migrant adaptation and the establishment of multicultural groups and classes in educational institutions make it possible to see that the European community has adopted modern migration processes. In order to improve interculturalism, the Ukrainian education system must adequately embrace EU migration policy and use the experience of European countries on policies of equality, tolerance and multiculturalism.

SUMMARY

The article deals with the concepts of multiculturalism, interculturalism, analyzes scientific concepts on the development of intercultural education in European countries. The features of intercultural education, the goals of intercultural policy, examples of European experience in this field and its main trends are described in detail.

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