

MULTICULTURAL EDUCATION AND ITS IMPORTANCE FOR SOCIETY

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Abstract. *The article examines the problem of multicultural education and demonstrates its enormous role for society. It is stated that in the modern world and in modern conditions, when the pace of globalization, integration is increasing, the problem of tolerance, intolerance to each other becomes of great importance. Globalization has a great potential for education. On the one hand, there is a tremendous effect on the part of macro-civilizations. Such an influx exerts considerable pressure on the cultural values of small ethnic groups. But, on the other hand, the process of globalization carries qualitatively new changes in culture. This process can have a positive effect on changing the thinking of different cultures as people begin to understand other cultures better and notice not only differences but also the similarity between their culture and other ones.*

Keywords: *multicultural education, dialogue of cultures, intercultural communication, tolerance, intolerance.*

Formulation of the problem. The problem of humanizing education is widely discussed in society. This problem was the subject of discussion for many authors (O.F. Losev, M.O. Berdyaev, F. Nietzsche and others). To date, humanitarian education is not sufficiently integrated into a pedagogical university. After all, humanitarian knowledge is necessary for the development of a coherent person. A holistic person implies a person possessing a humanistic world view that is open to other cultures and possesses knowledge of his culture. In this regard, the special significance acquires multicultural education. According to many scholars, polycultural education is "the formation of a person who is capable of active and effective livelihoods in a multinational and multicultural environment, which has a developed sense of understanding and respect for other cultures, the ability to live in peace and harmony with people of different nationalities, races, beliefs "[4, p.5].

Analysis of research and publications. The problem of multicultural education is considered in the foreign concepts of P. Batelahan, V. Nicky, R. Henvey. Understanding the essence, goals, functions of multicultural education reflects the ideas of M. Roerich, M.O. Danilevsky, A. Toynbee, E. Mayler.

Significant contribution to the development of the problem of multicultural education was introduced by P.V. Sysoev, a team of L.L. Suprunova, Z.O. Mal'kova, V.V. Makayev. Formation of the culture of students in the system of higher education is considered by E.V. Bondarevskaya, L.A. Volovich, Z.G. Nigmatov, P.P. Terekhov and others. The concept of education as a cultural process is developed by E.V. Bondarevskaya; The concept of linguistic multicultural education was developed by P.V. Sisoyev. Very important are the ideas of P.F. Kapyreva on the interconnection of universal and national in pedagogy. In Ukraine, the problem of multicultural education was considered by I.F. Loszenova, L.V. Volyk, A.K. Solodka, V.V. Boichenko and others.

Formulating the goals of the article. In the modern world and in modern conditions, when the pace of globalization, integration is increasing, the problem of tolerance, intolerance to each other becomes of great importance. UN, Council of Europe, UNESCO documents appeared to be an appropriate response to integration processes in world practice. These documents express thoughts about the need for a tolerant relationship between different cultures in relation to one another. At present, in the context of the development of international relations, there is a cultural exchange on the personal, national and international levels. Therefore, culture of communication, the dialogue of cultures between different countries became very important.

In Ukraine, the problem of multiculturalism began to develop not so long ago, since the borders with other countries have not been opened so long ago, and we have the opportunity of multicultural development at the international level. This problem is very topical at the present stage, since there is an opportunity to exchange experience with colleagues from other countries. Nobody

now will deny that knowledge of foreign languages, country studies, knowledge of the mentality of another people are simply necessary for successful intercultural communication. Therefore, it is so important to pay special attention to multicultural education right now.

Formulating the aims of the article: to reveal the essence of the concept of "multicultural education" and to show its significance for the society as a whole and for the person in particular in the era of globalization.

Presenting main material. At present, intensive integration processes are taking place in all spheres of human life.

These processes affect the scientific, cultural, economic, and political spheres of life. It is practically impossible to remain a person today without communicating with other cultures, nationalities. Therefore, it is important to be able to communicate, interact with representatives of different cultures. In this regard, we consider very important polycultural education, since the ultimate sense of multicultural education is a person, a student. Polycultural education prompted with the knowledge of a foreign culture and the analysis of the system of its own culture [1, p.16].

In order to talk about the essence of multicultural education, you need to understand the category of "culture". It is rather vague and complicated, as there are many definitions (over 500). Thus, in the Dictionary of Ozhegov, several definitions of the concept of "culture" are given: the first meaning is the set of human achievements in the industrial, social and mental aspects; The fifth meaning is high level of something, high development, ability. Cultural - located at a high level of culture, corresponding to it [7, p.304].

Culture is not inherited, that is, it is not inherited genetically, but is obtained in the process of education. Culture - a universal phenomenon in human life, human society does not exist without a culture determined for it. Culture is the product of people living together. In general, many scholars are engaged in various aspects of the category of "culture". Among them M.M. Bakhtin, M.O. Berdyaev, V.I. Solovyov, L.M. Gumilev, O. Spengler, K. Jung and others. According to R. Lado, culture is a structured system of simulated behavior for native speakers that does not extend its effect across the boundaries of cultures [6, p.90].

Very interesting model of R. Gibson's culture. It is represented as a cultural iceberg, where the upper part of the iceberg is visible and the lower part is not visible, although it exists and is more significant than the top. In the bottom part of the iceberg there is the mentality of the people (behavior, faith, perception, character). It is clear that for effective intercultural communication it is necessary to know the bottom of the iceberg, something that is hidden from the eyes. Because each nation has its own peculiarities, it is necessary to study and adopt them, otherwise the dialogue of cultures will not take place. It is worth turning to the concept of "upbringing". Upbringing is a doctrine based on cultural values. "Education is one of the factors influenced by the development of the child. In education, especially in self-education, a person develops and strengthens inhibitory processes or increases the strength and dynamics of the nervous processes" [8, p.57].

The ideas of "multiculturalism" and multicultural education have been touched upon and developed by many prominent scholars of the past. For example, the great thinker Ya.A. Comenius in the XVI century developed the program "Panpedia". This is a universal education program for all mankind. The ideas of P.F. Kaptyrev brought a lot of interesting and new ideas in the concept of "multicultural education". His ideas relate to the relationship between national and universal in pedagogy. To national values of P.F. Kaptyrev referred to language and religion. In his understanding, the development of national values was the study of the native language. But at the same time, studying the native language was considered by them as an engagement in the universal values. So, P.F. Kaptyrev stressed developing pupils' national self-consciousness and universal humanity.

P.F. Kaptyrev believed that pedagogical activity was carried out on the basis of national consciousness, and then he was already seeking a universal human ideal. The scientist emphasized that in education, it is necessary to address not one nation, take better ideals and bring them into their national ideals. Thus, multicultural education should help to open up and prove to be the best human qualities, national consciousness and interethnic self-consciousness. This should bring about the convergence of cultures and peoples. The purpose of multicultural education is the upbringing of a universal person capable of active livelihoods in a multicultural environment.

Such a person must be fully developed, with high ethical ideals. He must respect other cultures.

What is a "national self-consciousness"? This definition represents the accumulation of feelings, ideas, views, knowledge, persistent perceptions about own and other people's cultures. A cultural person not only knows his culture, but also takes another culture. In this way, he has developed international tolerance, he respects and values another culture. Such a person is ready to compromise. It is not enough to just possess knowledge of other peoples, it is necessary to learn to understand and accept other cultural values.

G.D. Dmitriev defines multicultural education as a "way of opposing racism, xenophobia, ethnocentrism, hatred based on cultural differences" [2, p.34]. O.N. Dzhurinsky draws attention to the general goals of multicultural and international education. These goals are to understand other cultures, peoples, and civilizations and respect them; to understand the need for mutual understanding and cooperation among peoples [3, p.96].

M.M. Bakhtin in his works considers a person who develops in the process of interaction with other persons and simultaneously influences them. V.S. Bibler believes that the more developed the national culture, the sooner it seeks for dialogue with other cultures. "Thus, the dialogue, according to Derrida, is a way of self-knowledge. Dialogue of different cultures is a way of self-consciousness of culture, which finds identity only in the presence of another, alien culture. But, as a journey to another culture, it is undoubtedly self-development and enrichment. Dialogue is necessary and gives real meaning to the existence of cultures, civilizations, which lose individuality in a vacuum" [5, p.154].

But the dialogue of cultures or intercultural communication can be successful with respect to tolerance. There are various ways to educate tolerance (familiarity with other cultures, discussions, story-role games, and so on). It is very important that such a training be done by a teacher who not only has knowledge of other cultures, but also develops a student's ability to take into account the particularities of other cultures.

Contrary to the notion of "tolerance" is the concept of "intolerance". The reason for intolerance is ignorance of one's and another's culture, and this narrows the outlook of the person and leads to a limitation of human development. To educate a multicultural person, one must adhere to the following tasks: the acquisition of knowledge about the culture of his people and other peoples; knowledge of the native language and foreign languages; knowledge of psychology, mentality and traditions. It should be emphasized that knowledge of foreign languages is a leading tool in multicultural education of a person.

Conclusions and perspectives of further exploration. Globalization has a great potential for education. On the one hand, there is a tremendous effect on the part of macro-civilizations. Such an influx exerts considerable pressure on the cultural values of small ethnic groups. But, on the other hand, the process of globalization carries qualitatively new changes in culture. This process can have a positive effect on changing the thinking of different cultures as people begin to understand other cultures better and notice not only differences but also the similarity between their culture and other cultures. That's why these conditions are so important for the education of a polycultural person. The policy of multicultural education is simply needed in the educational sphere of Ukraine.

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DEVELOPMENT OF PEDAGOGUE PROFESSIONAL COMPETENCY IN CONDITION OF GLOBALIZATION KAZAKHSTAN EDUCATION

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Abstract. *Firstly, solution of the main task of general education depends on professional competency of pedagogical workers only professional pedagogues can bring up a positive thinking and successful self-developed human being.*

Development of professional competency-it's a development of creative individual, formation of receptivity to pedagogical innovation, capacity to adapt in a changeable pedagogical area.

Keywords: *a pedagogue, professional competence, education.*

Решение основных задач общего образования в первую очередь зависит от профессиональной компетентности педагогических работников. Воспитать человека с современным мышлением, способного успешно самореализоваться в жизни, могут только педагоги, обладающие высоким профессионализмом.

При этом в понятие «профессионализм» входят не только профессиональная, коммуникативная, информационная и правовая составляющие компетентности работников образования, но и личностный потенциал педагога, система его профессиональных ценностей, его убеждения, установки, в целостности, дающие качественные образовательные результаты. В современных условиях требования к профессиональной компетентности преподавателя предъявляет не только новый образовательный стандарт, но и ВРЕМЯ, в котором мы живем. И перед каждым преподавателем поставлена сложная, но разрешимая задача – «оказаться во времени».

Стратегию высшего образования составляют развитие и становление профессиональной компетентности будущего специалиста, готового и способного решать не только профессиональные задачи, но и выходить за пределы нормативной деятельности, осуществлять инновационные процессы, процессы творчества в широком смысле. Особенно это касается вопросов подготовки педагогических кадров. Сложный и динамичный характер педагогической деятельности, обусловленный необходимостью разработки различных вариантов содержания образования, использования возможностей современной дидактики в повышении эффективности образовательных структур, научном обосновании новых идей и технологий, определяют объективную потребность в совершенствовании системы профессиональной подготовки в вузах. Коренные изменения, произошедшие в последние годы в системе образования связаны с усилением внимания к личности обучающегося как основной социальной ценности. Происходят значительные качественные изменения в методологических и теоретических подходах к процессу образования, в котором четко наметилась тенденция гуманизации. Они предопределили необходимость соответствующей модернизации системы подготовки педагога в вузе, обеспечивающий индивидуальное профессиональное становление будущего преподавателя, максимальную реализацию его духовных творческих возможностей. Усиливаются тенденции к изменению содержания образования, методов и форм работы со студентами, связанных, прежде всего, с вновь формирующимися концепциями развития профессиональных учебных заведений. Основным приоритетом профессиональной школы становится подготовка личности специалиста, профессионально грамотного, компетентного, творчески развивающегося, в которой доминируют духовно-нравственные гуманные качества. В связи с этим возрастает потребность в активизации творчества преподавателей в процессе использования современных педагогических технологий, которые обеспечат удовлетворение запросов современной педагогической практики. В настоящее время для будущего преподавателя простого обладания некоторой суммой знаний и умений недостаточно, необходима его постоянная готовность к изменению, готовность к творчеству.

Под профессиональной компетентностью понимается совокупность профессиональных и личностных качеств, необходимых для успешной педагогической деятельности.

Поэтому понятие профессиональной компетентности педагога выражает единство его теоретической и практической готовности к осуществлению педагогической деятельности и характеризует его профессионализм.