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Intercultural Education as a Factor of Realization of the Rights of People

ABSTRACT

The article deals with the issues of the role of multicultural/intercultural education in ensuring the cultural rights of the bearers of various traditions in the process of their interaction in an ethnically diverse human environment. The hypothesis of the publication is the following: multicultural/intercultural education forms (builds) a platform for the realization of cultural rights of representatives of various ethnic communities in the process of their interaction, preventing the violation of their rights. Clarifying the content of the concepts of multicultural education and intercultural education begins with exposing the content of the concepts of multiculturalism and interculturalism.

The content of the concept of ethnic interaction as well as the structure of this phenomenon is presented. The etymology of multicultural/intercultural education and its contemporary value is discussed.

The author concludes that the practice of multicultural/intercultural education in North American and European countries has proven its viability in forming a platform for ensuring equal opportunities for the realization of the cultural rights of the bearers of various ethnocultural traditions and ways of life, particularly in the educational process. It opens up opportunities for equal ethnic interaction at the level of minority groups and at the level of minorities and the majority – the mainstream of the country of residence – and helps to avoid violations of their rights thanks the exclusion of prejudices, getting to know each other better. As a result, opportunities for interaction in the plane of psychological perception replace the paradigm of opposition “we-they (strangers)” with the paradigm of compromise “we-they (others).”

The prospects for the development of multicultural/intercultural education for Ukraine are analyzed in the context of conflict-free interethnic interaction.

KEYWORDS: human rights, human cultural rights, multiculturalism, interculturalism multicultural/intercultural education, ethnic interaction, specific pedagogical concepts, pedagogical systems

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STRESZCZENIE

Edukacja międzykulturowa jako czynnik realizacji praw człowieka

Artykuł porusza kwestie roli edukacji wielokulturowej/międzykulturowej w zapewnieniu praw kulturowych nosicieli różnych tradycji w procesie ich interakcji w etnicznie zróżnicowanym środowisku ludzkim. Hipoteza publikacji jest następująca: edukacja wielokulturowa/międzykulturowa tworzy (buduje) platformę dla realizacji praw kulturowych przedstawicieli różnych społeczności etnicznych w procesie ich interakcji, zapobiegając naruszaniu ich praw. Wyjaśnienie treści pojęć „edukacja wielokulturowa” i „edukacja międzykulturowa” rozpoczyna się od ujawnienia zawartości pojęć „wielokulturowość” i „międzykulturowość”. Przedstawiono treść pojęcia „interakcji etnicznej” oraz strukturę tego zjawiska. Omówiono etymologię edukacji wielokulturowej/międzykulturowej i jej współczesną wartość. Autor stwierdza, że praktyka edukacji wielokulturowej/międzykulturowej w krajach Ameryki Północnej i Europy dowiodła swojej przydatności w tworzeniu platformy zapewniającej równe szanse realizacji praw kulturowych nosicieli różnych tradycji etnokulturowych i sposobów życia, zwłaszcza w procesie edukacyjnym. Otwiera możliwości równych interakcji etnicznych na poziomie grup mniejszościowych oraz na poziomie mniejszości i większości – głównego nurtu kraju zamieszkania – i pomaga uniknąć naruszeń ich praw dzięki wykluczeniu uprzedzeń i lepszemu poznaniu się. W rezultacie możliwości interakcji na płaszczyźnie percepcji psychologicznej zastępują paradygmat opozycji „my-oni (obcy)” paradygmatem kompromisu „my-oni (inni)”. Perspektywy rozwoju edukacji wielokulturowej/międzykulturowej na Ukrainie są analizowane w kontekście bezkonfliktowej interakcji międzyetnicznej.

SŁOWA KLUCZE: prawa człowieka, prawa kulturowe człowieka, wielokulturowość, międzykulturowość, edukacja wielokulturowa/międzykulturowa, interakcje etniczne, specyficzne koncepcje pedagogiczne, systemy pedagogiczne

General statements

First statement: In this statement, I present the most common and accepted definitions related to the conceptualization of the phenomenon of human rights and their implementation in the practice of different states. They were generated by Wikipedia on the basis of definitions contained in encyclopedic editions, international organizations and in the works of some researchers (Stanford Encyclopedia of Philosophy, Encyclopædia Britannica, The United Nations, Human Rights Reference Hand Book (Sepulveda, M. et al.), Office of the High Commissioner of

Human Rights, Burns H. Weston, Gary J. Bass): human rights are moral principles or norms for certain standards of human behaviour and are regularly protected in municipal and international law. They are commonly understood as inalienable, fundamental rights “to which a person is inherently entitled simply because she or he is a human being” and which are “inherent in all human beings,” regardless of their age, ethnic origin, location, language, religion, ethnicity, or any other status. They are applicable everywhere and at every time in the sense of being universal, and they are egalitarian in the sense of being the same for everyone. They are regarded as requiring empathy and the rule of law and imposing an obligation on persons to respect the human rights of others, and it is generally considered that they should not be taken away except as a result of due process based on specific circumstances (*Human rights*).

Second statement: Now we shall differentiate among *economic rights* (a person’s ability to realize his/her abilities and earn means for a living by participating in the production of material and other goods), *social rights* (the ability of a person and a citizen to ensure proper social living conditions and social protection), *ecological rights* (human rights to a safe ecological environment), *cultural rights* (the possibility of preserving and developing one’s spiritual interests and abilities, individual image and national identity, access to the spiritual achievements of humanity, their assimilation, use and participation in their further development), *the right to education* (the highest goal of education is the comprehensive development of a person as an individual, as the highest value of society, the development of his/her talents, mental and physical abilities, the education of high moral qualities, the formation of citizens capable of conscious social choice, the enrichment of the intellectual, creative and cultural potential of the people on this basis), *political and civil rights* (the possibilities of real people’s power, the creation of such relations between the government and the people, in which the government expresses the interests of the people, a system of legal relations built on mutual understanding and interaction between the authorities).

Third statement: In the social development of almost all countries of the world, numerous examples of violations of certain human rights are recorded. Such violations are observed on two levels: a) institutional (on the part of the authorities, entrepreneurs and politicians); b) in the process of interaction of participants in social processes (on the personal and group levels).

Fourth statement: Democratically thinking theoreticians and practitioners are constantly looking for compliance with the listed rights and elimination of the conditions that violate these rights.

Fifth statement: The focus of this publication is the role multicultural/intercultural education (*Six reasons why multicultural education is essential*

in our diverse world) in the sphere of interaction of individuals and groups, in particular, the search for the creation of conditions and the use of means in order to prevent the violation of the rights of the participants of this interaction in an ethnically diverse human environment.

Hypothesis: Multicultural/intercultural education forms (builds) a platform for the realization of the cultural rights of representatives of various ethnic communities in the process of their interaction, preventing the violation of their rights.

An introductory remark

Before presenting my vision of the characteristics of multicultural/intercultural education in the context of the implementation of cultural human rights, I believe it is necessary to clarify its contents. Since I emphasize the violation of the rights of the bearers of certain cultural traditions (connected with their ethnicity) and the elimination of the causes of such violation in the process of their interaction, it is worth providing an additional understanding of the concept of “ethnic interaction.”

What does ethnic interaction mean?

Ethnic interaction, in my opinion, is the interaction of representatives of different ethnic groups living within the boundaries of one ethno-political or administrative-territorial entity (state, aera, enclave), through direct and indirect contacts at the individual and group levels in all spheres of social life, which result in the exchange of ethnic information and under the influence of which perceptions are formed about one another (ethnic stereotypes), self-images are adjusted (ethnic autostereotypes) and a corresponding ethno-national situation is formed in a concrete country. The term “ethnic interaction” makes it possible to adequately and objectively (without ideological and evaluative postulates) interpret ethno-national processes in a multiethnic society, the participants of which are representatives of various ethnic groups, in particular when it comes to contacts of ethnic communities in various forms. In this context, the following structure of ethnic interaction is proposed: interethnic contacts, interethnic companionship, interethnic ties, and interethnic relations. All the listed structural elements of ethnic interaction are implemented on two levels – individual and group (collective) directly (for example, direct communication of ethnophores in the ethno-contact zone) or indirectly (for example, through mass media). All the named elements are interconnected,

but each of them has its own functional features. For example, interethnic companionship and interethnic contacts constitute the basis of the formation of a complete system of interethnic relations. They can be sporadic, temporary or unsystematic. Interethnic relations represent an established system that completes the formation of the structure of ethnic interaction. At this level, the collective (group) stereotype of representatives of different ethnic groups plays an important role. The structure of interethnic interaction is implemented at the household level, in the process of production, during social and public activities of representatives of ethnic groups, and participation in political processes. The product of ethnic interaction can be (or at least, ethnic interaction can stimulate) the establishment of: 1) an integrating type of ethnosocial development of society, when ethnic communities are integrated into the mainstream of the social context, preserving their ethnocultural identity; 2) a disintegrating type of ethnosocial development of society, when: a) resistance to integration is particularly pronounced; b) tendencies to regionalization are strong; c) separatist tendencies are obvious; 3) the sources of conflict-genic type of ethno-social development of society persist and conflicts arise on ethnic grounds during interaction between the dominant community and minority communities, or during interaction between minority communities. For more details on ethnic interaction, see the link (Yevtukh, 2012, pp. 45–48).

Concerning multiculturalism and interculturalism

Clarifying the content of the concepts of multicultural education and intercultural education logically begins with revealing the content of the concepts of multiculturalism and interculturalism. In both cases, the structure-forming component of these concepts is the phenomenon of culture. If the above phrases are used with the component multi-, this implies the presence of bearers of various cultural traditions within the same territorial-administrative entity and points to their *modus vivendi* (Yevtukh, 2014), then when described with the inter- component, they are more focused on the process of interaction between these bearers. According to the established tradition, the generally accepted definition of the concept of multiculturalism is “the coexistence of various cultures, where culture includes racial, religious or cultural groups and is manifested in habitual behavior, cultural perceptions and values, thinking patterns and communicative styles” (*IFLA – Defining “Multiculturalism”*). As for the concept of interculturalism, researchers are inclined to define it “as a philosophy of exchanges between cultures within society” and, according to the American philosopher from the University of Chicago Martha Nussbaum, it

is “recognition of universal human needs in different cultures” (*IFLA – Defining “Multiculturalism”*). Within this understanding of interculturalism, the intention focuses on the exchange of ideas and cultural norms, which constantly deepens the interaction of their bearers. Without plunging into the discussion of the differences between the content of these two concepts, I will note that they (here I rely on my research experience in this area) represent as two aspects of the phenomenon; thanks to the skillful management, these two aspects work for the conflict-free development of societies with a multiethnic composition of the population.

Those interested in finding out the relationship between the concepts of interculturalism and multiculturalism can refer to the studies of Will Kimlicka, Geoffrey Levey, Nasar Meer, and Tariq Modood (Kimlicka, 2012; Banks, McGee, & Banks, 2013; Meer & Modood, 2012).

Multicultural/intercultural education: from the etymology of the terms to the contents of the concepts

Analysis of the results of publications of American and European scientists and their implementation in practice provides an opportunity to single out a fundamental point – the term “multicultural education” is widespread in the United States of America and Canada (Banks, 2013; Eagan, n.d.; Gay, 1995; Grant, n.d.; *Multicultural education definition. The Glossary of Education Reform*, 2013; *Multicultural education. History, the dimensions of multicultural education, evidence of the effectiveness of multicultural education*; Sleeter & Grant, n.d.; *The international basis for intercultural education including antiracist and human rights education*), and in Europe, the term “intercultural education” is predominantly present in scientific circulation and practices (Abdallah-Preteceille, 1999; Aguado Odina, Mata Benito, & Gil-Jaurena, 2017; *Arbeitsbereich Interkulturelle Erziehungswissenschaft; Basis for cultural education. Guide for the future of school-based and extra-curricular cultural education*; Catarci, 2014; Portera, 2008). According to Western researchers, these two terms – multicultural education and intercultural education – are used by many researchers as synonyms (Grant & Portera, 2011; Holm & Zilliacus, 2009). This statement I take into consideration too as the specificity of multicultural intercultural education in a transnational social space, which is connected with the specificity of the functioning of ethnicity in it (Yevtukh, 2013).

If in America, researchers mainly use the term “multicultural education,” then in the European educational space, along with the term “intercultural education,” the term “multicultural education” is also used from time to time. In countries such as Greece, Ireland and Germany, preference

is given to the use of the term “intercultural education,” while in Great Britain and the Netherlands, ideas of multiculturalism are more clearly included in the educational field. To a certain extent, as Daniel Faas from Trinity College Dublin (Ireland), Christina Hajisoteriou and Panayiotis Angelides from the University of Nicosia (Cyprus), this approach is more common in the last two countries (Faas, Hajisoteriou, & Angelides, 2014). A well-known Belgian researcher and professor at Ghent University, Rik Pinxten, preferring the term “intercultural education,” argues that interculturalism as a phenomenon provides greater opportunities for dialogue and interaction between communities while maintaining a clearly expressed identity of its participants (Pinxten, n.d.). H. Holm and H. Zilliacus from the University of Helsinki, referring to the opinion of their European colleagues, draw attention to another feature of the interaction of the two terms: “multicultural” (as the basis of the concept of multicultural education) is a less dynamic concept that describes the situation, which is characterized by a diversity of cultures, while “intercultural” is used to denote the interaction and interconnection of different cultural groups in various cultural networks; “intercultural” is used when we are talking about “interactions, negotiations and process,” instead of multicultural, when there is a desire to reproduce and describe the ethnocultural nature of societies (Holm & Zilliacus, 2009). It becomes obvious to me that by using the term with the adjective “intercultural,” the author seeks to reproduce the dynamics of the phenomenon (perhaps more precisely, the dynamics of the interaction of the actors at the moment), and by using the term with the adjective “multicultural,” he/she is, in fact, trying to record the situation of cultural diversity, the presence of its bearers, who under certain circumstances enter (or are ready to enter) into interaction. These observations of mine stem from many years of research experience and data from the International relations and language of communication (section of the Ukrainian society: monitoring of social changes project), which has been carried out by the Institute of Sociology of the National Academy of Sciences of Ukraine for more than twenty years (*Ukrayins’ke suspil’stvo: monitoring sotsial’nykh zmin*) Western researchers of multiculturalism and interculturalism, discussing the issue of their relationship in the context of educational practices, single out the following features: multiculturalism uses different approaches, in particular, according to James Banks, a pioneer in the field of multicultural education and the founder of the Center for Intercultural Education at the University of Washington, this approach pays attention to evaluate the contribution (the contribution of ethnocultural groups to the development of the society of residence is reproduced in the subjects of the curriculum, while their structure remains unchanged), auxiliary approach (adding new information about ethnocultural diversity

to the texts, a transformational approach, an approach of social actions aimed at specific activities to achieve equality by representatives of all ethnic groups of society in the educational sphere (Faas, Hajisoteriou, & Angelides, 2014, p. 305). The implementation of all these approaches also forms the basis of the so-called pedagogy of own capital (accumulation of necessary knowledge) as part of multicultural education (Banks, McGee, & Banks, 2013).

Proponents of intercultural education claim that interculturalism mobilizes teachers to transform pedagogy and curricula in order to expand the opportunities of students (bearers of various cultural traditions), thereby awakening the desire for social emancipation. This is actually about the fact that intercultural education helps to identify hidden factors that determine the existence of discrimination (Faas, Hajisoteriou, & Angelides, 2014, p. 305). Intercultural education, including the circulation of ethno-cultural information, at the same time adds dynamics to cultural processes in general. In the context of these reflections of Western researchers, one can agree with their conclusion that cultures in the multiethnic countries of the contemporary world are an unstable mixture of sameness and “otherness.” I do not accept such a maxim as a *fait accompli*, but I also do not deny the strengthening of such a trend, in particular the hybridization of characteristic features of ethnicities in the process of their interaction.

According to the conclusions of the researchers, intercultural education in European countries is clearly focused on the structured inclusion of cultural diversity in educational systems. In this context the authors pay attention to transition trends in multicultural and intercultural education (Holm, Mikander, & Zilliacus, n.d.) At the same time, in the countries of Western Europe, the main focus is on immigrants, and in the countries of Eastern Europe, on ethnic minorities with emphasis on their interaction. Other characteristic features of intercultural education in Europe are the following: attention is extended to all students, not only those with specific educational needs, as is often the case in American educational institutions; the curricula of most subjects include an intercultural or diversity aspect; the intercultural dimension is considered transversal (for example, Germany); intercultural education is not part of the official policy, it is an alternative concept (for example, Great Britain and France) (Catarci, 2014, p. 99).

Therefore, the above arguments lead to the formulation of the opinion that we are dealing with the same phenomenon, since the practice of multicultural education or intercultural education involves the formation of a tolerant perception of otherness, the creation of an atmosphere of conflict-free coexistence of bearers of various ethnocultural traditions and achieving equality in their access to knowledge. I claim that the difference

can be manifested in two technological cases: depending on the contextual conditions of application (mixed ethnic areas, regions – characteristic of North American and Asian countries; areas with a predominant ethnic component (these or those ethnic components) – usually European countries) and traditions of interpretation of the phenomenon by American or European researchers, practically if we compare this kind of education in the USA and EU (Zivkovic, 2019). Therefore, I once again emphasize the appropriateness of using the term “multicultural/intercultural education” as something that reproduces the essence of one phenomenon and the process of implementing its main content properties. I emphasize too: teaching diversity in any case is a mobilizing factor for raising ethnic-racial consciousness, for achieving equity and social justice (Adams, Bell, & Griffin, 2007; Aguado Odina, Mata Benito, & Gil-Jaurena, 2017; Aldana, Rowley, Checkoway, & Richards-Schuster, 2012; Allemann-Ghionda, 2009).

How multicultural/intercultural education works: special effect on cultural rights

Conceptual foundations of multicultural education began to be formed primarily in the United States of America in the 1960s, to which the specialized magazine *Theory Into Practice*, whose first issue appeared in 1962, contributed greatly. Practices were built on these principles in parallel. Such well-known researchers, initiators and promoters as James Banks and Christine Sleeter point to two important circumstances that prompted the emergence and actualization of the phenomenon of multicultural education and contributed to its intensive development. These stemmed from the aggravation of problems in the ethno-national processes during the specified period, primarily associated with the movement of African Americans for their rights, and with the surge of public interest in the role of ethnicity in American history (Banks, 2013; Sleeter, 2011). The analysis of the activities of the mentioned actors of multicultural education gives me reasons to conclude that if J. Banks was focused on the development of the theory of this kind of education, then Ch. Sleeter’s attention was largely concentrated on practices (for example, the introduction of multicultural education in the public schools of the city of Seattle in the early 1970s); in fact, they became a sound basis for her further scientific generalizations in cooperation with Carl Grant from the University of Wisconsin. By the way, C. Grant, taking into account the mentioned circumstances, formed four main chains on which the construction of the multicultural education system was based, at least for the USA: multicultural movement (related to the spread of knowledge about ethnicity, immigration,

assimilation, social mobility, prejudice); intergroup education movement (directed attention to the problems faced by representatives of the colored population in the field of education, since the 1940s); movement for human rights (struggle for equality and justice, 1955–1965); the movement related to ethnic studies (it grew out of the human rights movement with an emphasis on the need to study the role of various ethnicities in the development of the United States, 1960s–1970s). Activism for social justice and human rights became the key idea that grouped them into one system (Grant, n.d.). According to Ch. Sleeter, the term “multicultural education” first appeared in scientific literature in the mid-1970s (Jupp & Sleeter, 2016). I note that, in my opinion, there is no controversy here – at the mentioned time, the problems that were put on the agenda, including the issue of education in a multiethnic environment, began to intensify; and in the later period, a term was formed that absorbed the essence of defining the possibilities of solving these problems in one way or another.

Since multicultural education grew out of the civil rights movement, in the early days all attention was focused on African Americans, who were the most active participants in this movement; this attention later extended to Mexican and Puerto Rican Americans. Under contemporary conditions, representatives of the indigenous population and other ethnicities are included in the orbit of multicultural education. The latter was characteristic from the very beginning of multicultural education in Canada, Australia and some Asian countries. Today in the USA, in the context of the development of multicultural education, the question of including in its orbit the data of the ethnocultural history of the white population is being updated, since multicultural education is built on the principles of taking into account multiethnicity and class, racial, gender and linguistic diversity. Carl Grant focused attention on the need for a more intensive familiarization with the ethnoculture of the white population and its identity; to describe the process, he used the term “white pedagogy” (“pedagogy of the white population”) or “critical pedagogy,” however, noting that it does not excite him as a phenomenon isolated from the context (Grant, n.d.). The most recent studies, in particular by Samuel Tanner, a professor from the University of Pennsylvania, indicate that the phenomenon of “white pedagogy” arouses the so-called second wave of interest (Tanner, 2019). In my opinion, this moment will add new impulses to understanding the meaning and content of multicultural education in the USA and will become a new stage in its development.

The system of intercultural education in European countries is based on the fact of the cultural diversity of their population: there are 23 official languages and 60 languages of religious or minority communities (Catarci, 2014, p. 95). It was formed in the mid-1970s in countries with

a high percentage of immigrants (Great Britain, Belgium, the Netherlands, Germany, France) and its attention is concentrated on this component of their population, which ultimately affects the ideology of intercultural education. Powerful impulses for the development of intercultural education were given by French scientists, in particular the professor of the University of Paris VIII, Martine Abdallah-Pretceille, who, according to the researcher from the Catholic University of Valencia, Tamar Shauli, in her book *Intercultural pedagogy* (Shuali, n.d.) formulated, actually, theoretical foundations of the conceptualization of intercultural education. Subsequently, her ideas were developed in a final version by Teresa Aguado Odina (Spain), Agostino Portera and Carl Grant (Italy) (Shuali, n.d.). In Germany, the intercultural approach to education, taking into account the presence of people from other countries, is called “pedagogy for foreigners” (“Ausländerpädagogik”), and in France – “pedagogy of perception” (“pédagogie d’accueil”) (Portera, 2008, p. 482). It is interesting that at the beginning of its inception, intercultural education, in particular in Germany, focused, on the one hand, on learning the language of the country of entry for immigrants, and on the other hand, on supporting the languages and cultures of immigrants so that it would be easier for them to return to the country of departure (Catarci, 2014, p. 97). Taking into account the current trends in the development of the ethnonational situation in the countries of Western Europe, in particular the increase the share of the representatives with foreign origin in total population, one can agree with the opinion of the head of the Center for Intercultural Studies A. Portera that “education in the intercultural sense today is the most adequate response to the challenges of globalization and interdependence” (Portera, 2008, p. 481). A modern trend in the development of intercultural education in the European interpretation is a certain identification of it with the concept of civic education.

The system of multicultural/intercultural education is structured on certain fundamental principles, which are formed on the basis of determining its content and ethnocultural contexts (environments). Let us say, since multicultural/intercultural education in the USA, Canada, some European and Asian countries is considered as “any form of education in general and learning in particular, which includes stories, texts, values, beliefs and perspectives of people of different cultural origins” (*Multicultural education definition. The Glossary of Education Reform*, 2013), then the principles of its implementation are based on the recognition of their importance for each of their bearers. According to the teacher and those who compile the curriculum, the selection and “dosage” of materials should be related to certain ethnocultural communities, whose representatives fill the study groups or inhabit the area where the educational

institution is located. Among the main points of principles on which multicultural/intercultural education should be built are, in particular: 1) the educational content should present information about different cultures, the bearers of which are natives from different communities inhabiting the country (in the USA, these are natives and their descendants from European countries, the indigenous population, natives and their descendants from Africa, etc.); 2) inclusion in the educational process of elements of the culture of those who study, actually elements from their cultural experience; 3) critical analysis of the material proposed by teachers and students with the aim of: a) identifying that which contains racial, ethnic or cultural prejudices against the bearers of certain traditions related to the origin of their bearers; b) removing this prejudices from curricula and school policy; 4) observing the fair distribution of educational resources, which should be based on the principles of needs and justice, and not on strict equality (for example, for students who do not speak English, conditions can be created for bilingual education so that they do not fall behind in learning the material from their peers) (*Multicultural education definition. The Glossary of Education Reform*, 2013).

To implement this kind of education, it is necessary: 1) to create an adequate curriculum design, in which the cultures of various groups would be sufficiently represented, especially those that were not previously included in it; 2) to adapt the learning process to the needs of the bearers of various cultural traditions and to the gradual inclusion in a more advanced classroom environment of those who initially had difficulties (due to language problems and obstacles related to a different ethnocultural origin); in the USA, at one time, the policy of “affirmative action” (Fullinwider, 2018) or “positive discrimination” (Lindsay, 2021) was introduced, which to some extent contributed to improving the situation with ensuring the rights of African Americans and Latin Americans, in particular, in the field of education; these issues are now being debated again in the context of the introduction of multicultural education; 3) to introduce special (differentiated) assessment of learning outcomes (it is about testing), using its various options, for example, tests made by teachers themselves, oral presentations by students, and other techniques that would show what they learned; 4) to organize the training of the teachers themselves; by the way, since the 1980s, US accreditation commissions have been demanding the inclusion of multicultural courses and trainings in educational programs; in some states (California, Massachusetts, Florida) there are trainings for teachers on multicultural education and English as a second language of teaching in multicultural class groups; 5) to form a teaching staff with the involvement of teachers with a diverse cultural background; 6) to use the existing legal framework in the field of ensuring justice and equal opportunities

for people from various ethno-racial communities (for example, the Civil Rights Act of 1964, the Elementary and Secondary Education Act of 1965, the Equal Educational Opportunity Act of 1974, etc.), which expand the possibilities of introducing multicultural education in American educational institutions (*Multicultural education definition. The Glossary of Education Reform*, 2013).

Since intercultural education in European countries is clearly focused on the structured inclusion of issues of cultural diversity in educational systems, namely diversity is primarily associated with immigrants (Holm & Zilliacus, 2009), it is quite natural that the emphasis in intercultural education is on this component of the population. Among the main approaches to defining the role of intercultural education in the countries of Western Europe are the following: equality for immigrants from all immigrant countries; creation of equal conditions for the inclusion of people from different countries in the educational process; orientation of intercultural education to create conditions for the integration of immigrant youth into the social mainstream of the country of residence; since recently the concept of “intercultural education” has been extended to other population groups, meaning the local population. It is important to include the population of local origin in its orbit (Faas, Hajisoteriou, & Angelides, 2014).

We can state that the implementation of the ideas of multicultural/intercultural education in North American and European countries takes place within various specific pedagogical concepts, such as “own capital pedagogy,” “white pedagogy,” “pedagogy for foreigners,” “pedagogy of perception” (“pédagogie d’accueil”), “critical pedagogy” etc. The role of multicultural education in forming cultural capital is discussed too (Olneck, 2000). More global concepts or pedagogical systems (I would call them umbrella concepts because they include specific concepts) contribute to the realization of the cultural rights of the bearers of various ethno-cultural traditions in the process of education and outside it. They propose an extensive platform for the realization ideas of equality to access to knowledge acquisition by representatives of minority groups at the same level as representatives of the mainstream majority of the society and elimination of the conditions that give rise to ignoring the ethnocultural and racial composition of educational groups and obstacles to the realization of the rights of the bearers of diversity in the process of their communication. This is especially relevant when we are looking for ways to overcome manifestations of hate speech, which in particular are recorded by Ukrainian specialists in the university environment during special research (Kharytonenko, Savenkova, Poltavets, & Zayinchkivs’ka, 2022). Such global concepts or pedagogical systems are: asset-based pedagogy, equity

pedagogy, culturally sustaining (revitalizing) pedagogy, cultural relevant pedagogy, culturally responsive pedagogy, whiteness pedagogy (*Asset-Based Pedagogies*; Banks, McGee, & Banks, 2013; Burnham, n.d.; Chajed, 2020; *Culturally Sustaining Pedagogy*; Gil-Jaurena, n.d.; Ladson-Billings, 1995; Lynch, 2016; Tanner, 2019; *What is equity?*, 2022).

Prospects for Ukraine

The basis for discussing the relevance of multicultural/intercultural education in the Ukrainian social space is primarily the following: a) Ukraine is an actor in world processes, which in particular is clearly evident in the field of its ethno-national development; b) it has its own peculiarities of forming the ethnonational structure of the population. The first is traced in its participation in the processes of population movement (both external and internal), and the second – in the ethnic dynamics of its population and cultural specificity.

I note that the study “Interethnic Relations in Ukraine: A Student’s View” conducted in 2014 by the Mykhailo Drahomanov Sociological Center of the National Pedagogical Drahomanov University (since October 2020, Ukrainian State Mykhailo Dragomanov University) and the Center for the Evaluation of Scientific, Educational and Social Programs, evidenced (to varying degrees) students’ interest in issues of ethnonational development of the country (Yevtukh, Kisla, & Savenkova, 2020, pp. 43–77). Trends in interest in the above-mentioned issues among the adult population of Ukraine were confirmed by the data of the All-Ukrainian Omnibus. National study conducted by the sociological company Active Group in February 2021 (*Vseukrayins’kyi omnibus. Natsional’ne doslidzhennya*, 2021).

The ethnonational structure of Ukrainian society is as follows: Ukrainian ethnos (Ukrainian ethno-nation); ethnic communities – including people with an uncertain status (indigenous peoples/ethnic minorities) and national minorities; representatives of different ethnic groups; immigrants as new ethnicities. All these communities can be considered as entities, which have their own configuration in the context of geographical interaction, organized in a certain order. Their configuration and order of location are determined by their number and distribution characteristics on the territory of Ukraine. To take into consideration: the ethnonational structure of the population of Ukraine was formed in different ways. Its main sources were the autochthonous population (those who lived in this territory from time immemorial and their descendants, and separated into independent peoples from the ancient Slavic tribes who lived on the

territory of Kyivan Rus (11th–12th centuries) and the allochthonous population (those who in different historical periods and for different reasons arrived and continue to arrive here). More about ethnonational structure of Ukraine's population here (Yevtukh, 1998).

The issue of multicultural/intercultural education is especially relevant in the regions of Ukraine, where areas with an ethnically mixed population with a tangible representation of one or another ethnic community have formed. These are the eastern regions (Donetsk, Luhansk, Kharkiv – Ukrainian, Russian, Greek components), the western regions (Transcarpathia, Zhytomyr, Lviv, Chernivtsi – Ukrainian, Hungarian, Romanian, Polish components), the Autonomous Republic of Crimea (Russian, Ukrainian, Crimean Tatar components), southern regions (traditionally Odesa, where Ukrainians, Russians, and Bulgarians are represented); the Kherson region, where after the occupation of Crimea by Russia, a clearly defined ethnic Crimean Tatar area appeared alongside the Ukrainian and Russian areas).

In the named regions, in my opinion, it would be more natural to use the term multicultural education, since its orbit includes representatives of various communities with fairly stable ethnocultural traditions and a long history of living in the regions, which provides a field of multivector ethnic interaction. In this field, each of the components has its own niche and sufficient ethnic resources (meaning the number of bearers of ethnic self-awareness, organizational capabilities, continuing contacts with ethnic homelands) to maintain and develop their ethnocultural identity, which in turn provides them with equal participation in ethnic interaction, or at least mobilization to achieve such equality.

However, this does not mean that the issue of multicultural/intercultural education should be neglected in other regions of the country as well, since representatives of various ethnic communities live throughout Ukraine, they study together in many Ukrainian educational institutions. When introducing elements of multicultural/intercultural education at the national (all-Ukrainian) level, two points should be taken into account: 1) the dispersion of residence of people from different countries – bearers of various ethnocultural traditions, their small quantitative representation; 2) the presence of compact settlements in certain regions. The intensity of ethnic interaction in these two cases will be different, which must be kept in mind when forming multicultural/intercultural education programs. In the first and second cases, the programs must include material about all ethnic communities of Ukraine. In addition, in the first case, the emphasis is on the integrative potential of intercultural education (in the sense explained above), which, in fact, ensures the inclusion of ethnic components in the Ukrainian (in the political dimension) mainstream, and in the

second – on the understanding of multiculturalism in ethnic interaction in those or those areas that ensure preservation of identity with parallel inclusion in the mentioned mainstream. Here, elements of multicultural education can be more effective.

The special relevance of multicultural/intercultural education was revealed for such a component of the ethnonational structure of Ukrainian society as immigrants during the implementation of a joint project of the National Pedagogical Dragomanov University and University of Latvia (2017–2018), “Immigrants in society: challenges for education” (*Migranti Sabiedrībā: Izaicinājumi izglītībā*, 2018). I note that in quantitative terms, the immigrant component in the population of Ukraine is not so significant – about 300 thousand (less than one percent of the entire population of the country). However, in recent years, a constant increase in their number has been recorded (although, due to the pandemic, the pace of this growth has slowed down and has stopped during the 2022 Russian-Ukrainian war).

The ethnocultural landscape of immigrants is quite colorful, their social portrait is stable (Kisla, 2020) and their integration into the Ukrainian sociocultural space is accompanied by challenges both for the immigrants themselves and for Ukrainian society as a whole, especially in the educational sphere. In the course of the mentioned study, “Immigrants in society: challenges for education,” the peculiarities of the acquisition of knowledge by the children of immigrants and the role of education in their social life, in particular in Ukraine, which are related to their ethnocultural origin, were revealed (Andersone, Yevtukh, Rubene, Kisla, Balode, & Shtep, 2019). The study confirmed: in order to ensure the educational rights of immigrants, it is necessary to introduce elements of intercultural education. In particular, this applies to the following: 1) school systems can accommodate foreigners who wish to master the official language of the host country in order to improve their professional skills or obtain new professions. The attitude of the population of the host countries towards immigrants is quite favorable and this is a good basis for the implementation of their integration into the educational space of the countries; 2) special trainings for teachers who work with immigrants are necessary to gain knowledge about the cultures, traditions and behavior of immigrants, which will stimulate mutual understanding in the learning process; 3) more attention should be paid to creating an atmosphere of interethnic tolerance in the school environment to improve the process of communication between different categories of participants, including teachers, students and school management; 4) the exchange of experiences (both positive and negative) between schools inside and outside the research countries is of great importance in the development of educational

programs; it is necessary to establish the training of teachers according to continuous education programs in order to stimulate the integration of immigrants into the educational space; for the purpose of understanding, the educational courses should include issues of ethnocultural topics; 5) pedagogical education programs should be aimed at expanding and strengthening the foundations of a multicultural society; they must be an effective pedagogical tool for solving tasks within the limits of possible tensions; 6) it is necessary to develop support programs for the training of personnel in schools and outside them, as well as for the training of specialists who help families with an immigrant background in order to better integrate children from these families into society through their integration into the educational process at school; 7) at the national level, it is necessary to expand and strengthen national language learning opportunities for people with an immigrant background, both children and adults, since language learning is called (in the study) as one of the main obstacles on the way to integration into the educational space of society as a whole; 8) at the municipal level, it is necessary to implement formal and informal educational programs within the framework of seminars, information sessions about different cultures and values, religions and social customs, which will help reduce the effect of stereotypes and superstitions about people with a migration experience (*Migranti Sabiedrībā: Izaicinājumi izglītībā*, 2018, pp. 25–26).

Foreign students (according to the Ministry of Education and Science of Ukraine, there are more than 76,000 such students from 155 countries of the world (*Inozemni student v Ukraïni. Navchannyav Ukraïni*)) should also be a specific subject of intercultural education. The peculiarity of applying the principles of intercultural education in this situation is that they are in the country temporarily, usually for the duration of their studies. In this case, the principle of dialogue, which is peculiar to intercultural education, is effective and allows to bring such foreigners closer to the understanding of the ethnocultural situation in Ukraine and to ensure the formation of an atmosphere of interaction with the bearers of other cultural traditions, primarily citizens of Ukraine (Yevtukh, 2012).

In recent years, a platform for discussion on the prospects of “multicultural/intercultural education” has begun to form in Ukraine, supported by the very fact of multiethnicity of the country’s population and the rise of interest in this problem of both theoreticians and practitioners. First of all, it is about the legislative regulation of the issue of ethnonational development in accordance with international norms (current laws concerning the sphere of education, the Ukrainian language as the state language, migrations, Ukrainians abroad; the development of a law on the concept of state ethnonational policy, a new law on national minorities, in addition to one

on the status of the Crimean Tatar people). Regarding the scientific substantiation of the functioning of multicultural/intercultural (often multicultural) education in the Ukrainian social space, attempts are also being made to prove its relevance in the realities of our country (Kotenko, Vasylyeva, Mayboroda, & Petrushenko, 2018; Bahatokul'turnist' i osvita, 2001; Sultanova, 2017; Shorobura & Shorobura, 2012; Tsylyuryk, 2016). However, not a deep enough understanding of the ethnocultural context and the limited source base of most of them (this is evidenced by the citations in the publications) does not make it possible to claim that these attempts can be used to build a solid foundation for the formulation of the concept of multicultural/intercultural education, especially in Ukrainian realities. In addition, some of them focus only on the factor of the presence of foreign students (Sultanova, 2016), which narrows the field of discourse on multicultural/intercultural education in the Ukrainian educational space. However, the mentioned studies lay the groundwork for an interdisciplinary discussion, which over time may prove fruitful in the context of the formation of a system of this kind of education as an efficient way to realize the cultural rights of bearers of different traditions living together in the Ukrainian social space. This applies both to the conceptual and terminological apparatus, and to specific proposals with their content. In this context it is important to draw attention of those concerned to build the system of cultural security which provides opportunities to preserve and develop the specificity of ethnocultural diversity of Ukraine and to include its elements in the educational process (Yevtukh, 2018).

It is known that the mobilizers of the development of any initiative (in our case, multicultural/intercultural education) are organizational institutions at both official and public level, for example, educational programs and departments in universities, laboratories, associations, societies, etc. Unfortunately, I have to state that this aspect of multicultural/intercultural initiatives does not yet meet the social demand that is being formed in the Ukrainian educational space. Individual examples, such as the Department of Multicultural Education and Translation of the Uzhgorod National University (*Kafedra polikul'turnoyi osvity ta pereklady*), or the structuring of the intercultural hub of the Kharkiv National Karazin University (Bakirov, 2018), several united societies of national minorities implementing intercultural practices (*Natsional'no-kul'turni tovarystva*) cannot meet this demand. In addition (with the exception of non-governmental organizations), their attention is focused on external factors of intercultural communication, for example, the functioning of the mentioned department "is conditioned by the need for multicultural education of students in the process of teaching foreign languages, its educational activity is aimed at achieving the goal of higher educational institutions

of Ukraine – the preparation of graduates-specialists capable of successful activities in conditions of cultural diversity, who possess the skills of international and intercultural communication due to their knowledge of foreign languages and familiarity with the culture of the countries whose languages they have studied” (*Kafedra polikul’turnoyi osvity ta pereklady*), and at Kharkiv University – on the activities of an intercultural nature of students from different countries who study there (Bakirov, 2018). However, this experience can be used in the development of institutions that will focus on multicultural/intercultural education, addressed internally, as is the case in American university states (Sultanova, 2016). By the way, such attempts were made at the seminar “Evaluation of scientific and educational programs for national minorities” (2016), organized by the Center for the Evaluation of Scientific, Educational and Social Programs (Nikitowicz & Misiejuk, 2016; *Materialy innovatsiynoho seminaru*, 2016) with the participation of specialists from Germany and Poland.

Conclusion

The practice of multicultural/intercultural education in North American and European countries has proven its viability in forming a platform for ensuring equal opportunities for the realization of the cultural rights of the bearers of various ethnocultural traditions and ways of life for a long time. The most important outcome in this context is that this type of education opened up opportunities for equal ethnic interaction at the level of minority groups (between them) and at the level of minorities and the majority – the mainstream of the country of residence. Getting to know each other turns out to be a positive basis for the formation of mutually acceptable norms of communication, it involves the exclusion of prejudices from this process and the establishment of the principles of a compromise coexistence. Sociocultural and historical information about other ethno-racial groups located in the same administrative-geographic space, as well as about groups in a wider spatial dimension, on top of the exchange of such information contributes to the reduction of ethnopsychological distance, allows to establish closer contacts with each other, build friendships. As a result, opportunities for interaction in the plane of psychological perception replace the paradigm of opposition we-they (strangers) with the paradigm of compromise we-they (others) with the prospect of opening a way to better understanding not only of a concrete partner in interaction (individuals, groups, communities), but also ethnocultural diversity of the surrounding environment in general.

To confirm the functionality of the latter paradigm, one of the respondents of the research conducted in a public school in a large Northeastern

city of the United States (2007) can be cited: “You need to meet new cultures. You want to meet new people in a school that’s very mixed... If you are hanging out with other people, you might just learn things about them” (Pica-Smith, 2009). This way is a part of activities (supporting interethnic and interracial friendship) to reduce prejudice in schools (Pica-Smith & Poynton, n.d.).

Under such conditions, the actors of interaction will not have a desire (or it will significantly decrease) to offend each other and violate rights (in particular, regarding the ethnocultural origin) in relations with each other.

This, to my firm conviction, shows the progressive role of multicultural/intercultural education in, but not exclusive to, an ethnically diverse society.

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