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REGIONAL AND MULTICULTURAL EDUCATION IN POLAND AND UKRAINE

ANDRZEJ STĘPNIK, OLENA BUDNYK, TETYANA BLYZNYUK, PIOTR MAZUR

Abstract. Education in Poland and Ukraine are deeply-rooted in multiculturalism, regionalism and patriotic tradition. In the past, these notions were associated with nobility and great national matters. In the era of democratization, modernization and globalization, these notions acquire a new meaning. They influence diverse aspects of everyday life. Therefore, they ought to be updated and based on didactic theory. It is essential for schools which realize regional, cultural and European educational paths. Formation of educational space of modern educational institutions on the basis of regionalism and multiculturalism is effective for obtaining the following pedagogical principles: nature accordance, culture compliance, humanism, nationalism, multiculturalism, tolerance, harmony between family and school education and others. The authors focus on theoretical reflection.

Keywords: pedagogics, education, regionalism, multiculturalism, tradition, patriotism.

1. INTRODUCTION

In modern conditions of formation of a single European educational space the question of regionalism and multiculturalism, namely in the post-Soviet countries which have now become on the path of democratic reforms, appears extremely important. The experience of study and education of the European countries which greatly succeeded in arranging free lawful states and formation of a creative intelligent personality, is useful in terms of reformation of the education system, its content, forms and methods in educational establishments of Ukraine and Poland.

"With all the difference of educational systems, created by the European peoples, – says H. Vashchenko, – they have much in common. In their development one can notice their common way, planning in certain periods of different pedagogical trends, substitution of some trends by others. Common development was even greater because European countries were not isolated one from the other and achievements of one nation in cultural sphere soon became achievements of others. Thus, for example, educational systems of such geniuses as J.A. Komenskyi, Russo and Pestalotsi soon became popular among the followers of all the European countries. That is why pedagogical ideas of European countries mostly overlap as they are oriented on common to all mankind values, Christian moral. In his works H. Vashchenko explains different views concerning the nature and the essence of the national and common to all mankind in person's consciousness and behaviour. He states that people of different races and nations differ from one another by physical and psychic features but they have much more in

common. "A man is a man first of all and only later a Frenchman, a Ukrainian, a worker, a villager, a scientist" [7, p. 34].

Promlems of regionalism and ethnic education of the people is noticed in the tradition of life, attitude toward the world, customs, rituals, festivals, ethics, beliefs, folklore, signs, games, toys, food, architecture, symbolism, crafts, antiques and tools, folk crafts and trades and more. Issues of socialization were considered from philosophical, sociological, psychological, and cultural perspectives in scientific studies by H. Hiddings, E. Dirkgame, E. Erickson, G. Mid, H. Tard. In the present day reality European ideas of free development of a personality become extremely urgent, including educational technologies of socialization started in the twentieth century by M. Montessori, S. Frene, O. Dekroli, F. Dolto and others. Methodological aspects of formation ethnic and cultural values of young people are researched by I. Bekh, H. Vasianovych, S. Goncharenko, I. Ziaziun, V. Kremen, H. Filipchuk and others.

2. ANALYSIS AND DISCUSSION

2.1.   MULTICULTURALISM AND REGIONALISM IN THE POLISH-UKRAINIAN CONCEPT OF PATRIOTISM

Polish tradition is firmly ingrained in multiculturalism and, connected with it, is the concept or attitude of openness and tolerance. Thanks to it, specific borderlands have emerged on the outskirts of national culture. For instance, cultural borderlands such as Polish-German, Polish-Czech-German, Polish-Ukrainian, Polish-Lithuanian-Belarussian are mentioned in numerous studies. In Polish reality they have preserved in regional dimension, but they have not been associated with provincialism or parochialism. On the contrary, their unique value has been appreciated. Even Józef Piłsudski said that Poland is like a bagel: "It is only worth what is on the edge, inside it is empty" [24]. Multiculturalism and regionalism generally are not opposing concepts of Polish patriotism.

Initially, they were read intuitively. In the 19th century they were connected by a specific ideology of regionalism [2, p. 267]. It assumed, briefly speaking, that in all conditions and in every place there is a strict correlation between a human life and his or her surroundings. These structures infiltrate and complement themselves in endlessly many forms. When most of them are in equilibrium, disclosure of human values, which condition harmonious coexistence and creative work, will be possible. Regionalists believe that the basis of achieving such order is to consolidate the best historic traditions established on a territory determined by nature law. Ideologists of regionalism granted the right themselves to select from the future, what is "alive" and to refuse what is "dead" [21].

Thanks to it, regionalism has become one of the many ways leading to "big issues of culture and the state – by the shortest way" [13, p. 282]. It was the basis for development of young citizens' patriotism (from different nations and cultures) who lived in Polish lands. Patriotism, which was usually manifested by a language of symbols, started to express itself mostly by active attitudes and working for "minor" and "major" homeland [25]. Big issues of national and social life moved into the country, contributing to the cultural promotion of borderlands. Flowering of Polish regionalism fell in the period of the Second Polish Republic. Its fruit were not consumed largely due to the outbreak and consequences of World War II.

After WWII, Poland became a country with almost only one nation. The War, Holocaust, displacement, resettlement, changes in boundaries, harassment and ideologisation destroyed achievements of the First and Second Polish Republic. Socialist realism and "panel building culture" completed the rest. Despite the domination of an official ideology, which was Marxism, regionalism remained an important factor of the social life, moving itself slightly in the landscape of the province [9, p. 17].

Taking into account Ukraine, the socialist idea was dominant at thas time as well. The Soviet regime was intended to cultivate communist ideology in all spheres of social life, and especially in education.

A significant part of the book by a Ukrainian professor H.Vashchenko's "An educational ideal" is given to critique of "Bolshevistic", "Soviet" educational ideals [7]. Considering an educational ideal as serving to God and nation, stressing "the first absolute value for the youth to be God, the second – the Motherland", the scientist, who was obliged to live for many years of his life in immigration, popularized Christian moral, love of the nation and the land, patriotism among the young people. Christian moral in based on acceptance of higher spiritual priorities such as the truth, good, honesty, justice, love and others. The formation of these values is inseparable from a person as their supporter and a subject of world cognition [3, p. 12].

The official ideological doctrine of the Soviet society was based on the principle of internationalism. In the former Soviet Union, all nations were recognized equel, and their culture was considered "national - in form, and socialist – in content". Consistent Leninist policy in terms of rapprochement and eventually "merge" of the Nationalities and peoples of the USSR was very active. As a result of this "rapprochement" through language, culture, history, traditions, values there was to have appeared a "new historical community of people – the Soviet people."

In fact, the real problems of national-cultural interaction were ignored. There was an unofficial ban on research in etnoregional direction. But the true national language, history and culture was present in every family. Since the early 90s of the twentieth century with the proclamation of independence of Ukraine there appeared new conditions for the realization and development of the national education system. And yet, at the turn of XX-XXI centuries issues of multicultural education highlighted not only in Ukraine but also in other world countries.

The processes of democratization, modernization, integration and globalization which are taking place in recent times raise the need to re-actualise the meaning of the terms: regionalism, patriotism and multiculturalism. Moreover, they require setting them deeper in the theory of teaching.

2.2. ESSENCE OF REGIONALISM AND MULTICULTURALISM

Living in conditions of political, economic, social and cultural freedom has confirmed the thesis of the first ideologists of regionalism. This has given them even deeper content, confirming the supranational relationships of human lives and earth. At the end of 20th century in Europe, conscious extraction of the territorial and population units across national boundaries began (e.g. Euro-region "Bug", Euro-region "Sprewa Nysa Bóbr", Euro-region "Śląsk Cieszyński"). They have become areas of good co-operation. The European Union began to lay the foundations of the so-called regional policy. It takes into account, inter alia, major social migration within united Europe, which will carry significant cultural transformations (the formation of new multicultural environment).

Thinking about the "minor" homeland began to strengthen the scientific approach to the designatum of a term "region". It began to be understood as a derivative of the meaning of "historical region", which is "a defined territory, inhabited by people related to the common, more or less ongoing history – various in one or another way – from the history of other such territorial and population units". In other words, it is a certain system of economic, social, political and administrative, cultural and psychological, of considerable importance in different historical periods of individual components which might be separated from the broader historical tissue [26, p. 175].

The transition to sustainable development of the society in UN documents is currently identified as the main goal of the international community and national policy. Education is seen as the most important component of basic economic and social infrastructure necessary for sustainable development.

In 2012 the "Concept of regional system of education for sustainable development" was adopted in Ukraine in the context of national education integration into the European educational space. Indeed, sustainable development is a planetary strategy, since every nation, and state must bear its responsibility for the common future of humanity. Therefore, we are called to implement reforms, especially through education, on the national and regional levels. Education will be directed not only to offer scientific and technical knowledge to the personality, but also to form competence attitude to the world in terms of motivation of one's own behavior and activities. The key task of modern education is

to develop a thinking young man focused on sustainable development of the region, country and humanity.

Education for sustainable development is a "modern approach to the educational process, which include informing the public about the main problems of sustainable development, formation of the outlook based on the principles of sustainability, reorientation in training from the transfer of knowledge to establishment of dialogue and focus on practical solution of local problems" [10]. In this sense, the key is the principle of regionalism in education.

A new theoretical perspective allows for a modern reference to the idea of regionalism. It has become one of the axes of educational reform of 1999 in Poland. Most of the programs, especially at reformed primary schools, draw attention to a smooth transition "from proximal to distal", "from the experience to understand", "from the concrete to the theoretical abstraction". It is noticeable in the conceptualization of the programs and the presence of paths regional (education) at every level of education [11]. This contributes to impart higher education resourcefulness. This in turn leads to the discovery of previously unknown problems and putting up new questions. Regional material allows concretization of learning content and thus avoiding shallow verbiage. It can be a reliable surface for zooming, verifying and evaluating cognized reality or theoretical assumptions. In a clear and rational way, it is able to exemplify and explain the general phenomena and processes, thereby contributing to the development of scientific thinking.

Regional subjects strengthen educational impact, mainly because of an emotional connection between the student and inhabited area by him or her and events taking place there. Appealing to the emotional sphere, it stimulates cognitive achievements, as well as educational and upbringing (e.g. understanding relationships between the "minor" homeland and the life of nation and state, to prepare for a social life, learning respect for a cultural diversity, awakening patriotism). This helps to raise the general cultural level of society and overcoming a province complex occurring in some environments. Regionalism undoubtedly deepens students' experience world and feeling in a classroom. Thanks to it, "ordinary" people regain their rightful place in the reality of past and present [23, p. 188–189]. This allows to understand that we all (to some extent) create the world which we are responsible for. By showing the changes that are taking place within the beliefs and attitudes of particular people, respect and tolerance for others are learnt. It raises awareness of the diversity and variability of the world of ideas. This promotes to the development of a system of universal values (respect for life, human dignity, rights, freedom, tolerance, goodness, beauty, democratic rules and procedures). Regionalism shapes concepts that tend to operate on the edge of awareness among students, such as: work, creativity, cooperation, shared responsibility. It leads to an improvement of quality of local population's life and overcoming existing here and there, national megalomania or xenophobia. It is a socially integrating factor.

Regional material also allows the usage of more attractive methods and forms of teaching/learning and reorientation of training purposes. This particular aspect is related to a demand of a partial transfer of the learning process beyond school walls (further and closer trips, fieldwork, collecting, documentation of local cultural heritage, etc.). These forms can develop research interests, and give a student a substitute for the joy of research. Therefore, they can create a possibility of being a teacher's partner and the subject of education. This may result in bigger activity and independence and active attitude towards children and young people's problems.

As a source of knowledge about life of "closer" homeland, such things as local public institutions, monuments, museums, libraries, archives (e.g., church, city, municipal), souvenirs that are in private hands, accounts of local events participants, sometimes manual, regional and local newspapers, monographs of individual towns and regions, articles in scientific and popular publications, a book of school, parish or municipality may be mentioned. Throughout multilateral and detailed examination of the specific manifestations of life of an individual, or a group of people in the area, the natural relationship between various aspects of social, economic, cultural, etc. can be easily seen. Human relationships between the environment of geography and other people are becoming more obvious. The so-called life-historical context is more visible.

Regional material can be a starting point for a lesson, its main subject or the way how to mark the course. In some situations, it may be a "testing ground" for specific learning and cognitive skills of students. It is a rewarding field of work for school study groups. The fate of "closer" homeland may occupy a significant place in the work of school sightseeing and scout organizations. There is substantial literature on this subject.

In postmodern reality, category of multiculturalism has started to occupy a more serious position. Typically, the concept is combined with philosophical or political ideas. It must not forgotten that this is also one of the most interesting educational paradigms favoring the building of "dialogue of cultures" [18]. Its importance has been reinforced by the fact that in November 2001, UNESCO adopted the Declaration on Cultural Diversity, which recognizes the cultural diversity as a universal heritage of humanity, as a source of change, innovation, creativity, growth [19].

Consequently, the semantic range of concepts of multiculturalism should focus mainly on two aspects: the first is associated with the phenomenon of experiencing the cultural diversity of societies and the other "with worked out in today's multi-ethnic countries models of government policies, expressing itself in a different approach to the culture difference. Multiculturalism thus, in a broad sense, by declaring equality of cultures, respecting autonomy and diversity and rejecting forced assimilation, is an ideological position of regulating the participation of minorities in the dominant cultures of societies" [20].

For instance, multiculturalism in contemporary Poland is a category rather historical than theoretical. In Western Europe, the discussion focuses on the respect for the rights of immigrants, mainly from the circle of Islam (e.g. France, Germany). In countries created by immigrants (e.g. USA, Canada, Australia) discourse is conducted on the concept of multi-ethnic state and a multicultural society and on the base of a common civic identity [15].

Today, most countries of the world are polyethnic. For example, modern Germans were formed as a result of mixing Germanic, Slav and Celtic tribes. Ukraine is also a polyethnic state, where, according to the State Statistics Committee census in 2001 people of 130 nationalities (Ukrainian make up almost 78 percent) inhabit. Thus, the territory of Ukraine is historically composed of a large number of ethnographic lands, each with its own culture, ethnicity, traditions, local dialect, folk cuisine, crafts and more. This regionality affects the structure and dynamics of cultural development. However, the vast majority of population are Ukrainians. The main national Mansion in Ukraine are Russians, Belarusians, Moldovans, Crimean Tatars, Bulgarians, Hungarians, Romanians, Poles.

Only a few countries, such as Italy, where 98% of the population are the Italians, the national characteristics of a nation are formed by the same ethnic group [1]. Poland also is not a multi-ethnic country, so sophisticated policy for racial or national minorities do not have to be carried out. As for now, multiculturalism functions primarily as an ideological element, an important argument in the debate about the antiquity and condition of Polish culture, source of European symbolism [14]. The public must be prepared for these changes, mainly by education. Therefore, the important issue of education is the creation and promotion of multicultural education paradigm based on mutual tolerance, love and respect not only the traditions of the nation, but also depending on the fact in which country a person lives [4].

In the process of national education of young people one should take into account features of family educational traditions of the people. For example, the feature of the functioning of Ukrainian family is ennobling marriage relationships between husband and wife (father serves as a model of respect for woman-mother who is mostly patient, obedient, shy, gentle, industrious): "None in the world is, like family", "No family, no relative – like from the bridge and into the water", "Strong family – grief cry" sacred observance of mutual adultery: "Where needle and thread there where husband and woman there", "Who to marry and so who to die", "Father keeps daughter to the crown, and a husband his wife to the end of her days"; equality of status of Ukrainian women in the family ("A man keeps one corner of house, and a woman keeps three", "The man is the head of the family, and women is the neck: where she returns, there he looks"); saving and increasing family customs, relics of labor dynasties ("When the father fishes, even children look into the water") and others [5].

Multiculturalism does not need to be closed in the circle of ethnic affairs. It can concern the diversity found in, e.g., religion, morality, sex, sexual orientation, social, professional and generational situation. These problems affect all communities.

Multicultural education is therefore a notable demand of teaching, which is understood as a structured process of reaching understanding, acceptance, and constructive relations between people from different, broadly defined, cultures and subcultures. It is a preparation for a life in a multicultural world, coexistence oriented on pluralism, consensus, acceptance, cooperation rather than aggression, contempt and confrontation. Multicultural education is an exercise of cognition, asking questions, kindness and curiosity about the diversity of cultures and their respective benchmarks. It is the science of being in a constant dialogue (inter-cultural communication) [15]. It requires the creation of a public space where a meeting between "they" and "us" is possible as well as their mutual enrichment. Each culture can offer its own experiences and values. It leads to the strengthening of the civil society.

The perspective goal of this assumption is the transgression of multiculturalism to inter-culturalism. It is assumed that as a result a multicultural society "passes from a response to a difference to an interaction, intentional learning, understanding, collaboration, cooperation, negotiation, dialogue, therefore, creating inter-culturalism" [Same sourse]. This is not a tendency to build a unified global culture, according to *Multimedialna Encyklopedia PWN* (2008). On the contrary, multiculturalism should emphasize the values of cultural attractivenes of the national / regional culture by raising awareness of participants' "need to transgress the limitations of their own cultural background in order to be able to read the message as intended by the sender" [17, p. 28].

So far, the school was not sufficiently prepared for this type of action from the normative, substantive and methodological. The real harbinger of a change in the shape of the new core curriculum, where the dominant European context and ways to sync content promise greater efficiency in schools in this area [15]. The idea of approaching culture may be the European idea as well, which will be discussed below.

2.3.   PATRIOTISM AND MULTICULTURALISM

Modernization of the contemporary world forces us to reflect on the new shape of patriotism and patriotic education. Today, patriotism is less and less identified with the pathos of the history. Demand for dead heroes is declining, however, demand for people who care about their families, investing in education and health, resourceful, hard-working, paying taxes, etc. is growing. Truly, the reality is a little bit different from the one described in the Act of the Education System, Teacher Card and school curriculum. These documents assume that training and education is to develop love to country in youth, respect for the Polish cultural heritage (in the regional and European dimension) and a willingness to make sacrifices for others. They employ a formula as general as traditional (derived from Greek antiquity). This leads to stereotype thought on patriotism which directs it to the hypostases track [15].

Tadeusz Borutka calls for patriotic education to follow two directions: loyalty and love. "Both loyalty and love of country means prohibition of harming its own nation and care, that the others will not do this. At the same time, it means an obligation to contribute to multiply the good of its own people. Love of country is a permanent, committed forever, and is not affected by extraordinary events. Patriotism is not the attitude of urgency is the normal fulfilment of love for the homeland".

According to Henry Skorowski, the main purpose of patriotic education is to realise that heritage is an important human right. The main objective, however, is decomposed into more specific objectives:

-   equipping modern men with the knowledge of their own people;
-   the production of special values;
-   preparing for identification of these values;
-   developing so-called pluralistic identity.

Patriotism must be constructive, not blind. Blind patriotism is determined as an attitude characterized by devotion to the nation or the state, combined with uncritical loyalty to his actions. However, constructive patriotism is loyalty to a nation or country, coupled with the ability to resist the

policies and actions of their own group in situations of violations of certain established standards [22, p. 35]. Attitude to the country must serve pupils, not educators.

This does not mean the necessity to reject the traditional patriotic ethos referring to the tradition of Christianity, chivalry, independence, etc [16]. It does not encourage to "sink" national patriotism in "European ocean". In new conditions, patriotism also has a chance to become a sublime experience, characterized by devotion to one's country (place of origin or residence), readiness to action for the welfare and solidarity with the other members of the national or regional community [12]. The point is, however, not to allow it to become a category of archaic and anachronistic due to referring to emergency or mythologized situations. Present claims about the patriotism of everyday life.

Patriotism cannot have only historical connotations but prospective as well. Historical discourse should not be the sole source of symbols, metaphors, and finished formulas representing ideological definition of the value of patriotism. It cannot be "troublesome obligation". It should be rather an inspiration for a personal career and success in life.

Everything indicates that the times of a single model of patriotism (e.g., based on the concept of national loyalty) have passed. Today, young people want the right to their own patriotic vulnerability. We should treat this with an understanding, because it is, after all, selfless love and unique. Patriotism is "in us" and cannot exist independently in our mentality. It is a social emotion, so it is able to function beyond the real, dynamically a changing world. Reality cannot be ignored.

A major task of teaching and upbringing in modern school is to "respect the students' consciousness of homeland picture and a warm relationship towards it" [6, p. 51]. This is the basis of affective relation to their own nation and state. It is favoured by family upbringing and regional education, according to Kerschensteiner's principle that: you educate more by who you are, not what you know

In this context, worthy of consideration and attention is the concept of "being together", present in the social teaching of the Church. It puts the "homeland" in the same semantic field as "patrimony" (*patrios* is someone who comes from the same father and *pater* means "father"). This builds an individualized approach to one's homeland, thus avoiding the national characteristic of hypersensitivity. Its supporter was John Paul II himself. In the book, *Memory and Identity. Talks at the turn of the millennium*, he wrote: "The word homeland is connected with the concept and the reality of a father. Homeland is somewhat the same as the patrimony, that resource wealth which we have received in an inheritance from our fathers. Homeland, hence, is a heritage, and at the same time it is a result of the ownership of this heritage – including land territory, but even more spiritual values and content that make up the culture of the nation. It should be also noted that the development of spiritual culture in the 19th century, prepared the Poles for the great effort that has brought independence for the nation. Poland was removed from the map of Europe and the world, but in 1918, it appeared back, and since that time it has still existed" [27]. According to John Paul II, "Patriotism is the love of what is native: a love of history, traditions, language and the native landscape. It is love that also includes works of its countrymen and the fruits of their genius. Every threat against that good, which is homeland, tests this love. Our history teaches that the Poles were always capable of great sacrifices for the sake of the good or for the recovery of it" [same sourse].

The European idea corresponds well with the concept of "being together" [9]. It does not assume building a collective identity, creation of "supernation". In the Polish school, it has been present since 1999 in the form of an interdisciplinary path, european education (European Commission leaves the school at the discretion of national governments). It is defined as the cultivation of certain universal values, characteristic for modern democratic societies, such as respect for human rights, developing a sense of citizenship and national identity, defining one's place in the hierarchy of values and culture of Europe, building on the grounds of love to "minor" (private) and "major" (ideological) homeland. European Education draws attention to the respect for diversity, the importance of negotiating social practices and environmental attitudes.

We believe in the context of modeling modern educational space in Ukraine or Poland and in the context of European integration the following priorities are to be observed [4]:

1) primary focus on the study of people's own historical experience to ensure self-awareness of a nation, practical self-organization;

2) focus on democracy principle in the organization of educational activities at the national level; integrity of education in people's everyday practice of socialization of the individual; unity of family, regional, national traditions, customs and ceremonies for enriching child's life with elements of spirituality;

3) adaptation of the contents of ethnographic knowledge to the needs of modern European and world integration;

4) maximum consideration of natural instincts and inclinations of a child, its ethnic–psychological and individual characteristics, cognitive interests and creative abilities;

5) providing conditions for multicultural education, mutual enrichment of social and cultural experience of education with progressive pedagogical ideas of European nations and peoples.

3. CONCLUSIONS

Formation of educational space of the institution on the basis of regionalism and multiculturalism is effective for obtaining the following pedagogical principles [4]:

- nature conpliance – anatomic and physiological regard, psychological and sexl characteristics of the child, as well as national, regional, including genetic heritage features (concenter "I – nature");

- culture accordance – organic link of training with the history of people, its language, cultural traditions, art, providing spiritual unity of generations. The essence of this principle is in accordance with the content and level of training and education, achievements of national and universal culture (concenter "I – culture");

- humanization – is confirmation of man as the highest social value in discovering its fullest capacity, ensuring the priority of human values (concenter "I – a man");

- nationality – providing support for national culture, primarily of native people (folklore, morality, ethnopedagogy, local customs, traditions, etc.) and carrying out by a rational combination of the ideas of scientific and folk educational culture (concenter "I – the Ukrainian", "I – Pole", "I – a Frenchman," etc);

- polyethnicity – is a careful study of history, culture and educational traditions, customs and philosophical concepts of native ethnic group and incorporate them in the process of design and implementation of the educational training of schools; maximum assistance to students entering life, everyday life, production and cultural sphere of one's native ethnic group (concenter "I – Representative of the ethnic group" (Hutsul, Boyko, Polishchuk, etc.);

- multiculturalism – involves taking into account national, religious, linguistic characteristics and trends of the individual, that is all common features which unite all nations and cultures of the world or a particular country (concenter "I – a citizen");

- tolerance – a study of cultural values and traditions of different nations and use of their experience of peaceful coexistence, development, dialogue of cultures; respect for the media of other cultures (concenter "I – Representative of the international community");

- the principle of harmony between family and school education – is arranging educational cooperation between teachers and parents in the process of familiarization with ethno-cultural values of the country (Ukraine, Poland, etc.) and the world.

National education of a personality in the XX century involves mastering values, history, language, traditions of native people, the sense of nationality, adaptation in ethnic environment. Globalization is inseparable from ethnization. Ethnic education is based on a thorough coverage of the background meanings of the various branches of scientific knowledge for the development of ethnic culture, literature, art, world culture achievements, and education on life examples of famous people, representatives of one's own people. Multiculturalism implies the principle of regionalism. Multicultural education is a way of thinking of a modern man, based on the ideas of freedom,

tolerance, justice, equality and peace. Multicultural training involves attracting the younger generation to the world and national culture.

National education experience of the twentieth century and pedagogical innovations in education serves as a means of forming abilities of students to find social contact in the environment, critically assess the negative trends in society, treat the members of other social sectors and cultures with respect.

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Address: Andrzej Stępnik, The Maria Curie-Skłodowska University in Lublin, 4A, Marii Curie-Skłodowskiej Str., Lublin, 20-031, Poland;

Olena Budnyk, Tetyana Blyznyuk, Vasyl Stefanyk Precarpathian National University, 57, Shevchenko Str., Ivano-Frankivsk, 76018, Ukraine;

Piotr Mazur, The State School of Higher Education in Chelm, 54, Pocztowa Str., Chełm, 22-100, Poland.

E-mail: astepnik@op.pl; olena.budnyk@pu.if.ua; blyztan@yahoo.com; pmazur@pwsz.chelm.pl.
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Степнік Анджей, Будник Олена, Близнюк Тетяна, Мазур Пьотр. Регіональна і полікультурна освіта в Польщі та Україні. *Журнал Прикарпатського університету імені Василя Стефаника*, **4** (1) (2017), 87–96.

Освіта в Польщі та Україні ґрунтується на засадах мультикультуралізму, регіоналізму й традиціях патріотизму. У минулому ці концепції пов'язували з благородством, шляхетністю, національними пріоритетами. В епоху демократизації, модернізації та глобалізації окреслені поняття набувають нового змісту. Вони впливають на різні аспекти повсякденного життя людей, тому потребують оновлення в руслі дидактичної теорії. Це має важливе значення для загальноосвітніх навчальних закладів, які на практиці реалізують регіональні, культурні та європейські освітні програми. У статті зазначено, що формування освітнього простору сучасного навчального закладу на засадах регіоналізму та мультикультуралізму є ефективним за отримання наступних педагогічних принципів: природовідповідності, культуровідповідності, гуманізації, народності, поліетнічності, толерантності, гармонії родинно-шкільного виховання та ін. Автори акцентують увагу на теоретичному трактуванні досліджуваної проблеми.

Ключові слова: педагогіка, освіта, регіоналізм, мультикультуралізм, традиція, патріотизм.