

**PROMISING STRATEGIES DEVELOPMENT
OF EDUCATION IN ETHNIC AND CULTURAL DIVERSITY
OF MODERN UKRAINIAN SOCIETY**

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**ПЕРСПЕКТИВНІ СТРАТЕГІЇ РОЗВИТКУ ОСВІТИ В УМОВАХ
ЕТНОКУЛЬТУРНОГО РІЗНОМАНІТТЯ СУЧАСНОГО
УКРАЇНСЬКОГО СУСПІЛЬСТВА**

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The current state of ethnic-national structure of the population of Ukraine and Kharkiv region has been defined. On the basis of the concept documents analysis (The Concept of the Civil Education of an Individual, the Concept of the Humanitarian Development of Ukraine, the Concept of National-Patriotic education of children and the youth, and others) along with contemporary educational programs (“The Culture of the Good Neighbourliness”, “A Person in a Poly-cultural Society”, “The Basics of the Good Neighbourliness”, “The Comparative-culturological ethnic pedagogics” and others) a survey of prospect development models has been made under conditions of ethno-cultural diversity of the Ukrainian society.

Ideas by J. Banks as for the polycultural education model and the principle of the double entrance of a component into the system (V. Lednev) are laid into the ground of creating a multi-cultural educational environment, which enforces formation of the readiness for professional activity in the condition of ethno-cultural diversity of

the modern society among future pedagogues. The foreign students' contingent resource – the carriers of different cultures – has been offered to be involved in the process of intercultural competence formation of future pedagogues more actively.

Key words: education, culture, ethno-cultural diversity, society, training, upbringing, intercultural competence.

The problem statement. Migration processes, which are specific practically for every region of the planet, have changed the ethno-political world map to a great extent, having left almost no homogeneous states in ethno-cultural meaning. Therefore, activization of the intercultural communication processes in all aspects of the life of society both at the international and national levels, as well as the increase of their social-political, social-economic, social-cultural meaning is a particularly distinctive feature of the modern world.

The outlined tendencies are inherent in the modern Ukrainian society as well. So, the generalities of the project of the Concept of the State Ethno-National Policy of Ukraine directly emphasize the sweeping demographical changes of quantitative as well as qualitative character, which, in the terms of globalization occur in the ethno-cultural structure of the Ukrainian society: “the quantity of all existing ethnic components of the people of Ukraine is changing, there occurs the appearance and growth of the number of national minorities, which have chosen Ukraine to be their recent permanent residence” [15].

The analysis of the main research works and publications, which commenced the solution of the given problem. In accordance with All-Ukrainian population census of 2001 [17], on the territory of our country there lived 134 peoples [see table 1], on the territory of Kharkiv region there live representatives of 111 ethnic groups [18] [see table 2].

The fact of multi-ethnic diversity of Ukraine is not new to Ukraine. Representatives of different peoples have settled on its territory for ages. Particularly, according to the information of the reference book “Ethnic-National Structure of the Ukrainian Society” [1]: Greeks – since the middle of the I millennium AD, Armenians – since the IV century, Byelorussians – since early Dark ages, Germans – since the end of the X century, Poles – since the XI century, Romanians and Czechs – since the XIII century, Gagauzes – since the end of the XIV century, Roms – since the middle of the XV century, Georgians – since the 40th of the XVIII century, Estonians – since 1861, and so on.

Table 1

The most numerous ethnic groups of Ukraine
(according to the 2001 population census)

| <i>Nationality</i> | <i>Number of people (thousands)</i> | <i>Percent of the whole</i> |
|--------------------|---|-----------------------------|
| Russians | 8334,1 | 17,3 |
| Byelorussians | 275,8 | 0,6 |
| Moldovans | 258,6 | 0,5 |
| Bulgarians | 204,6 | 0,4 |
| Hungarians | 156,6 | 0,3 |
| Romanians | 151,0 | 0,3 |
| Poles | 144,1 | 0,3 |
| Jews | 103,6 | 0,2 |
| Armenians | 99,9 | 0,2 |
| Greeks | 91,5 | 0,2 |
| Tatars | 73,3 | 0,2 |
| Gipsies (Roms) | 47,6 | 0,1 |
| Azerbaijanis | 45,2 | 0,1 |
| Georgians | 34,2 | 0,1 |
| Germans | 33,3 | 0,1 |
| Gagauzes | 31,9 | 0,1 |

Table 2

Ethno-national structure of the Kharkiv region population
(according to the 2001 population census)

| <i>Nationality</i> | <i>Number of people (thousands)</i> |
|---|-------------------------------------|
| Ukrainians | 2048,7 |
| Russians | 742 |
| Byelorussians | 14,7 |
| Jews | 11,5 |
| Armenians | 11,1 |
| Azerbaijanis | 5,6 |
| Georgians | 4,4 |
| Tatars | 4,2 |
| Moldovans | 2,5 |
| Vietnamese | 2,4 |
| Roms | 2,3 |
| Representatives of 100 more ethnic groups | |

Along with this, Ukraine today has to deal with a surge of the modern migration, which has brought on its land bearers of various, sometimes rather not widely known cultures.

A typical for the contemporary world activization of commerce and tourism, international cooperation of scientists and artists, mobility of qualified specialists, students and athletes, economic and forced migration entail the presence of a considerable number of foreigners on the territory of Ukraine. After the adoption the Law of Ukraine “About Immigration” (2001) [3] there has been traced a stable tendency to increasing the number of immigrants and people willing to receive Ukraine immigration permit. Alongside with this, the legislation of our country guarantees them the same rights and freedoms as for the citizens of Ukraine, expecting them to abide those duties, unless otherwise is provided by the Constitution and other legislation of Ukraine, as well as international treaties of Ukraine [4]. Moreover, the Law “About the Legal Status of Foreigners and Stateless Persons” states that “foreigners and stateless people are equal to the law regardless their origin, social and property status, racial and nationality, gender, religious beliefs, type and character of occupation, other issues” [4].

Besides, “foreigners and stateless persons, who permanently reside in Ukraine, and who have been give the refugee status in Ukraine; have a right for education equally with citizens of Ukraine. All other foreigners and stateless persons pay for their education, unless otherwise provided by legislation of Ukraine and international treaties of Ukraine. Foreigners and stateless persons admitted to educational institutions of Ukraine have rights and obligations of pupils and students in accordance with the legislation of Ukraine” [4].

The aim of the article is to notice perspective strategies of the development of education in the terms of ethno-cultural diversity of the contemporary society of Ukraine.

The main material statement. While trying to modernize national systems of education in accordance with present day challenges, governmental officials, scholars, pedagogues of different countries are developing numerous theoretical and practical approaches towards solving problems of preparation of the young generation for efficient life activity in the conditions of cultural heterogeneity of the modern society. Let us take under close consideration the most interesting and perspective in our opinion international experience, which could be useful for Ukrainian pedagogues. As the push for development concepts and models of multi-cultural/poly-cultural/intercultural education was

the factual poly-ethnicity of the society, the first practical step was the development of the *national minorities' education* concept that was extensively developing in the USA at the end of the 60th – beginning of the 70th of the XX century. It proclaimed educational rights and possibilities for all citizens. There began to be formed schools and classes for children of ethnic minorities' representatives. Courses of ethnic history, art, native languages were included into the curriculum content in such educational establishments. But the experience showed that such approach sometimes led to a greater isolation, ethno-cultural detachment of minority groups.

Instead, there was introduced the idea of *poly-ethnic education*, which was to solve tasks of socialization of the young generation and foresaw the studying of a number surrounding cultures and acquisition of abilities to interact with their representatives in a constructive way. According to a famous American researcher G. Baker, it is the poly-ethnic education that has to be the background of poly-culture [28].

Along with this the explanation of cultural diversity given by G. Baker is of great interest. She believes it covers cultural differences of ethnic and racial minorities, religious groups, language, gender differences, age peculiarities and peculiarities, conditioned by physical and mental handicaps [29].

The concept of *poly-cultural education*, developed by an American researcher J. Banks in the beginning of the 80th of the XX century, remains timely for the modern Ukrainian system of education (as well as for pedagogues of all post-Soviet states). The author saw its task in the following: 1) to help students understand their belonging to a certain culture or to several cultures; 2) to help develop understanding and comprehension of other cultures; 3) to encourage students for participating in the life of various cultural groups; 4) to help students realize their individual people's potential as much as possible [30].

The principles of poly-cultural education contain the following ideas: 1. Poly-cultural education is a process. 2. Poly-cultural approach in education has to be general and compulsory. 3. The content of poly-cultural education is determined by peculiarities of a certain social surroundings (society). 4. All the members of the school community have to be involved into the process of poly-cultural education. 5. Special training of the pedagogical staff, parents and leaders of ethnic communities for realization of ideas of poly-cultural education is necessary and obligatory. 6. Poly-cultural education has to begin with understanding by students of their personal ethnic belonging. 7. Poly-cultural

education does not have to be limited by certain time frames. 8. Poly-cultural ideas have to be integrated into the content of school education [30].

It is significant that the concept of multiculturalism, started in the USA, has changed the so called “melting pot” concept, according to which all ethnic-cultural diversity is to “melt” in the due time into absolutely new all-American national culture as to its quality. But life has refuted theoretical predictions. It has become clear, that the majority of ethnic cultures successfully withstand assimilation policy [21]. It is important to note that the history of building up interethnic, intercultural relations in the former USSR and the United States of America has some certain similar features.

Nowadays, in Ukraine, by definition of a Ukrainian researcher O. Kovalchuk, the education, directed onto preservation, development and interaction of all variety of cultural values, norms, patterns and forms of activity, which exist in a certain society, onto the descent of this legacy to the younger generation, education of tolerance and ability to live in a poly-cultural society, is called poly-cultural education. The main idea of poly-cultural education is the principle of a dialogue and interaction of various cultures, which foresees that own culture is fully understood only while interaction, being in a dialogue with different cultures, when peculiarities of each individual culture become evident and understandable. In the contemporary conditions the interaction of cultures is characterized mainly by the fact that universal aspects help better understand the value of the “own”, to better understand its uniqueness (in comparison), to discover new aspects of its functioning and the prognosis of the growth [5, p. 28].

A number of concept documents specify the ideas of poly-cultural education as for different aspects of spiritual life of the modern Ukrainian society.

Thus, the Concept of Citizen Education [7], taking under consideration the poly-ethnicity of the state of Ukraine, proclaims, that joining of different ethnic groups and regions of Ukraine for the development and improvement of a sovereign, democratic state, a civil society, is possible only on the basis of democratic values. Along with this among the leading principles of the civil education of the young generation we have reasons to focus our attention on the following:

– the principle of cultural correspondence, which envisages organic unity of the civil education with the history and the culture of the people, their

language, national traditions and rites, which provide spiritual integrity, succession and heredity of generations;

– the principle of interculturality, which envisages integration of the Ukrainian national culture into the context of all-state, European and Universal values, into universal culture. The realization of this principle means that in the process of civil education there must be provided conditions for individuality formation, deep-rooted into the national ground and simultaneously open for other cultures, ideas and values. Only an individual like this is capable of preserving his/her national identity, as he/she deeply understands the national culture as an integral part of the world culture.

Among the tasks of the civil education, the Concept highlights:

– formation of the intercultural mentality, susceptibility to the cultural pluralism, general human values, tolerant attitude towards different cultures and traditions;

– formation of a negative attitude towards different types of violence; active prevention of tendencies before manifestations of destructive nationalism, demonstrations of chauvinism, fascism, messianic spirits.

Formation of interethnic relations takes an important place in the content of the civil education. The culture of interethnic relations is, as it goes out of the Concept, the realization of interdependent interests and spiritual life on the principles of liberty, equality, mutual assistance, peace, tolerance.

The culture of interethnic relations displays itself in the respect of rights, unique identity of big and small peoples: in preparations of an individual for conscious life in the free democratic society; readiness and ability to compromise with different ethnic, religious groups for social peace in the country.

According to the main principles of the Concept, civil education also has to stimulate the development of the planetary consciousness, which foresees the feeling of unity and uniqueness of the life on the Earth, the respect to all peoples, their rights, interests and values; the understanding of the world as a unity and diversity, the system of states, which have to co-exist in peace, cooperate in the conditions of freedom, on the background a moral ideals, humanization of international relations, acknowledgement of human, nation, peoples' rights as a main priority; constant attention to the world problems.

One of the key ideas of the Concept is intercultural education, which provides for learning of variety of cultures, bringing up the respect and the feeling of dignity among representatives of different cultures, regardless their

racial or ethnic origin, understanding the interrelations and interference of universal and national cultural components in a wide meaning.

The project of the Concept of humanitarian development of Ukraine (2008), developed by the National institute of strategic researches [8], issuing from the fact that our state is a European state because of its civilizational belonging, thus, it should rely upon European human-centric system of values in its growth. Among the main principles of humanitarian growth of the nation there was defined the fullest use and development of cultural heritage of the nation in the versatility of the ties with other national cultures, openness for intercultural interaction with the idea of provision of a decent place for Ukraine in the European and Global Humanitarian Scope. By doing this, in the opinion of the authors of the Concept, the society has to acknowledge the comprehension of Ukrainian culture as a mix of cultures of all national minorities and ethnic groups, integrated into one cultural organism.

Within this framework, the following aspects are referred to the main tasks in the sphere of humanitarian development:

- preservation and development of the cultural variety of language-ethnic-religious components of the contemporary Ukrainian society as a powerful resource of humanitarian development, cultural enrichment of the nation;
- recognition of the growth priority, support and expansion of the sphere of the title ethnic group functioning culture – an intriguing factor of national identity, the basis of the constant development of the Ukrainian state-nation.

The Project of the Concept of the national-patriotic education of children and the youth for 2015–2019 [9] is based on the recognition of the fact that in Ukraine there is being formed a united political nation. Coming from this point, national-patriotic education does not have to cultivate ideas of cultural imperialism, i.e. a way of the world observation through the eyes of the own culture. Thus, it is very important to provide students with understanding of cultural diversity, tolerant attitude towards other cultural values, understanding of historical backgrounds of regional and national-linguistic peculiarities of Ukraine. National-patriotic education does not have to facilitate misunderstanding of national minorities of Ukraine and other nations. For realization of the principle it is of the outmost importance to emphasize the cooperation of different nations, to demonstrate the development of Ukrainian nation by the way of interaction with other nations, to highlight instances of

peaceful living together and mutual help of representatives of different nationalities [9].

The leading idea of the project of the Concept of the national-patriotic education is the inurement of national and European values to children and the youth, among which are tolerant attitude towards values and beliefs of representatives of other culture, regional and national-linguistic peculiarities, and existing cultural variety in Ukraine [9].

One of the successful tries to generalize the present experience of poly-cultural education and to adapt it to the realiae of the present day Ukraine was made by the authors of a scientific-methodical text-book for university teachers of the facultative course for students of social-humanitarian specialties “A Person in the Poly-cultural Society” [11]. Particularly, the text-book authors understand poly-culture of Ukrainian education as a system of education and training, according to which those who study receive theoretical and practical knowledge and skills within the framework of two or more cultures, which differ in their cognitive and informational, ethnic-social, ethnic-psychological, religious-confessional, linguistic and other peculiarities [11, p. 11].

Providing personal understanding of the notion “poly-cultural education”, the authors of the text-book define it as a process of directed socialization of children and the youth, which foresees mastering of the system of national and general-cultural values, communicative and empathic skills, which allow a person to perform intercultural interaction, to show understanding of the “difference” and tolerance in the relationship with bearers of different cultural traditions [11, p.11].

Along with this, the authors of the text-book point out, that education in the poly-cultural society of Ukraine nowadays has to form a special way of thinking in the students, which is based on the ideas of liberty, justice, equality between people, reverence to rights and freedoms of all social groups, communities and partnerships. This interdisciplinary process has to go through all disciplines of the educational curriculum, not only through certain courses; it has to be reflected in the methods and strategies of education.

Among the tasks of the poly-cultural education there are stated the following items:

- formation in students of a conscious positive value orientation of an individual as for own history, poly-cultural by nature;
- education their reverence of history and culture of other people and ethnic groups, susceptibility of the variety of social and cultural surrounding as a

value, formation of the tolerant attitude to cultural and other differences, tolerance to a different lifestyle and behavior, based on understanding of the differences; understanding of the necessities of preservation of the variety of cultures as a condition of homogeneity of the world; admitting equality of citizens regardless their ethnic, linguistic, confessional belonging, the right of a person for free personal cultural self-identification – parallel with the creation of conditions for adaptation and integration of people to the new culture, which is peculiar to the city, region, country community; formation of the student's ability for self-determination and self-identification;

– widening of the world outlook limits of future specialists, the development of the ability to realize the relativity of thoughts which rein in the society, to critically analyze any information, cliché, stereotypes, one-sided images of other people and their cultures, to avoid mistaken conclusions; formation of the ability to analyze systems of values and norms as for their level of certain historical importance for certain types of activities, to integrate elements of other cultures into the own system of thinking and values;

– to acquire experience by students, social directions and value orientations onto international communication and exchange [11, p. 11–12].

In our opinion, one of the most effective ways of preparation of younger generation for efficient life activity in a multicultural society (which has already proved its efficiency in practice) is the introduced in the Autonomous Republic of Crimea integrated course “The Culture of Good Neighbourliness” [16]. Its idea is educating socially competent, critically thinking and tolerant individuals, conscious citizens and patriots of Ukraine, who know the native country well, who are proud of it, willing and being able to govern its life activity responsibly, to save and increase its natural, economic and cultural potential.

While developing the course there was studied and generalized experience, gained in the process of organization and conduct of summer “peace camps”, “round tables”, seminars, and conferences on the questions of multicultural education, tolerance and interethnic intercourse. The educational course “The Culture of Good Neighbourliness” consists of the regional program of intercultural education of pre-school children and twelve interrelated and structurally similar programs for 1–12 forms (35 hours a year), each has own name, which reflects the leading idea of the content part of the course in a certain form. Each course is composed of such the following theme blocs: geography, regional history, material and spiritual culture of the people of the peninsula; world religions; decorative and applied arts, trades, traditional way of

life and etiquette; “language of the neighbor”; axiology; conflict resolution techniques and meditation; regional historical and retrieval-research work [16].

The logical continuation of the program of the educational course “The Culture of Good Neighbourliness” which is according to its results of probing was approved and recommended by the Ministry of education and science of Ukraine for the use at a certain level, is a special course “The Basics of Good Neighbourliness” for university students [13].

The course is based on generalizing theoretical works that are present in the specialized literature, has problematic and applied character, aimed to provide students with necessary knowledge, abilities and skills in the sphere of intercultural interaction, to develop the ability to analyze intercultural situation, to guide it efficiently, to accept the importance of the variety of ideas and positions. In the process of its comprehension, students learn to understand the importance of cultural differences in the cross-national context, to identify different attitudes towards time and space, information, taking decisions and leadership. The course allows expanding skills of discernment and critical attitude towards stereotypes and prejudice as to values of other cultures on the backgrounds of the knowledge about peculiarities of the geographical surroundings, history, linguistic-cultural situation in the region, traditional culture of ethnic groups, which inhabit that region [13].

The Ministry of education and science of Ukraine in the cooperation with the office of the OSCE High Commissioner on National Minorities during July-August 2014 in Kharkiv, Lviv, Kherson regions and in the city of Kyiv held a research and express analysis of the situation as for satisfying educational needs of national minorities’ representatives, and also the studying of possibilities of expanding intercultural education and upbringing of tolerance by introducing the course “The Culture of Good Neighbourliness”. In connection with exacerbation of the social-political situation on the East of the country because of Russian aggression, relocation of a part of the citizens from temporarily occupied territories of Ukraine and the necessity for development of the humanitarian education, the culture of the dialogue and tolerance among children and adults, and interregional cooperation and formation of the civil identity of children and the youth, regarding recommendations of OSCE High Commissioner’s Office experts on National Minorities, MES of Ukraine has recommended to create in Kharkiv, Lviv, Kherson regions and in the city of Kyiv creative groups for program adaptation and scientific-methodical complex

of the course “The Culture of Good Neighbourliness” for educational establishments of all levels.

In Kharkiv National Pedagogical University starting from 1996 has been performed training of future primary school teachers and preschool facilities teachers for professional activity in the conditions of ethnic-cultural diversity of the modern society, including – the work on formation of intercultural competence of future pedagogues [24]. The main principle, which has to realize at full extent in the process of content construction of such preparatory work, is the *principle of double introduction of components into the general system* [10, p.49]. The formation of intercultural competence has to be introduced in the curriculum, firstly, explicitly – in the form of a separate educational course (in H.S. Skovoroda KNPU this is the course of comparative-culturological ethnic pedagogics for future primary school teachers and pre-school teachers [26], and also the course of “The Basics of Good Neighbourliness”, which is on the development stage), secondly, implicitly – in different sided inter-disciplinary connections, practical preparation, scientific-research and public activity of students and so on.

The models of content formation in the terms of poly-cultural ideas, mentioned above, that were worked out by J. Banks appear to become theoretically meaningful for our research [30]. J. Banks’s concept foresees four levels of their implementation:

The first level or model “A” are educational courses, that reflect views only of English or American (in the first case – Ukrainian) researchers. In the instructional material there are found only references about certain personalities, cultural events or achievements, which have some relation towards one or the other minorities.

The second level or, according to J. Banks, model “B” is based on the additive (supplementary) approach. The ethnic component (courses of history studies and the culture of Afro-Americans, Mexican-Americans, special topics and lessons, devoted to ethnic groups and so on) supplements the main content, which remains English-American in its basis.

The third level or model “C” is a transformational approach. It foresees the reconstruction of the educational course with the view of providing students (pupils) with a possibility to get acquainted with all topics and concepts of the course from the position of different cultural (ethnic) approaches, so, to draw personal world outlook conclusions. According to J. Banks’s beliefs, English-American point of view, or the point of view of the majority, is one ranked in the

relation with the others. The study of any period, for example, colonial, does not come down only to its description from the point of view of English-American historians and writers. On the contrary, pupils (students) are acquainted with the way how historians – of the Indian tribe origin, describe the colonial period; analyze, if their vision differs greatly from the vision of English-American historians, why it happens.

The fourth level or model “D” is the formation of the education content, which is based on the social cooperation. Pupils (students) while performing educational projects can participate in solving problems which are discussed in the educational course. The “D” model is described by J. Banks as the final aim of the education content modernization. Schoolchildren (students) study history and current events in the multiethnic perspective from the point of view of ethnic groups, which inhabit other states. The analysis of world practice of Ukrainian general education and higher pedagogic institutions shows that model “A” dominates in the content of education, sometimes model “B”. Thus, to tackle the problem of future teachers’ training for efficient professional activity in the terms of ethnic diversity of the contemporary society modernization changes of the professional pedagogic education in accordance with poly-cultural education models “C” and “D” are required. Along with this, as it become clear from the experience of educational institutions of the developed countries of the West as for realization of the ideas of poly-culture, it is important to expand ethnic pluralism not only on the educational process, but on to the out of class activity, decoration of facilities, meaning on to the entire organization of an educational institution.

A logical continuation of ideas by J. Banks and his followers have to become the addressing to the problem, popular in educational circles, of educational environment creation. In the context of our research, under educational environment we understand a part of social-cultural space, the zone of *interaction* [our italics, K.Y.] of educational systems, their elements, educational material and subjects of educational processes [12, p. 91]. In such a case the notion of “educational environment” reflects interrelation of conditions, which provide education of a personality, but, in distinction from the notion of “*educational space*” (in understanding by V. Kozyrev [6]), it envisages the obligatory presence of the subject of education, interinfluence, interaction of the surroundings with a personality [14, p. 29].

We have all conditions to speak about the necessity and pedagogical advisability of the use of the educational-training potential, created by the

presence of students-foreigners in the list of many Ukrainian higher educational. Particularly, there is an exquisite opportunity for Ukrainian students of these universities to acquire the experience of “live” communication with representatives of different cultures.

In H. S. Skovoroda KNPU there are students and postgraduate students from more than 20 countries of the CIS and abroad. There are held days of culture of origin of students-foreigners and countries, the languages of which (11 European and Oriental languages) are being studied in the university. With the idea of formation of skills communication with representatives of different ethnic cultures among students, and overcoming possible negatively coloured ethnic stereotypes and superstitions in their consciousness, we successfully use practical lessons in the format of a Living Library. A “Living Library” is an interactive technology, which illustrates multiculturalism of the modern world and puts into practice the idea of intercultural dialogue, as it triggers the start of live communication between people – representatives of different ethnic cultures [2].

In H. S. Skovoroda KNPU practical classes of the “Comparative-culturological ethnic pedagogics” course in the format of a Living Library are held twice a year for second year students of the faculty of pre-school education. Second year students become Readers, and Live books are foreigners, post-graduate students, and students of different faculties of this university, representatives from Azerbaijan, Algeria, Bulgaria, Vietnam, Georgia, PRC, Congo, South Korea, Tajikistan, Turkmenistan [27]. At the lessons in the form of Living Library future teachers and kindergarteners:

- gain experience of personal communication with representatives of different ethnic cultures;
- practice abilities of benevolent and open exchange of ideas in the process of intercultural interaction;
- learn to treat representatives of other cultures in a tolerant way;
- acquire the knowledge of the cultures and traditions of different people, including – traditions of upbringing and child-minding;
- overcome cultural barriers and ethnic stereotypes about national minorities representatives.

It is important to pay attention, that the Living Library format was originated as an extra-curriculum activity, that is why the adaptation of the model to the conditions of the educational process of a pedagogical university can be considered as an absolute innovation, There were recorded impressions in

the process of interviewing and questioning which appear to be bright and emotional caused by communication, received by Readers, Live Books and organizers of the classes, and they prove this interactive technology to be highly efficient. The experience of holding classes in the format of the Living Library vouches, that taking part in them encourages the further informal communication of students from different countries. We know examples of friendship between former Readers and Live Books, and also of those who participated in the activity as Live Books. Students' communication – representatives of different countries – continues in social networks, where the circle of friends widens greatly. [25].

The provided fact means to give grounds to the hope, that interactive technology of the “Living Library” will take the right place in the methodical arsenal of Ukrainian pedagogical university teachers, and will facilitate the realization of the environmental approach in training of future teachers and kindergarteners towards professional activity in the conditions of ethnic-cultural diversity of the contemporary world.

Conclusions. The given review provides backgrounds for drawing conclusions that in the contemporary conditions of ethnic-cultural diversity of the society three main strategies of the educational environment are available: *assimilation (ethnic leveling)*, which can potentially lead to the loss of ethnic-cultural uniqueness by groups and diffusivity of the ethnic identity of the person; *segregated (ethnic-differentiating)*, which hypothetically facilitates ethnic-cultural identity, improvement of the positive valency of the ethnic identity among representatives of the ethnic group, but, according to conclusions, drawn by E. Chjornyj, also causes the development of accented forms of the ethnic self-consciousness, to the increase of ethnic-isolating tendencies and to problems in adaptation of a personality in the multicultural society [20, p. 13]; *poly-cultural (ethnic-integrated)* strategy, which potentially promotes the growth of uniqueness of ethnic cultures while preserving a certain integration beginning (joint social-cultural space, shared language of intercultural intercourse and so on) and leads to the formation of such personality qualities as tolerance and poly-cultural/inter-cultural competence.

Along with this, the recent events in Ukraine have absolutely shifted the accents in the whole Ukrainian social-humanitarian discourse. Nowadays, we have become the witnesses of processes which completely change the stated visions as for individual and group identities, the processes of categorization in the field of “us-them”, intergroup interactions and so on. As stated by a civil

society leader, a member of Kharkiv Human Rights group, the director of the Independent cultural centre “Indie” Boris Zakharov, “during Euromaidan Ukrainians became more tolerant to other ethnic groups and nations, people with a different skin colour, representatives of other religions and confessions... The monitoring, performed by human rights activists, indicates that the topic of xenophobia – intolerant ethnic, racial, religious, sexual and so on – has moved to the background. Xenophobia in Ukraine changed its “targets”: there have increased intolerance because of political views, sympathies” [22].

Thus, for scientists – psychologists, sociologists, and pedagogues – there is a new research field. And for teachers, who work in the sphere of socialization of the younger generation in the terms of the cultural variety of the modern society upbringing of tolerance and intercultural competence, there appear new challenges and new horizons for the creative search.

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К. А. Юр'єва, О. В. Вороненко. Перспективні стратегії розвитку освіти в умовах етнокультурного різноманіття сучасного українського суспільства. Схарактеризовано сучасний стан етнонаціональної структури населення України та Харківської області. На основі аналізу концептуальних документів (Концепція громадянського виховання особистості, Концепція гуманітарного розвитку України, Концепція національно-патріотичного виховання дітей та молоді та ін.) та новітніх навчальних програм («Культура добросусідства», «Людина у полікультурному суспільстві», «Основи добросусідства», «Порівняльно-культурологічна етнопедагогіка» та ін.) зроблено огляд перспективних моделей розвитку освіти в умовах етнокультурного розмаїття сучасного українського суспільства.

Ідеї Дж. Бенкса щодо моделей полікультурної освіти та принцип подвійного входження компонента в систему (В. Ледньов) покладено в основу створення багатокультурного освітнього середовища, яке сприяє формуванню в майбутніх педагогів готовності до професійної діяльності в умовах етнокультурного різноманіття сучасного суспільства. Запропоновано активно використовувати в процесі формування міжкультурної компетентності майбутніх педагогів ресурс міжнародного контингенту студентів — носіїв різноманітних культур.

Ключові слова: освіта, культура, етнокультурне розмаїття, суспільство, підготовка, освіта, виховання, міжкультурна компетентність.

Е. А. Юрьева, А. В. Вороненко. Перспективные стратегии развития образования в условиях этнокультурного многообразия современного украинского суспільства. Охарактеризовано современное состояние этнонациональной структуры населения Украины и Харьковской области. На основе анализа концептуальных документов (Концепция гражданского воспитания личности, Концепция гуманитарного развития Украины, Концепция национально-патриотического воспитания детей и молодежи и др.) и новейших учебных программ («Культура добрососедства», «Человек в поликультурном обществе», «Основы добрососедства», «Сравнительно-культурологическая этнопедагогика» и др.) сделан обзор перспективных моделей развития образования в условиях этнокультурного разнообразия современного украинского общества.

Идеи Дж. Бэнкса о моделях поликультурного образования и принцип двойного вхождения компонента в систему (В. Леднёв) положены в основу создания поликультурной образовательной среды, способствующей формированию у будущих педагогов готовности к профессиональной деятельности в условиях этнокультурного многообразия современного общества. Предложено активно использовать в процессе формирования межкультурной компетентности будущих педагогов ресурс международного контингента студентов - носителей различных культур.

Ключевые слова: образование, культура, этнокультурное разнообразие, общество, подготовка, образование, воспитание, межкультурная компетентность.

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