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MULTICULTURALISM AND MULTICULTURAL IDENTITY

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The article is devoted to the problems of multicultural education, its main principles, functions and aims. The author defines the notions “multiculturalism” and “multicultural identity”; describes indicators of multicultural identity and the three levels of its development.

One cannot but agree that the idea of interdependence and unity of the world is of great importance nowadays. The world is becoming polyphonic, we can clearly feel the integration of the world cultures and intensification of intercultural cooperation. People are trying to find similarities and peculiarities in their traditions, lifestyles and cultural thought patterns. Thereby a lot of researches and scientific works are devoted to the problems of humanism, tolerance, empathy to the bearers of different world cultures. There's no doubt that today the word “multicultural” will compete with the word “selfie” in popularity.

It should be noted that nowadays practically all social disciplines are overtly or covertly connected with this term. Especially philosophy, history, ethnography, sociology, conflictology, politology, religion, psychology and first of all pedagogy. In the world practice this term first appeared in the 60th of the XX century, and our foreign colleagues (B. Cope, M. Kalantzis, N. Fairclough, J.P. Gee, G. Kress, C. Luke and others) have a real treasury on this issue [7, P. 246-248]. As for the domestic pedagogical science, our researchers (L.G. Novikova, S.A. Morozova, E.A. Danilova, A.N. Danilov, D.G. Rotman and others) are only making the first steps in multicultural pedagogy [1, P. 22–50]. Nevertheless under the notion “multicultural” those and that ones understand the existence of diverse cultures (ethnic groups and minorities) in the society. However having worked a lot with the literature on the topic we didn't find any definitions of the word “multiculturalism” though it's just a derived form of the word “multicultural”. We suggest using them as separate terms. And we define “multiculturalism” as a personal characteristic feature according to which a person admits the existence of people of different nations and shows respect and leniency to religion, traditions and to other features different from those in their own culture.

Investigations show that “multiculturalism” is taught that's why in this respect the increasing popularity is paid to the so-called “multicultural education”.

It's expected that the essence of multicultural education is the integration and preservation of the cultural identity of the individual in a multicultural society. Having analyzed psychological and philosopho-pedagogical literature on the topic we came to the conclusion that learning process within the context of multicultural education should involve representatives of different cultural communities: civilizational, cultural-historical, ethno-religious, local and territorial, religious, ethnic, linguistic, socio-cultural, sex and age, and others. The theory of multicultural education is based on the Bakhtin's concept of communicative culture. He disclosed the dominant role of interpersonal dialogue of personalities (cultures) in the development of social consciousness and the spiritual world [2, p. 90]. Therefore, many researchers see multiculturalism through the prism of the concept. In recent decades, a significant contribution to the disclosure of the problem of forming interpersonal relationships of students in a multicultural environment was made by I.D. Beh, O.V. Dubovik, I.F. Loschenova

and O.V. Suhomlinskaya. Of great value is the idea of G.D. Dmitriev to refer "multiculturalism" to didactic principles. And in this respect it will mean - to educate students in the spirit of cross-cultural tolerance, the promotion of cultural pluralism and multicultural balance in the content of the educational process [5, p. 3]. Nowadays the problem of multicultural education is explored by a number of scientists: N.M. Voskresensk, N.I. Gannusenko, Z.T. Hasanov, V.S. Zasluzhenyuk, G.G. Filipchuk. The following scientists consider interaction as a form of subject-subject relations: V.I. Andreev, L.A. Flannelette, L.K. Grebyonkina, N.D. Demin, V.I. Zhuravlev, E.V. Korotaev, V.V. Kutjevo, V.P. Panyushkin, V.V. Ribalka, V.A. Semidenko, M.P. Schultz and others. Among the variety of scientific educational researches of recent years special attention deserves the idea of a productive modern education (MI Bashmakov, GP Vasjanovich, NB Krilova, NG Nichkalo, LO Savenkov, SA Sysoev, LA Khomich et al.), which considers partnering at all levels of interaction.

Deep study of the problem allows us to claim that multicultural education is focused on the following pedagogical principles [6]:

- 1) education should be focused on the development of human dignity and high moral qualities of students;
- 2) through education students should be trained to get along with social groups of different races and religions;
- 3) fostering of tolerance and willingness for mutual cooperation.

We also want to pay your attention to some functions of multicultural education. For example:

- to give the idea about the diversity of world cultures and the relations between them;
- to raise awareness to the importance of cultural diversity for personal fulfillment;
- to generate positive attitude to cultural differences;
- to develop skills of interaction of different cultures on the basis of tolerance and mutual understanding.

It's worth noting that multicultural education has three sets of objectives that can be defined as "pluralism", "equality", "union". Under "pluralism" we understand respect and preservation of cultural diversity. "Equality" means equal rights for education and training. "Union" is the formation and development in accordance with national, political, economic and spiritual values.

It's evident that the organization of multicultural education is becoming very essential. We can't but agree that one of the main tasks is an appropriate organization of teaching and learning process of various disciplines. The presence of multicultural component in educational disciplines allows teachers to complete two tasks: on the one hand to stimulate the interest of students to new knowledge and on the other hand to show different perspectives on the world around us. Scientists also claim that education should be bilingual or multilingual (E. Solntseva-Nakova, N.D. Galskova, U. Dethloff, O.A.Kolychanova and others). Particular attention should be paid to the cultural component of philological education. Scientists rightly argue that language learning is not only communication, it also allows students to take up various ways of thinking and behavior [3, P. 12-16].

Thus having analyzed the terms "multiculturalism" and "multicultural education" we came to our own definition of the term "multicultural identity". Under this notion we understand a personal quality, which includes tolerance, empathy, civic consciousness, humaneness, multicultural identity; positive motivation to the cooperation with the representatives of different cultures (ethnicities, races, social groups); acceptance of peculiarities of different cultures and their representatives; the system of multicultural knowledge and skills. The analysis of the scientific literature (K.K. Platonov, V.P. Zinchenko, V.S. Merlin, B.G. Ananiev and others), teaching experience and own practice allowed us to develop the criteria and indicators of multicultural identity. We distinguish motivational-value, cognitive and activity criteria.

Motivational-value criterion is characterized by the desire of a student to learn the rules of conduct in a multicultural environment, to develop the feeling of an entire culture.

The content of the cognitive skills includes students' knowledge of their history, nation and ethnic culture, the language of other cultures, the concept of such notions as "ethno-cultural identification," "multicultural identity." Students are aware of themselves as multicultural members and they admit polylogue of cultures as the only possible existence in a global world.

The activity criterion requires students ability to identify themselves with the world cultures; to build relationships with people of other cultures, based on respect, dialogue and understanding; to make reflection and self-evaluation of their actions; to be able to carry out the internal dialogue of cultures, to be able to resolve conflicts arising from the cross-cultural communication.

In the context of our study it also seems appropriate to separate out the three levels of possessing the multicultural identity. These levels are high, medium and low.

We can say that at the low level students show certain components of multicultural identity but the connection between these components is insufficient. The cognitive component contains some knowledge of the student about the culture of their ethnic group and other people (mainly living in the region), but knowledge of

these is just their simple literacy. This level of knowledge was formed as a result of individual experience of students under the influence of what they had learned by this time in their families and schools under certain economic, cultural and living conditions. They are lack of direct motivation to enrich their knowledge, they show indifference to interethnic relations and problems. The level of ethnic identification is low, there is no need for knowledge of self as the subject of the ethnic group. Perception of a multicultural world, the real inter-ethnic relations are superficial, shallow and of random origin. Relationships with representatives of other nationalities are selective and situational. Sometimes students are included in the conflict relations on the basis of their personal enmity towards other nationalities. However, often the motivation of this hostility isn't national but of an interpersonal character.

Medium level suggests that a student has some components of multicultural identity, but the connection between the components is inconstant and unclear. At this level students show knowledge about their ethnic group, and others, but this knowledge is simply demonstration of students' functional literacy. At this level the students don't have any motivation of achieving a higher level of ethno cultural competence. Students are characterized by positive but fragile self-esteem of themselves as the subject of the ethnic group. But they strive for self-knowledge, self-development and self-improvement. The main motive in this case is the motive of self-affirmation and achievement. Their estimates of other nationalities are adequate. They accept cultural pluralism, consider it necessary to respect the most diverse socio-cultural groups, they try to observe tolerant attitudes, but not effectively because of lack of knowledge about understanding and acceptance of people of other nationalities and their culture.

High level is characterized by the development of multi-cultural integrity of personal identity and well-developed relationships between its components. The multicultural identity is revealed through deep and conscious awareness of students about their own culture and culture of other ethnic groups. Students show positive ethnic identity and a high level of ethnic tolerance. Personal sense of intercultural interaction is introduced through their motives of social recognition and well-being. Students at this level have an adequate self-esteem of themselves as the subject of an ethnic group and accept and respect the esteem of others. They clearly show interest in the study of their own culture and other cultures. Their cognitive motives are also developed. They demonstrate conscious and realistic understanding of a multicultural world. Students have aspiration for creative tasks connected with inter-cultural and inter-ethnic relations. The skills of introspection and self-reflection are developed. Students show their interest in personal changes and understand the need of a multicultural existence, the objectives of which they set themselves. They show a high degree of self-sufficiency in the study of the national peculiarities and peculiarities of other ethnic groups, seeking the fullness of systematic knowledge. They actively search the effective solutions to the problems of interethnic interaction in non-standard conditions.

In conclusion we see the development of multicultural identity of a person as a continuous, dynamic process, developed from random situational aspects (good mood, friendly attitude of the conversation partner) to the recognition of the possible ethnic tolerant relationship which are subjected to norms and rules of conduct accepted by the society and offered by the teacher.

Based on the said above we want to add that the development of multicultural identity of a person is controlled by certain factors including appropriate psychological and pedagogical conditions. Therefore, while selecting the most effective, most efficient psychological and pedagogical conditions at various stages of development of multicultural identity it is necessary to pay attention to both: the real development of a person in a situation of ethnic diversification of modern society and their personal changes in the task-oriented situations.

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