

Globalization and Multicultural Influences on Ethnonational Processes in Ukraine at the End of 20th Century – Beg. of 21st Century

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*Globalization and Multicultural Influences on Ethnonational Processes in Ukraine
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The article highlights and analyzes the impact of multiculturalism and globalization on the education of personality value orientations in Ukraine at the end of XX c beg. of XXI c. Multiculturalism in Ukraine should become a new educational strategy that will qualitatively determine new principles of the organization of the educational process, the nature of the presentation of school disciplines and the methodology of educational work. The main objective of multicultural education is the formation of a person, free from negative ethno-cultural stereotypes.

An important role in the formation of national consciousness belongs to the mother tongue, which is an essential ethno-differentiating feature. The actual relationship of language and nation often occurs in the consciousness. Education and development of younger generations is provided only in the native language — this axiom has long been accepted by civilized nations.

The worship of the native language, traditions and customs of the Ukrainian people and national art should dominate in the content of educational activities. Educational work should also be directed towards the formation of respect for the ethno-culture of other national minorities, overcoming prejudice towards them, national restrictions, and creating a positive psychological climate for their cohesion and friendship, and the formation of international communication culture. An important condition for the effectiveness of educational work is the consideration of ethnic psychosocial features, customs, moral and social values of representatives of all ethnic communities.

Keywords: multiculturalism, globalization, the formation of personality, ethnocultural processes, society.





Introduction

A characteristic feature of globalization is the aggravation of minority issues. Globalization is reflected in the minority issue in all its aspects. Globalization intensifies migratory movements, forming new ethno-cultural minorities in countries around the world. Intensification of cultural contacts associated with globalization activates cultural contacts, making society more open to the perception of other ways of life. Globalization creates a situation of diversity in societies (Bevelander and Taras, 2013, 3). Intercultural competences — instructions, cultural knowledge, language skills — are a necessary factor contributing to building social interaction in the conditions of the modern world (Dalib et al., 2018).

Historically, there are three policy models for ethno-national minorities. This is assimilation, integration and multiculturalism. Assimilation was a typical choice for countries in which there was a dominant social group that tried to impose its own culture on other social groups that were considered to be minorities in relation to it. The integration model emerged in countries where the dominant group was not primordial (for example, the United States), but nevertheless formed certain cultural frameworks that were seen as universally acceptable, and the pursuit of which was a prerequisite for the acquisition of all the rights of society members. These two models are to some extent historic, while the model of multiculturalism is a relatively new phenomenon associated with the ideas of individual freedom developed in the postwar period. The introduction of multiculturalism in countries originally formed as national projects is a complex problem that can have many specific aspects. In countries such as the United Kingdom and the Netherlands, the national character of the parent states was combined with the existence of large colonial empires with a very heterogeneous composition of the population (Coello, 2010).

Multiculturalism emphasizes cultural freedom, social justice, equality of opportunities for all within the existing political system (Hawkins, 1991, 214-215). In practice, the policy of multiculturalism includes anti-discrimination policies and measures to increase the participation of minorities in public life (facilitating access to the labour market, education, holding positions in public administration, etc.); policy on the development of minority cultures; prohibition and persecution of political groups that seek to revive the policy of aggressive nationalism and xenophobia; criminalization of so-called “hate crimes” — crimes committed because of hatred to a person as a representative of a certain discriminated group. In practice, multiculturalism creates numerous forms of complex identities that combine the features of two or

more social groups. The most often, this results from taking on the traits of the culture of the country in which people live by the members of the minority. Particularly children and young people who are considered to be members of ethnic or racial groups, but who do not subjectively feel isolated from the culture of the social majority (Rastas, 2013, p. 41). The introduction of multicultural policies is preceded by intensification of social movements and concerned groups representing the interests of certain social minorities in politics. The practice of civic participation in the political life of society is spreading (Pal, 1993, 19). There is also a certain link between multiculturalism and secularization (Meer and Modood, 2013, 87).

In the decade of 2010, globalization and the policy of multiculturalism, as related phenomena, are often defined as being in crisis or even discredited. Data from sociological studies allowed us to talk about “globalization scepticism”, common in European countries (Lundsgaarde, 2018). This crisis manifests itself in the growing political weight of populist movements that use nationalistic and xenophobic rhetoric. To some extent, the social discourse of previous decades has been formed or changed, neo-Nazi ideas have become one of the trends of modern media (Lee, 2018). Interestingly, the policy of multiculturalism can be debated from a different point of view. Thus, the “classical” policy of multiculturalism in Canada can be defined as a “packaged” integration policy that only uses other methods, but instead of co-existence of culturally differentiated groups creates familiar cultures of the commonplace, to which these groups must adapt and respond (Hansen, 2014). In Australia, the policy of multiculturalism is a debate about the content of the notion of Australian identity (Levey, 2008, 254).

There are conceptual views on completing the policy of multiculturalism and its transition to interculturalism, which is based on intercultural dialogue (Modood, 2015, 348). Interculturalism is seen as an alternative multiculturalism model of integrative pluralism (Bouchard, 2015, 138).

The topicality of the study of this problem is due to the existence of contradictions between: the general needs of the modern society in relation to the training of future specialists who are prepared to successfully cooperate with colleagues on an international level, and the real state of preparing students for communicative activities in educational institutions; increase of the competence of specialists and insufficiently developed methodology of preparing them for possession of different types of professional competences; knowledge of the basics of multicultural communication during the study of humanitarian disciplines and the lack of it in the framework of future professional activities; readiness to master the multicultural competence and the lack of a system for preparing for this process (Bekh

and Bekh, 2008, 22).

Theoretical Basis

The purpose of the article is to highlight and analyze the effects of multiculturalism and globalization on the values of personality orientation in Ukraine at the end of XX century — beg. of XXI century on the basis of existing studies of the process of multicultural education, which is aimed at the formation of ethnic identity and tolerance. Based on the experience of implementing the policy of multiculturalism in the societies of different countries of the world, we distinguish their theoretical and philosophical principles and analyze the problems associated with the implementation of the policy of multiculturalism in globalized societies. The purpose of the comparative analysis is to determine the framework conditions for the formation of the relevant policy in Ukraine.

Results and Discussion

The crisis of culture in a globalized society

The representative of the Frankfurt School, J. Habermas (2000), argues that the modern “late-capitalist” state is capable of crowding out the crisis phenomena from one sphere of society to another: the political crisis can be pushed into the sphere of the economy, the economic one — into the social sphere, and so on. J. Habermas (2000) emphasizes that culture is an area in which the concept of crisis preserves its significance, where it cannot be “softened” since the sphere of culture is not subordinate to the administrative manipulation exercised by the state. In this case, Habermas (2000) speaks of true culture, informal morals and art, not about the “mass”, the surrogate culture that has captured the historical space of Europe in the present century (Habermas, 2000, 77-79). The situation of breaking the cultural integrity and breaking the organic connection of person with the natural causes of life in the XX-XXI century is interpreted as a situation of alienation. Alienation is the process of transforming various forms of human activity and its results into an independent force dominated by it and hostile to it. The alienating mechanism is dangerous due to the following manifestations: 1) impotence of a person before external forces of life; ideas about the absurdity of existence; 2) loss of people’s mutual obligations to observe social order, as well as negation of the prevailing system of values; a feeling of solitude that excludes a person from public relations; 3) the loss an individual “I”, the destruction of the identity of the person. Questions of psychological “culture dissatisfaction” and self-denial of the person were set

and solved by representatives of the psychoanalytic theory (Fromm, 2005).

One of the researchers of this problem is G. Marcuse (1994), who developed the concept of “one-dimensional person”, who, being included in the consumer race, turns out to be alienated from such his/her social characteristics, as a critical attitude to the existing society, the ability to revolutionary struggle. At the heart of the modern crisis of civilization is also the contradiction between the growing needs of society and the ability of the natural environment to meet them. Not solving this complex contradiction, it is impossible to make the transition of world civilization to sustainable development. But it is impossible not to mention the fact that modern civilization creates conditions for the spiritual development of society, the development of education, the attachment of a person to various forms of culture, the value of humanity (Marcuse, 1994, 123-125). The spiritual life of society is an inspirational creation, preservation and assimilation of spiritual values and content. These values include the unity of people and nature, the unity of human civilization, non-violence, the self-worth of the individual etc. All this is in harmony with modern human values. However, this potential of civilization is not realized fully, which limits the spiritual development of man. A significant part of the population does not have access to the use of spiritual values, and some, in general, are in an isolated cultural-informational and living space (Potebnya, 2000). Therefore, very often there is a loss of human spirituality, the spread of pseudo-values, the growth of aggression and the level of crime. It is today that the problems and prospects of modern civilization are becoming particularly meaningful, as a result of the contradictions and problems of the global order, which are becoming more acute. Humanity faces an important task to overcome these negative trends in contemporary world development (Kremen, 2007, 205-207).

The old European culture that created the West in its present form is in a state of collapse and self-destruction. Today it can be disassembled and disposed into parts, subordinating borrowed elements to its own cultural logic. The tool for this partition and recycling is given by the very same Western culture. Postmodern fundamentalism, in contrast to classical fundamentalism, which rejects everything else from the threshold, is precisely the way to ensure the most non-harmful safe assimilation of another’s cultural heritage when, from the elements of another culture, its technology, science, social and political institutions, — the alien will be cleansed, the creation of which they are (Buckingham, 2003, 321-324).

It is known that when empires collapse, people appeal to smaller communities, in particular, to language and religion, because they only give them some



confidence and a sense of security. This ethnonational trend can be traced both to the countries of Eastern Europe and Ukraine, and it is an orientation towards cultural-national principles and the declaration of language and ethnicity as the basis of a new national state. As W. Altermatt (2000) rightly pointed out, in various parts of Eastern Europe from now on, “nationalism serves as a pseudo-religious opium for people disoriented and suffering from powerful post-communist transformations” (306).

The experience of implementing multiculturalist policies in solving the crisis of culture

It should be noted that the more this tendency spreads from the economic and political spheres to the spiritual (in particular, to education), the stronger the protective reaction of cultural minorities becomes. They will emphasize their minority status and their cultural difference, which can turn into a political confrontation. According to the writer M. Strikha (2003), the following fact is absolutely clear: the uncritical application of all the terms and provisions of European documents at the turn of XX and XXI centuries on cultural diversity in Ukraine will be counterproductive, since Ukraine does not start its move to multiculturalism from the status of an ethnonational state (which was a starting point for all countries of the continent in the 1970s and 80s), but from the post-colonial situation of the “two Ukraines”. According to studies conducted on the existence of Ukrainian communities in the foreign environment of Asian Russia, Ukrainians chose between two strategies — assimilation and national mobilization. National mobilization was more peculiar to migrants from Western Ukraine, where, apart from the language, the Greco-Catholic Church (Kutilova, 2016) was the mobilizing factor.

There is an experience in implementing a policy of introducing the foundations of multiculturalism in a society. As a rule, the most consistent in this sense are considered by the Australian and Canadian societies, where the policy of multiculturalism has been introduced since the 1970's (Seglow, 2003, 156). Thus, in Canada, multiculturalism was proclaimed as a government course by P. Trudeau since October 1971. Discourse associated with multiculturalism has led to radical changes in the Canadian society (Biles, 2014). In particular, in addition to changing migration policies, in the 1990s, the process of multiculturalism has led to symptomatic changes in the policy of the indigenous population. The process of change was at certain stages: from the official apology of the Church in 1986, the creation of the Royal Commission on Aboriginal peoples with the publication of its resonant

report in 1996, the establishment of the National Commission on Truth and Reconciliation, and the official apology of the Government and Parliament in 2008, alongside The Final Report of the Truth and Reconciliation Commission of Canada (2015). Canada abandoned the long practice of assimilation of Indians, which was, in particular, a school (“killing an Indian in a child”). An interesting aspect of the policy of reconciliation is the programs for the revival of the languages of the Indian people, and their introduction into the education system — the Aboriginal Languages Initiative (ALI) and the Canada-Territorial Language Accords (Truth and Reconciliation Commission of Canada, 2015, 115-116). Specialized pedagogical techniques and teaching techniques are being developed (Berlin, 2000). In a particular case, the situation of bilingualism is formed; Anglo-Saxon and French cultures are no longer seen as alternatives to the historical future of the Indian people. Certain signs of interest in the cultural revival of traditional nations exist even in countries that are consistently guided by an assimilation model such as Russia (Egorov and Idiatullov, 2018).

It is obvious that multiculturalism in Ukraine should become a new educational strategy that will determine qualitatively new principles of the organization of the educational process, the nature of the presentation of school disciplines and the method of educational work. That is why the main objective of multicultural education is the formation of a personality free from negative ethno-cultural stereotypes, who has a developed sense of understanding of other cultures and respect for them, who knows how to live in peace and harmony with people of any nationalities and beliefs, and therefore, is ready to creative activity in the socio-cultural society (Lysenko, 2011, 243-245). The consistent introduction of multicultural learning and improving language competence within the framework of university courses may be reasonable (Muzafarova, Bagmanova and Zabolotskaya, 2018).

The experience of developing multicultural education in the United States is extremely topical for Ukraine with its multinational population. When discussing this issue, the problems of language, ethnic identity and history come to the fore: their relationship is important in the psychological study of social consciousness of people. The multicultural component serves as a feature of the democratic state (Saukh, 2016). As noted above regarding the features of multiculturalism policy, multicultural education should be based on the principles of equality, non-discrimination and equal access, recognition of the value of different cultures and the principles of their peaceful coexistence.

Multiculturalist and polyculturalist strategies for the development of education in Ukraine

A quite interesting situation has emerged in Ukraine: on the one hand, the totalitarian education model has become a thing of the past, and the transitional state has not yet set clear benchmarks for the future; on the other – the authorities are trying to create an ethnocentric state, which is criticized by modern political theory and is contrary to human rights. Indeed, the state policy in this direction is oriented on moderate Ukrainization while ensuring cultural rights of minorities, but, firstly, there is lack of funds and means, and, secondly, this policy is not continuous and depends on specific performers, “fluctuates” between moderate nationalism and nostalgic Soviet “internationalism”, bypassing consistent thoughtful multiculturalism (Strikha, 2003). As the experience of the countries where the principles of multiculturalism have been consistently implemented, testifies, in particular, Canada and Australia, the achievement of the positive goals of youth development requires the creation of a sustainable environment that would reveal the creative potential of young people and minimize the manifestation of the divisions, inequalities and fragmentation (Hebert, 2016, 223-224).

An effective tool for the formation of ethnic self-consciousness is Ukrainian studies, through which the society gets to know the achievements of its people at all stages of its development. The system of integrated scientific knowledge of this course includes theoretical and methodological, philosophical, political and statist, cultural and historical aspects of belonging to Ukraine as an all-planetary phenomenon (Bibik, 2004, 92). Ukrainian studies contribute to the formation of knowledge, beliefs, and opinions regarding stages, ways and means of building Ukraine as a sovereign state.

An important role should be assigned to Ukrainian ethnopedagogy, revealing ethnocultural traditions of education and training, as well as the ideal of Ukrainian education, universal, national, family, personal values (Stelmakhovych, 1997, 19-21).

The way people understand their history plays a key role in the formation of their national and social identity. School curricula and history textbooks reflect the portrait features of ethno-social groups, relations between groups in society and their acceptable forms (Korostelina, 2013). Studying history at school is also a recognized mechanism for the formation of consciousness in transitional societies, which include Ukraine (Popovska, 2012, 51). Interpretation of historical experience can emphasize the mechanisms of victimization and destruction. National history is presented as a path to a victim country that is subjected to an unjustified encroachment of enemy neighbours and becomes irresponsible a victim of aggression.

According to another scenario, the situation of artificial historical amnesia is created, when undesirable facts of the historical past are hushed up, an objective study of history becomes undesirable. The entire chapters of history are erased from the memory of the society. In practice, these scenarios can be combined, but both have political risks. The perception of oneself as a victim country can lead to destructive collective behaviour and the imposition of biased “historically grounded” claims to neighbouring countries or to other ethnic groups living in the country. “Forgetting” of history limits the academic and democratic freedom of citizens and promotes mythologization, the formation of artificial historical myths. The combination of these scenarios and associated risks can be seen on the example of the policy of historical memory, that is being implemented in Russia and contributes to the spread of interstate and inter-ethnic conflicts. Consequently, on one hand, Russia is victimized as a victim of aggression during the Second World War, whose status as of the savior of the world is not properly recognized. On the other hand, it is a hushing up, or even rehabilitation in the public consciousness, of the crimes of the Stalinist regime. The modern perception of its own history by Russian society is a factor in the spread of revenge and xenophobic attitudes, which are the basis of foreign political aggression. The same is a factor in the conflict with neighbouring countries, including Ukraine, for which the recognition of the Holodomor (man-made famine) and other anti-national crimes of the Stalinist regime is a factor in the formation of the nation.

In the study of national history there is the problem of “uniting or separating” determined for the countries which suffered a heavy conflict, or so-called post-conflict societies. Historical science is under the heavy press of social and political conditions, historical issues are politicized, and school textbooks are political programs applying to the past. It ultimately discredits historical science in the eyes of society, creating scepticism about the very possibility of an objective study of the past.

The conditions of a globalized world characterized by close coexistence of the country and peoples require such an approach to historical research and retranslation of their results at school, which would form the basis for mutual understanding and reconciliation. The freedom of historical research and the recognition of positive historical responsibility should be its integral part, according to which the actions of individuals and groups of people in the past are considered using the principle of historicism and with an understanding of the positive historical perspective to which societies should strive. It is interesting to note the experience of changing the priorities of teaching history at school in conflict societies towards the goals of social justice, equality and development, with the emphasis on anti-



discrimination and human rights-based orientation. The same with regard to the change of the paradigm of an organically homogeneous nation for a picture of real ethno-cultural diversity (Murgescu, 2001). Currently, as the results of the study of existing history textbooks in Ukraine, Romania and Moldova show, they demonstrate their consistent ethnocentrism (Musteață, 2017).

Conclusions

Use in the formation of the national consciousness of such effective means as artistic works, art, culture, religion contributes to the development of not only intellectual but also the spiritual, emotional and moral sphere of personality.

An important role in the formation of national consciousness belongs to the mother tongue, which is an essential ethno-differentiating feature. The actual relationship between language and people often occurs in consciousness. Education and development of younger generations are provided only in the native language — this axiom has long been accepted by civilized nations.

In the content of educational activities should dominate the cult of the native language, traditions and customs of the Ukrainian people, national art. Educational work should also be directed towards the formation of respect for the ethno-culture of representatives of other national minorities, overcoming prejudice towards them, national restrictions, creating a positive psychological climate for their cohesion and friendship, and the formation of a culture of interethnic communication. An important condition for the effectiveness of educational work is the consideration of ethnic psychosocial features, customs, moral and social values of representatives of all ethnic communities.

Formation of national consciousness must be considered as a psychological and pedagogical problem, which requires the awareness of its relevance by each citizen. Polycultural competence is formed in the process of learning, and includes a system of multicultural knowledge, skills, interests, needs, motives, values, multicultural qualities, experience, social norms and rules of conduct necessary for everyday life and activities in the modern multicultural society, realized in the ability to effectively solve problems of social activity in the course of positive interaction with representatives of different cultures. Polycultural competence has a complex structure, and therefore a difficult mechanism of formation, which makes this process difficult and time-consuming. A qualitative professional formation of the multicultural competence of future specialists in the modern educational space

is possible if functioning as a holistic, dynamic, open system that has the corresponding purpose, function, content, forms and methods of implementation at each stage and takes into account the social, cultural and historical experience of the native and other nations of the world.

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