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VISION OF MULTICULTURALISM IN UKRAINAIAN PHILOSOPHY OF EDUCATION: CHALLENGES AND PROSPECTS

Multiculturalism and crisis in Ukraine

In Ukrainian society multiculturalism is a problem gaining special relevance in the light of the recent events, which they call Euromaidan or revolution of dignity and the war or Russian aggression. While Euromaidan manifests that Ukrainians are aiming for the European model of development, the war against Ukraine makes resistance to it. The definition of Euromaidan as the Revolution of Dignity indicates the main goal of the processes of Ukraine's European integration – creating conditions for decent lifeenabling individual's self-actualization based on social recognition and self-esteem. While the resistance to this civilizational choice revives totalitarian and colonialist life forms. Hence, the problem of multiculturalism in Ukrainian context gains its fundamental meaning – that is the ability to reconcile and harmonize differing cultural types and life styles. These days, the idea of multiculturalism in Ukrainian society loses its common place connota-

tion of overall reconciliation. It instead shows the opportunity for the country to get out of the crisis with further prospects of European development.

It is the Ukrainian conflict that makes visible the deadlocks of joint life in the global world, which not infrequently are labelled as multiculturalism concept. "The motley blanket of multiculturalism" in Ukraine burst at the seams. The threads, which it was sown together with, turned out to be weak.It happens so not only because they were weaved on the totalitarian and colonialist looms.General spirit of the contemporary era contributes to their weakness making different, unlike, alien co-exist. Not by accident, the war in Ukraine is called a hybrid one. We are talking not so much about a military term as about the logics of cultural interaction in global age; if this logic is not taken into consideration, thenmulticulturalism losesits cultural edifying potential.

Multiculturalism in Ukrainian philosophy of education

Philosophy of education in Ukraine does not leave out the phenomenon of multiculturalism in the cold. However, research into multiculturalism in Ukraine as a rule is limited torecourse to the experience of Western educational systems, especially, the US system. This may be attributable to the participation of Ukrainian scholars in the international programs of academic exchanges, in particular,

Fulbright, Partnership for Education, etc. Graduates of these programs develop multiculturalism in educationin the most active manner implementing its main ideas in Ukrainian discourse of the philosophy of education.

Therefore, for Ukrainian reception of multiculturalism theory it is crucial that its *liberal nature* is recognized, thus legitimizing the right and signi-

1. А. Бандурка, *Строката ковдра мультикультуралізму*, Золота миля, Харків 2013.

ficance of cultural pluralism. This approach to the theory of multiculturalismis based on appealing to the idea of liberty as a fundamental value of education and tolerance as aprerequisite for enjoyment of freedoms of an individual.

So, Z. Hrytsenko, summarizing the experience of giving the course of lectures "Theory and Policy of Multiculturalism" in Kharkiv National University, indicates that this course presents to the students such concepts as "multiculturalism", "pluralism", "mosaic", "acculturation", theory of majority and minority groups, assimilatory intentions and ideas, multiculturallessons learned in various countries, in particular, in the USA and Russia. The author believes that this course teaches the students to compare existing theoretic concepts and political practices of multiculturalism in various countries; perform scientific analysis of multiculturalism policy, develop models of multicultural development of modern Ukraine, be tolerant, politically correct in their attitudes to cultural diversity in the society[2]. This reception of multiculturalismin education cherishes the author's hope that "when the students discuss the policy of Ukrainian stateoriented to inclusion of interestsof different national and sociocultural groups, they will be able to respond correctly to the challenges of global and multicultural world"[3]. However, the experience proves that mere knowledge is not enough for multicultural education.

In-depth analysis into the contemporary US philosophy of education is conducted also by I. Radionova, a researcher from Kharkiv[4]. In her opinion, interpretational opportunities of US philosophy of education look different in the US, Western-European, Ukrainian and other contexts, in particular, where global outlook and methodological searches of critical pedagogics as responses to actual problems of modern multiculturalism are in question. The researcher believes that heuristic potential of critical pedagogics emerges and develops in the

conditions of complicate social life, strengthening its internal conflicts. The model solution to these conflicts as proposed by critical pedagogues, is noteworthy, since it simultaneously legitimizes the conflict and offers a constructive way to overcome it. I. Radionova also links the problem of multiculturalism to philosophical-pedagogical searches of feminism. In her opinion, the lessons learnt in the education by US feminism is a good example of complementary application of various conceptual structures in the coverage of multicultural problematics. At the same time, the author is talking about the difficulties to identify practicing teachers' world outlook with the feminist philosophy, launching of feministic ideas in school life, as well as complex relations between some multiculturally-oriented variations of feminism. For instance, the discourse of boy discrimination at schools gives rise to concern. These observations are especially important for Ukrainian education. Since both democratic and feminist traditions in Ukraine still only gather momentum.

The problems of theory and practices of multicultural education in the USA became the major subject of analysis in T. Hrytsenko's Ph.D thesis; she is also a graduate of the Fulbright academic program. She treats multiculturalism as the method to appreciate inherent value of any individual and his/her right of self-actualization. In this regard "multiculturalism as a concept and area of theory and practice oriented to the possibility of full incorporation in the society of one or anothergroup united by specific collective interests, without losing own identity or limitation of rights, should turn into methodological basis of education in 21st century,"– the author believes[5]. Therefore, she considers multicultural education today as a socio-political and educational model of interaction directing society's efforts towards establishing social justice and mutual understanding. The author believes these changes would facilitate the transformation of education into a new interactive environment, thus lending variety to par-

2. З. Гриценко, *Мультикультурний дискурс в американській філософії освіти* [в:] Американська освіта очима українських дослідників. Матеріали науково-практичної конференції. 22 грудня 2005 рік, Полтава 2005, с. 31.

3. Ibid.

4. І. Радіонова, *Сучасна американська філософія освіти та виховання: тематичні поля та парадигмально-концептуальні побудови*, ХДПУ, Харків 2000.

5. *Мультикультуралізм в освіті США: інтерпретації теоретичного а практичного досвіду. Методологічний семінар,* "Філософія освіти/Philosophy of Education", Київ 2013, № 2, с.170, hppt://www.philosopheducation.com

ticipation of young generation regardless of the sex, age, race, nationality or social standing, in various areas of life, turning knowledge into the instrument of social changes. That is why, multiculturalism is an unalienable part of common cultural, political and pedagogical philosophy environment in various countries, since equitable co-existence of numerous cultures, life styles and thinking in society is one of the indicators of a well-developed state. The author proves that the educational expertise of the US multiculturalism contains socio-cultural and communicative education potential unveiling for Ukraine the opportunities to ensure alternative ways of social perception and the actions challenging stereotypic, hierarchic social norms, and implementation of new methodological strategies in the national education.

Problematics of multiculturalism is broadly covered in the publications of scientific periodical "Philosophy of Education". This journal offers a regular column "Systems of education in multicultural environment". It is worth noting the round-table discussion dedicated to "Multiculturalism as theoretical and practical problems: landmarks for education" (2009) and methodological workshop "Multiculturalism in US education: interpretations of theoretical and practical experience" (2013) among interesting events organized by this periodical.

The round-table discussion[6] addressed problems of multiculturalism's theoretical methodology and the implementation aspectsofmulticultural political projects, which shape a global context for the development of contemporary educational strategies. Special attention was paid to the analysis of the lessons learned by the US system of multicultural education, Ukrainian specifics of intercultural relations, difficulties in various European political practices as well as the search for philosophical grounds to underlie reasoning of emerging practical issues of multicultural development.

However, while the discussionat the round table held by "Philosophy of education" in 2009 focused on reasoning of the key ideas and concepts of multiculturalism, the methodological workshop in 2013[7]

gave point to the issues of critics and the challenges that multiculturalism faces. The following topics shaped contents of the workshop discussion: comparison and correlation of cultures, limits of acceptance of *Other's* culture, problem of tolerance as acceptance of the *Other*, dialogue gaining the shape of recognition policy. The participants mentioned that Ukraine has its own unique experience of multicultural society and own traditions of multicultural education. The warnings were voiced out to prevent transformation of multiculturalism into the fair of ethnic values and traditions. They accented on the need of just creative openness of Ukraine to "the *Other's* experience", in particular, experience of multicultural education. The most significant distinctive feature of multiculture is the mode of *sensitivity* to considerable cultural differences. The challenges of multiculturalism and its implementation require reframing of the very theoretical model of human, primarily, in terms of anthropology of the edge oriented to shaping theborders of "human". The idea central to anthropological multiculturalism is an equitable dialogue of cultures as the basis for contemporary society and dialogueness as the general principle of co-existence ofdistinctions in the world of culturaldiversity. The panelists emphasized that the civil society based on dialogue of deliberativedemocracy plasticizes not static, Goethe-like, but interactive and dynamic multiculturalism. It must be essential for multicultural education to form multidimensional responsibility for creation of global culture of peace within thelimits of global cultural and institutional structures.

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6. *Мультикультуралізм як теоретична та практична проблема: орієнтири для освіти.Круглий стіл в редакції журналу*, "Філософія освіти/Philosophy of Education", Київ 2009, № 2, с.184-225, hppt://www.philospheducation.com

7. *Мультикультуралізм в освіті США: інтерпретації теоретичного а практичного досвіду. Методологічний семінар*, "Філософія освіти/Philosophy of Education", Київ 2013, № 2, с.166-220, hppt://www.philospheducation.com

Deadlocks of multiculturalismand education

Criticism was expressed at the workshop with regard to the prospects of multiculturalismin education. The participants admitted that considerable expectations as to the multiculturalism efficiency has come short. The implementation of multiculturalism in practices demonstrates its utopian nature and inconsistency. For education in Ukraine the steps to implement multicultural policy efficiently are improvement of both liberal democratic regulations and mechanisms as well as diversification of modern tolerance and patience practices. Establishing various types of institutions enabling various cultural values and standards to prove efficiency of these types of society opens the door to multiculturalism. Multiculturalism in educational environment is not only the way of thinking, it is also *a behavior.* They (the patterns of behavior) become the models for society, thus assuming responsibility for the latter. Creating various types of civil society structures in education enables public dimension of this behavior. Therefore, multiculturalism in education means *critical research*, *civil institutionalization* of knowledge and *personal behavior* of teachers (academics) and students.

It is unlikely that the importance of tolerance, overcoming of cultural stereotypes and prejudice, and cultural sensitivity have ever been doubted. The concept of post-conventional person of the globalization era presents a human aspirations for mutual respect, recognition of the rights of others and justice. Multiculturalism finds its theoretical basis in the vision of humans as tolerant, fair and wise beings. However, as the history repeatedly demonstrated in the past, implementation of the concept in practices reveals its utopian nature and contradictions. Some European politicians' rhetoric of the crisis of multiculturalism are the proof of it. That is why research into practices of multiculturalism implementation becomes an important challenge facing contemporary philosophy. Multiculturalism in Europe, the USA and Ukraine demonstrates different cultural strategies. Therefore, it is baseless to see it as a unique and universal cultural practice.

It is worth recalling that the multiculturalism concept was first articulated in the context of the actions related to the inauguration of the University Centre for Human Values at the Princeton University in 1990-s. Multiculturalism is largely of the US origin. However, speaking of multiculturalism in the US universities, it is more of economic than of value nature. Ethnic diversity of the campuses is a characteristic of their rating success rather than efficiency of multiculturalism policy. However, it is the US society's extensive experience in overcoming various types of discrimination (racism, sexism, ageism, and homophobia) that enabled the success of multiculturalism there. Thanks to the vast experience, the US society has learnt to be patient and tolerant to people of different skin colors, sexes, sexual orientation, health, etc. It is characteristic that the US multiculturalism is clearly defined by the liberal democracy standards and institutions. It is, so to say, liberally oriented multiculturalism aimed at overcoming various types of intolerance.

The steps to efficient implementation of multicultural policy are both the improvement of liberal democratic standards and mechanisms and the diversification of social practices of tolerance and patience. Creation of various types of institutions, due to which various cultural values and standards may prove their efficiency in this type of society, makes multiculturalism possible. The objective of the above mentioned University Centre is to research various ethnic values in the aspect of *their capability to serve the cause of fair creation and existence of communities* in the era of global cultural interaction. Social potential of certain cultural value appears to be a criterion of multicultural legitimization.

It is worth noting that both public discussion about multiculturalism and its implementation in practices are important components of multiculturalism in a higher education. It is a university, Amy Gutmann mentioned, which aimed at promoting our individual and collective discourse of human values to its uttermost limits[8]. That's to say, to make cultural diversities not unique and special, but matching human unity as harmony.

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8. Е. Гутман, *Вступ,* [в] Ч. Тейлор, Мультикультуралізм і «політика визнання», Альтепрес, Київ 2004, с. 7.

Pre-modern connotations of multiculturalism

Making multiculturalism as cultivating of uniqueness and exclusiveness of national cultures along with their virtues, heroes, elite, history, etc. – the fair of ethnic values and customs– 1) aggravates the problem of cultural relativism and; 2) devaluates the notion of culture itself to *its pre-modern conception*. Since culture has beennarrowed down to national dances, cuisine and costumesthat is the things expressing it as personal and exclusive essence but not in a modern normative modes. The focus of multiculturalism on ethnic distinctions as culturally exclusive ones leads it down to its dead ends as weakening of civil society, mechanisms of civil self-defense, self-control, self-analysis, self-criticism, etc. So, *multiculturalism may appear a strategy of the society's de-modernization.* It is no coincidence that the multiculturalism problems encourage reactivation of normative theories in contemporary social philosophy. Multiculturalism sometimes happens to get into debate with liberalism.

Hybridity as complement to multiculturalism

Protecting multiculturalism from de-modernization consists in its liberal bent. Recognition of personal right as unique and different is a fundamental liberal democracy foundation. Otherwise, multiculturalism becomes a tool to destroy the latter. The hybridity and cosmopolitanism concepts are offered as an alternative and complements to multiculturalism discourse. In is not by chance that the Statement of Transatlantic Council on Migration by Demetrious G. Papademetriou[9] concerns the re-interpretation of national identity and emphasizes priority of economic factors; while focus on cultural specifics is not recommended.

This document concerns hybrid identity. Not multiculturalism, but hybridization manifests cultural logic of globalization. The trends to interaction and mutual interference of various cultures are strengthened by networking, mobility, fluidity and plasticity of our time. Hybridity is a new and controversial notion in contemporary philosophy. Hybridization phenomenon reveals cultural logics of globalization. Its emergence is largely attributable to the problems of post-colonial and gender studies. Since the notion of hybridity belongs to globalization discourse, it loses its theoretic productivity beyond the limits of the same discourse. Hybridity as a complement to multiculturalism works in the context of the new paradigmal changes in philosophy, in particular, strengthened its practical focus and orientation to specific context and localization of research.

Conclusions

The problem of multiculturalism is an important research area for the Ukrainian philosophy of education. Post-colonial and post-totalitarian consequences in the cultural policy contribute to the challenging nature of multiculturalism in Ukrainian context. The "classic" model of US- or European-style multiculturalism expressly demonstrates its dead locks in it. To overcome them, we need to realize pre-modern risks of multiculturalism, rethink philosophic-anthropological versions of a human, and admit hybridity as a contribution to multiculturalism in the era of globalization. Multiculturalism in education may become a productive practice as 1) critical reflection of cultural values with regard to defining their status as multicultural through identifying capacity of these values to maintain stability and harmony in various human communities; 2) legitimization of multicultural values via establishing civil institutions; 3) launching multicultural behavioral patterns where teachers and students serve socially important examples.

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9. Demetrious G. Papademetriou. *Rethinking National Identity in the Age of Migration,* [in:] *The seventh plenary meeting of the Transatlantic Council on Migration*, Institute and MPI Europe 2012, p. 11.