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COMPARATIVE ANALYSIS OF MULTICULTURALISM IN EDUCATION OF THE UNITED STATES AND EUROPE

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A comparative analysis of the multicultural education in the US and Europe is suggested in the article. The reasons for changes in intercultural and interethnic relations are defined, migration processes in the world is outlined as the main one.

Democratization of education and society must be addressed, given that most of the states are neither ethnically homogeneous, nor culturally. Almost all the major countries belong to the multicultural and multi-ethnic communities. They reside minorities, resulting in mass immigration which forms new small ethnic groups. Necessity of tolerant coexistence of large and small ethnic and national communities raises the need for multicultural education and education as an important social and pedagogical principles.

Multicultural education proceeds from the fact that education and training in multi-ethnic communities can take place only on the stipulation that the national (ethnic) differences are considered, and should include many types, models and pedagogical value orientation, adequate outlook and needs of different ethnic and cultural groups.

In a multicultural community education processes occur during interethnic and intercultural interaction of large and small ethnic groups. These processes do not rule out enrichment through education both the dominant and small crops along with the development of national culture. Similar trends suggest a combination through cultivating cultural and ethnic values among all members of interethnic and intercultural dialogue, creating intercultural common space within which every man acquires a social and ethnic status, defines membership in certain languages and subcultures.

The XX-th century took place in conditions of growing crisis of ideas and practices of cultural and educational discrimination and assimilation of small ethnic groups. Modern civilization has to build relationships between both large and small ethnic groups within a community based on the principles of integration and tolerance. Inconsistently and not everywhere are followed cultural and educational rights of all ethnic groups. Multicultural education is an important guarantee of maintaining humanitarian values of human civilization and is a democratic educational response of multicultural and multiethnic societies, is a priority educational problem facing the world civilization, and its solution is an essential condition for the democratization of education and training and social life in general.

Methodology. Multicultural pedagogy can be seen as an inherent tool for overcoming the crisis in education and training that contributes to harmonization of relations of different types of civilizations and cultures. As a factor of effective democratization of education, multicultural education of multiethnic population gives the accesses to their own languages, cultures and world culture through understanding of individual nations, the history of human civilization, through dialogue of macro-cultures and subcultures that have their own strengths and values.

Actually the fact of the growing importance of multicultural education and changes in pedagogy in general is a global integration processes.

Their most important expression, root causes of formation of multicultural education appeared the new “big migration of peoples”, which has been taking place in the last fifty years. Strong flows of migrants in developed European countries, the USA, Canada and Australia significantly alter the ethnic structure of states. Very often immigrants are under the influence of “marginal complex”, which was due to the weakening of cultural connection with the historical homeland, unwilling to be a rogue on a new home, trying to enter its cultural environment. Multicultural education proved educational response to the immigrants’ presence [1].

In terms of economic and political integration increasing attention is paid to the preservation of national identity, including in education. Multicultural education is designed to maintain the diversity of large and small nations in the context of globalization of the modern world. It turns out to be a means of preservation and development of ethnic cultures, including values of ethnic cultures in the education and training practice, thus solving the pressing problems of pedagogy and school policies.

The interest in multicultural education is caused by increased international cooperation, strengthening the struggle of ethnic and racial minorities for their rights in multi-ethnic communities. There is a growing need in learning the basics of intercultural communication among representatives of certain sectors and professions in particular among teachers, businessmen and service workers.

World pedagogical thought is developing an overall strategy of multicultural education. In the report of the International Commission on Education of UNESCO in 1997, it was announced that education and training should contribute, on the one hand, to human understanding of the roots, and thus to help determine its place in the modern world, and the other, instilling respect for her other cultures. The document stressed the twofold task: learn the younger generation of cultural treasures of their own people and nurturing respect for cultural values of other nations [2].

Education and training seek to meet the challenges of the society in which take place the

enrichment and development of the cultural diversity of large and small ethnic groups.

Coming to school ethnic minorities’ representatives face many educational and pedagogical challenges. They have other knowledge and values (language, religion, cultural traditions), and this prevents them to realize themselves according to the teaching requirements, built on cultural and educational traditions of the majority. Ignoring the cultural tradition of children from ethnic minorities often has a negative impact on their academic motivation. Inattention of the school community to the minority culture is often due to lack of educational resources (instructional materials, time for instructing), knowledge of multicultural pedagogy, support of school administration [3].

Today in education changes in the spirit of multiculturalism are noticeable, while in Europe and the Americas, this process was particularly noticeable in the last half century. In view of the increasing pluralization of society at the beginning of XX century that was answered in the form of outright policy of assimilation of minorities, in 1940–1950 years the movement for joint training of different races highlighted the task of education of tolerance and understanding. In the 1960–1970-s in education emerged new trends, which recognized the value of cultural diversity, were set up special programs for multicultural education, immigrants’ training programs, programs for training ethnic and racial minorities.

Occasional teaching projects with information on small ethnic groups and their culture were replaced instead by conceptual education programs against racism and other national prejudices. They are attempted to consider the worldview of another culture, they proposed educational material on the history, culture and literature of the dominant culture. Many countries are beginning to incorporate the multiculturalism principles in teachers’ education programs.

Countries where this way or another is provided multicultural education policy, can be divided into several groups [4]:

- countries with historically ancient and deep national and cultural differences (India, Spain, South Africa, Russia, Cyprus, the Middle East, Eastern and Central Europe);

- countries that have become multicultural because of their past history of colonial metropolitans (UK, Holland, Spain, Portugal, France);
- countries that have become multicultural as a result of mass voluntary immigration (USA, Canada, Australia).

The main areas in line with the growing multicultural education in the leading countries of the world are: educational support for ethnic minorities, bilingual education, multicultural education, accompanied by measures against ethnocentrism [5, 6]. All these areas are displayed in special education programs and special education for children with cultural minorities, as well as the use of educational influence to all children of multiethnic school classes.

Educational support for children from cultural minorities is performed in several types of educational work:

- linguistic support: studying in the majority language and teaching language of small groups;
- social and communicative assistance: familiarity (children of immigrants particularly) with the norms of behavior accepted in the host country;
- specific teaching of subjects: thus, teaching language of minority contributes to success of the children speakers, allowing to mitigate the difficulties in studying social sciences, history, natural science, as children of minority groups often do not know the appropriate terminology of the dominant language;
- work with parents: parents — immigrants are included in the process of improving academic achievements of their children and are primarily responsible for the initiation of children into the environment [7].

Bilingual education, instruction in their native language for minority and dominant language is seen as an important tool for academic achievements of children of ethnic minorities. There are a number of programs based on the concept of bilingual education. One of them, for example, provides a transitional stage using native minority languages as a means of learning, especially in the first year of the study, further

studies in bilingual high school. Thanks to bilingual communication of ethnic groups being established, they receive additional linguistic knowledge as one of the guarantees of social mobility. Bilingual education is an important means of identity formation, of the all-national culture carrier in a multi-ethnic state.

The scope of multicultural education of in the leading countries of the world differ significantly. In Canada, Australia and Spain, it is paid special attention on the official level. In the United States efforts in multicultural education of and education have intensified. Challenges of multicultural pedagogy remains largely ignored by the governments of Great Britain, Germany and France. In terms of the rejection of multiculturalism ideas at the state level ethnic minorities themselves take on the task of education of and training.

In some countries, multicultural education made it possible to mitigate the problem of discrimination against dark-skinned minorities (the USA and Canada). However, the problem remains acute. To prove this let us refer to the results of a survey conducted in the early 2000-s among the Caribbean, living in Britain, the U. S. and Canada. Respondents were asked to respond to what extent is realized their intention to get promoted in the professional sphere, improve the financial situation, get a decent education. In England, those who expressed dissatisfaction numbered 33 %, in the U. S. — 14 %, in Canada — 20 % [8].

An important reason for these differences is not the same conditions for the formation and adaptation of the black minority to the dominant culture. For example, in the U. S. and Canada they are usually immersed in their ethnic community and alienation is rare. Their entry into the dominant culture in Canada is much faster than in the UK as the country is a more open society. In the U. S. and Canada are eliminated explicit barriers to education for blacks, which is not similar in the UK.

Multiculturalism problems are solved both within the school system and within the continuous education and training. Multicultural education has affected primarily schoolchildren. Altogether, there is growing understand-

ing of the need for its large-scale implementation in higher education. One of the conditions of multiculturalism in higher education is the consideration of racial and ethnic diversity and differences of the students. The goal of overcoming barriers to communication is put forward, which prevent normal development of students from different ethnic and cultural groups, and establishing humanitarian relations between them as an important condition for the progress of mankind.

The ideology of ethnocentrism, nationalism and racism is a significant risk for multicultural education. Diane Brook and Susan Mayhanych noted that such ideology primarily adversely affects the right to education and education of ethnic minorities [9].

The phenomenon of “multiculturalism” began to spread in the pedagogy of U. S. and Canada since the early 1960s and has become a common cliché in educational literature. The concept applies primarily to traditional social and educational problems the solution of racial and ethnic conflict.

In the U. S., the term “multiculturalism” initially had a negative value and was used primarily in the context of racial separatism and ethnocentrism. Significantly differently this term was interpreted by teachers in Canada. However, use of the term “multiculturalism” only in a negative sense started decrease, until in 1990, Diane Ravitch, former deputy minister of education, the United States, published the article, which distinguishes between two concepts: “pluralistic multiculturalism” and “separatist pluralism”, referring the first concept to positive social pedagogic phenomena [10].

In American pedagogy, multicultural education is treated at least as an idea, school reform, and the educational process. In the multiculturalism idea one of the main issues highlighted was the question of why students from ethnic minorities showed the lowest academic success. Most often, the answer boiled down to the assertion that these students are beyond the rules and basics of white culture that is the basis of education. There appeared two approaches to address this situation: either pupils from ethnic minorities should be involved more effectively

to the white culture or minorities’ values have to become the essence of education for them.

The golden mean in looking at these two approaches has been proposed by scientists from Stanford University in 1987, when they substantiated their projects on the reform of education. The new programs proposed, to include along with the traditional values of Western civilization the values of non-European cultures.

In response, the ideologists of ethnic minorities raised the issue of inclusion in the process of educating the younger generation values of their subcultures and issue of their subordination to Euro-American culture. However, they seem to be more thinking about ethnic differences than about national identity. For example, African Americans believe studying specific experience of black Americans to be the most important part of education. Hawaiians insist on schooling using Hawaiian language textbooks. Hispanic required introducing bilingual education.

Multicultural education is seen as an objective necessity. J. Banks and C. Cortes outline 4 groups of educational outcomes that provides multiculturalism: equal opportunities for education, cultural awareness among students and teachers, and multiculturalism in training programs, entry of minorities as equals in a global society.

J. Banks identifies several possible models of education movement in the United States to implement the idea of multiculturalism:

1 — education and training exclusively on European values,

2 — mostly eurocultural component of education and training complemented by small minorities values,

3 — in the education and training is set balance of culture values of different ethnic groups [11].

However, some teachers (G. Farkas, J. Banks) emphasize the danger that multicultural education with its focus and given the multi-ethnic, multiracial society preserve and increase the distance between ethnic groups and promote separation. They believe that a properly implemented multicultural education should unite, not divide.

Approaches to multiculturalism issue experienced in American pedagogy qualitative evolution. Initially, it was suggested that students seek

to a complete assimilation of different languages and ethnic groups. This approach was the result of the ideas of segregation. Its representatives, for example, arrogantly believed that if blacks do not have the cultural values that should be stored, or that blacks themselves want to forget their race identity. Criticizing the idea and practice of assimilation, J. Banks notes that mythical Anglo- American culture demanded that ethnic minorities go through the process of self exclusion” and that the cultural assimilation of immigrants and people of color hasn’t not become a guarantee of full inclusion in society [11].

Multicultural education is the focus of educators in Western Europe. The theme of multicultural education has been one of the central at the conferences of the European Society of Comparative Education (ESCE) since 1988. Many educators express concern on the growth of nationalist sentiment in the field of education, particularly among ethnic minorities. They see such a manifestation of ethnocentrism in hostility of indigenous minorities both to the dominant ethnic groups and to subcultures of new migrants. Its origins are seen in the outcomes of educational assimilation and “cultural genocide” of ethnic minorities [12; 13].

Western European educators see in multicultural education a way out of the crisis in inter-ethnic relations. Multicultural education has several promising areas:

- a) it is addressed to all pupils, including people from ethnic minority and ethnic majority;
- b) is aimed to change the content and methods of education, resulting in multiculturalism becoming a fundamental pedagogical principle;
- c) shows the movable cultural environment, including migrant and dominant environment;
- d) is focused on mutual understanding and cultural exchange, overcoming barriers of cultural alienation;
- e) provides teaching social sciences, history and science, that allows emphasize universal character of scientific knowledge.

Multicultural education in Western Europe has many similarities with all-European education.

This is due to several reasons:

- *first*, much of the immigrants are coming from other European countries (including Turkey);
- *secondly*, multicultural and all-European education is addressed to the same subjects;
- *thirdly*, using similar teaching materials (games, historical information, the songs of different nations of Europe);
- *fourthly*, the emphasis is put on educating mutual understanding in Europeans.

The ruling groups of Western Europe recognize topicality of multicultural education. For example, Roman Herzog (Germany) in a speech in 2006 defined the primary task of establishing friendly relations school of people from different ethnic groups, preparation for life in a heterogeneous culture of Germany.

Practically, despite the recommendations of the European Parliament and of the Council of Europe, declarations of prominent politicians and official groups of the leading countries of Western Europe is paid less attention to multicultural education than it deserves. Transmission to multicultural education is taking place extremely slow, but its signs are obvious.

In this respect, characteristic is the dynamics of positions of the National Association of multi-race education in the UK. Its leaders have gone from sympathetic desire to helping minorities assimilate and plunge into the dominant culture to educational programs of support cultural diversity in British society. There is developed in the late 90’s of the twentieth century provides. The program developed provides:

- a) the introduction in the tutorials information about the national minorities;
- b) creation of manuals and curricula for students from ethnic and racial minorities;
- c) incorporation into the curriculum proposals on education of awareness of ethnicity;
- d) special classes acquaintance with the cultures of minorities.

Conclusions. Ideas of multicultural education do not undergo large-scale application in practice. Teaching projects involving these ideas fade into the background. Practically, there are no systematic educational efforts to preserve

the culture of small ethnic groups, especially of immigrant communities. Prospects for multicultural education are considered quite restrained. The government prefers limited declarations followed by insignificant practical measures. Such declarative documents include, for example, the UK Department of Education report "West Indian children in our schools" (1981), "Education for All: (1985), which declared the policy of pluralism, aimed at preserving the original minority cultures and an awareness of belonging to these cultures [14; 15].



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The ideology of ethnocentrism, nationalism and racism is a significant risk for multicultural processes in the society. Western European educators see in multicultural education a way out of the crisis in inter-ethnic relations.

Ідеологія етноцентризму, націоналізму і расизму становить значний ризик для мультикультурних процесів у суспільстві. Західноєвропейські педагоги бачать у полікультурній освіті вихід з кризи в міжнаціональних відносинах.

Идеология этноцентризма, национализма и расизма представляет значительный риск для мультикультурных процессов в обществе. Западно-европейские педагоги видят в поликультурном образовании выход из кризиса в межнациональных отношениях.

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