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PRZYGOTOWANIE NAUCZYCIELI DO PRACY Z MNIEJSZOŚCIAMI ETNICZNYMI W KANADZIE

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Adnotacja. Autor analizuje problem przygotowania nauczycieli do pracy z mniejszościami etnicznymi w Kanadzie. Badanie koncentruje się na tendencji krajów rozwiniętych do zachowania dziedzictwa kulturowego i edukacyjnego mniejszości etnokulturowych. Przepisy artykułu podkreślają kluczowe aspekty rozwoju edukacji wielokulturowej w Kanadzie. Autor podkreśla potrzebę zmiany strategii edukacyjnych w celu zaspokojenia potrzeb różnych grup etnicznych i kulturowych w środowisku edukacyjnym. Rozważono cechy szkolenia nauczycieli w warunkach wielokulturowości. Ustalono, że głównym zadaniem instytucji pedagogicznych jest przygotowanie specjalistów, którzy są w stanie skutecznie reagować na realia różnorodności etnokulturowej społeczeństwa.

Słowa kluczowe: mniejszości etnokulturowe, wielokulturowość, edukacja wielokulturowa, ochrona dziedzictwa kulturowego.

PREPARING TEACHERS TO WORK WITH ETHNOCULTURAL MINORITIES IN CANADA

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Abstract. The author analyzes the problem of teachers' preparation to work with ethnocultural minorities in Canada. The study focuses attention on the tendency of the developed countries to preserve cultural and educational heritage of ethnocultural minorities. In the provisions of the article, the key aspects of multicultural education development in Canada are emphasized. The author underlines the need for educational strategies change in order to meet the needs of various ethnic and cultural groups in the educational environment. The peculiarities of the teachers' training in the conditions of multiculturalism are examined. It is established that the main task of pedagogical institutions is to provide training for specialists who can effectively respond to the realities of ethnocultural diversity of the society.

Key words: ethnocultural minorities, multiculturalism, multicultural education, cultural heritage preservation.

ПІДГОТОВКА ВИКЛАДАЧІВ ДО РОБОТИ З ЕТНОКУЛЬТУРНИМИ МЕНШИНАМИ В КАНАДІ

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Анотація. Автор аналізує проблему підготовки вчителів до роботи з етнокультурними меншинами в Канаді. Дослідження акцентує увагу на тенденції розвинених країн до збереження культурної та освітньої спадщини етнокультурних меншин. У положеннях статті наголошено на ключових аспектах розвитку мультикультурної освіти в Канаді. Автор підкреслює необхідність зміни освітніх стратегій з метою задоволення потреб різних етнічних та культурних груп в освітньому середовищі. Розглянуто особливості підготовки вчителів в умовах мультикультуралізму. Встановлено, що головним завданням педагогічних закладів є підготовка фахівців, здатних ефективно реагувати на реалії етнокультурного різноманіття суспільства.

Ключові слова: етнокультурні меншини, мультикультуралізм, мультикультурна освіта, збереження культурної спадщини.

Introduction. Nowadays most countries of the world are polyethnic. Under the conditions of globalization and migration processes, there appear significant changes in the demography of individual states, with the population becoming more multicultural and ethnically heterogeneous. The identity of the people is believed to be a sheer treasure that can make a significant contribution to the development of any country. The developed countries tend to preserve the cultural identity of their citizens, strengthening the national identity of their own people. A special place is given to the preservation of cultural and educational heritage of indigenous peoples and ethnocultural minorities around the world, as their language, culture, traditions and customs are gradually disappearing. The study of the principles, methods and forms of organization of ethnocultural minorities' education becomes especially relevant.

Main part. The analysis of recent research and publications shows that different aspects of teacher preparation have been reflected in the works of L. Ziaziun, N. Lavrychenko, N. Mukan, L. Pukhovska, A. Sbruieva, M. Krasovytskyi, I. Rusnak, M. Smyrnova. Among foreign researchers, the problems of pedagogical education are discussed in the works of P. Harrigan, J. Kitchen, D. Petrarka, J. Walker, N. Sheehan, M. Fullan and others.

The aim of the article is to discuss the issue of teachers' preparation for work with ethnocultural minorities and describe core aspects of teachers training in the conditions of multiculturalism.

Recognizing the importance of different nations forming a single culture, Canada became one of the first countries in the world to introduce the Multicultural Policy Act in 1971, thus approving the official state level course of multiculturalism. Today, Canada is also the only country in the world to have the indigenous community development national strategy. Supporting the cultural diversity of peoples and nations within the country, its education system is aimed at fostering patriotism, love for the country, knowledge and respect for official languages and customs.

In 1985, the House of Commons Committee on Multiculturalism was created. In 1988, the Canadian Multiculturalism Act was adopted, which legalized the policy of multiculturalism. It indicates that multiculturalism is a fundamental characteristic and reflects the cultural and racial identity of society. This law provided for financial support for a multilingual ethnic press, schools teaching in languages of different ethnic groups, the activities of numerous cultural societies, folklore festivals, etc. In 1989, the government announced an annual anti-racist campaign. Thus, initially, the emphasis was placed on preserving the cultural traditions of ethnic groups, creating schools in national languages, studying the history of ethnic groups.

According to S. Drozhzhyna, multiculturalism is manifested through a number of features and characteristics. The most important of them are the following: 1) the openness society culture of society to the perception of influences from other cultures and exchange with the cultures of other societies and peoples; 2) the collapse of monolithic socio-cultural (including ethnic, religious) structures, removal of barriers of isolation and self-isolation in the context of globalization of culture, mainly under the influence of new technologies of communication and telecommunications; 3) the presence of linguistic and ethnocultural pluralism as a general social norm; 4) the presence on the territory of society constantly migrating population, forms separate communities with their own domestic, ideological, linguistic and cultural specifics; 5) the division of the country into separate regions, which appear as geographical, historical, cultural, economic or even political wholes (so-called territorial pluralism); 6) actual multiculturalism in a descriptive sense; 7) presence in the traditional components of culture and civilization of various "layers", which are the result of spontaneous and coercive influences from other cultures and civilizations (they may relate to language, customs, ways of managing, history, philosophy, life, military affairs, etc.); 8) the presence of recorded in the public awareness of the consequences of people's interaction with others throughout their own history, namely: the phenomena of empathy, stereotypes of behavior, attitudes, evaluative judgments, various forms of bias, up to xenophobia or revenge complexes; 9) the presence of worldview and religious pluralism, tolerance of faith, etc. (Drozhzhyna S.V., 2008, p. 102).

The formation of multicultural education in Canada took place in the second half of the last century in the conditions of heated dispute with the traditional pedagogical concepts of monoculturalism, assimilation, and ethnocentrism; the need for cultural and educational integration of immigrants; civil rights movement; searching for a compromise between subcultures; development of an integration ideology of a civil multinational society; needs for education as a source of social stability and economic prosperity (Sungurov A.Yu., 2010, p. 64).

Considering multicultural education in higher educational institutions of Canada, three main stages of its evolutionary development can be distinguished: 1) implementing ethnocultural components to the educational program; 2) integrating multicultural component to the curriculum; 3) selection of content and teaching methods corresponding to the ideas of multiculturalism.

In Canada, multicultural school policies are a part of the official government policy. The regulatory and legal framework of public education in the spirit of multiculturalism has important similarities: focus on solving the problem of equality of educational opportunities, supporting representatives of various ethnic groups and preserving their cultures, combating various forms of racism and discrimination. State policy provides for raising the social level of representatives of different ethnic groups as a way to achieve equality of educational opportunities. A set of legislative acts has been created providing for the observance of the policy of multicultural education in any educational institution. (Chernyak A.V., 2015, p. 139).

Higher education institutions in Canada have changed educational programs and strategies in order to meet the needs of students of various ethnic and cultural groups, and to provide training for specialists who can effectively respond to the realities of a multicultural society. The learning process according to the multicultural approach involves the recognition of various learning styles, intelligence types, enhancing communication and taking into account different points of view of students.

It should be noted that the teacher plays the main role in the implementation of the ideas of multicultural education in Canada. Thus, the aim of higher educational establishments is to train a competent specialist capable

of working in a multicultural society. U. Kimlika expresses the idea that it is necessary to provide such professional training for a future specialist for the ideas of multicultural education to become his convictions and ensure his ability to successfully perform professional tasks in a multi-ethnic, multicultural environment (Kimlika U., 1998, p. 145).

Multicultural pedagogical education sets out the following requirements for the teacher: knowledge of ethnography, the ability to overcome ethnocultural stereotypes and prejudices, the ability to integrate the ideas of multiculturalism into the content of academic discipline, establish tolerant relationships with students. A. Chernyak believes that multicultural education is primarily aimed at reaching a multicultural understanding. Therefore, its key methods are those which can develop feelings, emotions, attitudes, abilities and skills of future teachers (Chernyak A.V., 2015, p. 145).

The general bachelor education programs usually includes: general teaching skills, communication skills, lesson management, lesson goal setting, assessment and monitoring, language of communication, special methodology, child development, developmental psychology, education sociology, education history and philosophy, educational law, teachers' rights, teachers' professional skills, introduction to special education, education technology, practice (Hlyshcheva E.V., 2009, p. 64).

It should also be noted that teachers' training programs should take into account the so-called "hidden curriculum", namely the ways of how respect for national minorities is shown in an educational institution, the way communication is carried out between different cultures, the differentiation of the needs of the representatives of different cultural and social groups, religions and countries.

Many universities have special teacher training programs for the indigenous population of the country. Such programs were introduced in the 70s of the previous century after the proclamation of Ottawa's official policy of multiculturalism, the purpose of which was to eliminate historical injustice in relation to the indigenous population of Canada.

The concept of traditional worldview of indigenous peoples should become the basis of education. It comprises the unity of the four aspects of human development (spiritual, physical, mental and emotional), as well as the belief that regardless of age, each participant in the educational process has unique abilities shared in the educational environment. Axiological concepts of folk pedagogy of indigenous peoples are based on a unique system of values, principles, techniques, ethical norms, ideals that regulate the relationship between people. At the heart of the axiological thinking of indigenous peoples is the concept of an interdependent and interacting world, a deep respect for the individual, nature, all living and non-living beings.

A. Dzhurinskij believes that multicultural education pursues three groups of goals, designated by the concepts of «pluralism», «equality», «unification». In the first case, according to the author, it is about respecting and preserving cultural diversity; in the second – about supporting equal rights to education and upbringing; in the third – about education in the spirit of national political, economic, spiritual values (Dzhurinskij A.N., 2002, p. 14).

It is necessary to mention that special attention in the training of teachers is paid to the issues of school adaptation, integration and education of children of various ethnic groups, and immigrants. These aspects of intercultural knowledge imply a change in the content of curricula, introducing the sections on ethnolinguistics, ethnopsychology, which will expand the knowledge of each future teacher about the representatives of different cultures, and will also contribute to the formation of ethnocultural tolerance and readiness for productive interethnic and intercultural cooperation (Chernyak A.V., 2015, p. 137).

In Canada, multicultural curricula are being implemented in teacher training and classical universities. This implementation takes place largely under the influence of the cultural and historical traditions of various national communities ("heritage cultures"). The programs and organization of higher schools to a certain extent reflect the interests of individual cultures as carriers of their own educational values and multicultural community.

The content of teacher education for different levels of education is determined by industry standards of professional teacher education and higher education standards in Canada and provides fundamental, psychological and pedagogical, methodological, information technology, practical and socio-humanitarian training of teachers and research staff.

The analysis of education programs shows that teacher training curricula combine academic and professional components, based on a balanced combination of teaching time and a departure from the traditional division of all subjects into general and scientific, technological, practical, with an emphasis on professional activities. Therefore, special attention is paid to pedagogical practice, which is divided into pedagogical practice of the introductory professional semester and progressive professional semester and involves the study of theoretical courses and practical activities in the school environment to develop knowledge, skills and abilities of future teachers (Roth D. 2000, p. 27).

Today multicultural education is aimed at preserving and developing the entire diversity of cultural values and is culturally consistent in its essence. As K. Trasberg notes, multicultural education in conditions of mutual influence of cultures should contribute to the development and preservation of one's own identity, the formation of intercultural communication skills, the prevention and successful resolution of conflicts caused by national and other differences. It significantly expands the range of capabilities of each person in the field of communication and cooperation (Trasberg K., 2004, p. 78).

A teacher who understands and respects his own culture, who is confident in its valuable and positive meaning, will in the future be able to teach children to recognize the same qualities in another person – the bearer, the representative of another culture. This is the only way to solve the problems of social and educational discrimination, prejudices, based on the desire to destroy the personality of the other, to remake it in their own way. Instead, it is necessary to learn to respect each person's inherent right to be himself, to learn not to reject differences, but to understand that cultural pluralism does not pose a threat to the individual, but allows him to feel free in any cultural environment (Biletska I.O., 2013, p. 67).

According to I. Bakhov, teacher training involves studying the nature of stereotypes, their role in the formation of prejudice, racism, discrimination, conflict, the ability to understand the causes of their occurrence, the ability to resist them and prevent them from developing into prejudices. Hence the natural development of tolerance, which helps to realize that the world is multidimensional, worldviews are different and have the right to exist, inclusiveness of cultural differences, the ability to understand and accept them, the formation of willingness to deviate from generally accepted standards (Bakhov I. S., 2017, p. 37).

Every teacher working in the indigenous environment must have a high level of intercultural competence and communicative culture. It is designed to create the feeling that the student himself in the process of cognition makes his personal contribution to history, literature and other areas of human knowledge. For him, it is necessary to regard cultural diversity not as a problem and an obstacle, but as a positive moment that can intellectually and emotionally enrich students, expand their worldview, help them gain new life experiences (Biletska I.O., 2014, p. 26).

Conclusions. In view of the above, it is possible to conclude that the modern educational environment involves the interaction of representatives of different cultures and the possibility of free self-determination of their own socio-cultural identity. In order to work successfully in the multicultural environment, a teacher must be ready for a dialogue with another culture, be able to respect another scale of values, understand and accept the unique identity of each student regardless of ethnicity, race, gender or religion. In view of constant changes in the country demography, the issue of multicultural teacher preparation requires further analysis.

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