

THE RISKS OF MULTICULTURAL EDUCATION MODERN WORLD

Gevorkyam M.M.¹, Dzhanikyan S.R.² (Armenia)

¹Gevorkyam Mayranush Maratovna - candidate of pedagogical sciences, associate professor

²Dzhanikyan Susanna Robertovna - candidate of pedagogical sciences, associate professor
ARMENIAN STATE PEDAGOGICAL UNIVERSITY NAMED AFTER KH. ABOVYAN,
YEREVAN, ARMENIA

Abstract: the article discusses the risks of multicultural education: strategic, personal, psychological, communicative, and cultural. The disclosure of risks will help to take into account the cultural and educational interests of representatives of different nations in the educational process organization, and will contribute to the development and harmonization of the individual in the multicultural world.

Keywords: multicultural education, multinational, mononational, psycho-pedagogical risks.

РИСКИ ПОЛИКУЛЬТУРНОГО ОБРАЗОВАНИЯ В СОВРЕМЕННОМ МИРЕ

Геворкян М.М.¹, Джаникян С.Р.² (Армения)

¹Геворкян Майрануш Маратовна - кандидат педагогических наук, доцент

²Джаникян Сусанна Робертовна - кандидат педагогических наук, доцент
Армянский государственный педагогический университет им. Х. Абовяна,
г. Ереван, Армения

Аннотация. в статье обсуждается проблема рисков многокультурного образования: стратегические, личные, психологические, коммуникативные и культурные. Разъяснение этих рисков поможет учитывать культурные и образовательные интересы представителей различных народов при организации образовательного процесса и будет способствовать развитию и гармонизации личности в многокультурном мире.

Ключевые слова: многокультурное образование, многонациональный, монокультурный, психолого-педагогические риски.

The ongoing reforms in the education system require a new, more integrated approach to the issue of student collaboration in university's socio-cultural environment. On one hand, globalization brings to the unification of cultures and elimination of national cultural boundaries. However, on another hand, it is vital for any nation's survival to preserve national cultural originality and transmit it from one generation to another. Multicultural education is becoming a priority in this manner. In the contexts of contemporary socio-political unstable development, national and international conflicts, it contributes to the humanization of education, and creates a society prioritizing human respect, dignity and rights.

Observing multicultural education in terms of humanistic paradigm, suggests a human-centred approach. At the same time, the multicultural foundations of education are conditioned by the dialogue of different cultures. It is obvious that culture has had universal content at all times such as ethical norms, art, traditions, language and values. "Culture is the social-progressive creative activity of humankind in any sphere, in which value, norms are being acquired and cultural heritage is adopted leading to the transformation of reality" (5, p. 38). According to S. Huntington, culture, more than ideology and economics, will be the basis of conflict in the world and a border dividing humankind. The overwhelming basis of conflicts will be determined by the cultural factor (5, p. 38).

UNESCO segregated culture as a dominant component of education. Culture is segregated as a set of ideals, values, religions, human relationships and behavioural norms specific to a given nation. Thus, by promoting the cooperation between culture and education, UNESCO considered it necessary to include cultural component into educational system.

Thus, the issue of multicultural education crosses the boundaries of the multicultural region and creates new opportunities for the study of the problem in unilateral nation's educational environment. The limitations of multinational communication and the presence of foreign students in Armenian higher education system emphasize the need of developing multinational educational environment. National equality, cultural pluralism and tolerance should be the basis of the mentioned environment. Such an approach proposes a new concept, methodology and mechanism in multicultural educational system.

The results of our empirical research have allowed us to state that there are many problems and contradictions in this area. Thus, respondents' views on whether Armenia is a mono-cultural or multicultural country were divided equally. 49% of the respondents believe that they live in single cultured Armenia, while 46% believe that they live in multicultural country. 5% of the respondents were not sure in their answers. The point is that 'monoculture-single nation' and 'multicultural-multination' terms are being confused.

The answers to the question "Who can be called Armenian" are interesting. The answers were: who was born, lived and died in Armenia (18%), who is of Armenian origin, regardless of where he was born or lives, what language he speaks (48%), anyone who realizes his national identity (30%) and 4% found it difficult to answer.

The issue of emigration and preservation of the Armenian identity has had quite serious discussions. 25% and 63% of respondents disagreed or unequivocally disagreed with the question "Armenian emigrating should forget his past and merge with local people to easily adapt to new living conditions", 5% found it difficult to answer and only 7% agreed.

Overall, the students gave a big importance to the impact of international multicultural dialogue on shaping and expanding one's perspective as a whole (37% - very high, 24% - above average, 24% - average, 10% - below average, 5% found it difficult to answer).

The results of the research showed that the implementation of multicultural education should consider how multinational the region is (limitation of international communication) and what are the possibilities of multicultural dialogue (subject-object dialogue with different cultures, traditions, morals and art).

International cooperation in a multinational environment is a regular process and educators should only pay attention to this phenomenon. Moreover, they should consider the characteristics of the multinational region in the educational process, such as in the case of the Russian Federation. As for a mono-ethnic environment such as Armenia, where representatives of one nation are predominant and national minorities are very scarce, special conditions must be created in the educational process. More precisely, multicultural factors should be emphasized, cultural shock should be artificially created, so that "self" and "other" can come into conflicted situations through created games, dialogue, problem lectures, facilitative trainings.

As experience shows, there is almost always a positive growth in the process of developing pedagogical models and programs. Diagnostic measures evaluating the effectiveness of models and technologies are set to determine the dynamics of their standards. Hence, it is presented what is to be done, how to do it, how to evaluate the results and determine the dynamics, but the risks that can lead to negative, undesirable results are not taken into account. Of course, it is not possible to actually avoid or prevent risks, but it can be reduced by calculating and evaluating options. From this point of view an investigation of pedagogical risks of multicultural education is becoming urgent and actual.

The issue of risks is interdisciplinary. In recent years, it has been widely studied and developed by various sciences - psychology, pedagogy, sociology, political science, philosophy, economics theory, etc., each of which, in its own way, suggests different forms and types of risks. Risks can be viewed as a goal, as a means of activity, as a means of self-affirmation of a subject, as a need and as a value [4].

By saying "Risks", we understand the uncertainty associated with undesirable situations and the possible consequences of implementing a multicultural education model. Pedagogical risks include all the unpredictable reactions and manifestations that lead to a breach of the predetermined educational process logic and assume organizational, methodical, personnel and personal losses, ineffective, unsuccessful completion. These may pose a threat to effective multicultural education [2, p. 56].

Our research has identified and justified number of risks that multicultural education faces. Taking into account the ethnic composition of the region and the possibility of multicultural dialogue, the risks are:

1. Strategic Risks - the strategy of developing the education system, taking into account the contemporary reality, modernization processes in different fields and globalization. An important issue in this aspect is the introduction of the multicultural component and its integration into the development of the educational system. Educational system's strategic development risks may arise:

- When choosing strategy development for risk management;
- When implementing the chosen strategy, as the strategy may be right but not feasible.

2. Personal Risks - To what extent is the subject ready to interact in a multicultural educational domain? Personal risks are bilateral in nature: recording the multicultural factor by a pedagogue in the educational process; on the other hand, the extent to which learners are ready for multicultural dialogue. Personal contradictions are important here, as well as activity, motivation, emotion, professional stress, ever-growing innovations.

3. Psychological risks - mainly related to the transition from mono-cultural thinking to poly-cultural thinking. These difficulties are due to contradictions in one's self and other cultural norms, values, and relationship contradictions, which can lead to cultural shock.

4. Communication risks are due to the person's communicative abilities and willingness to cooperate in the community. The formation of intercultural competences is of primary importance in the multicultural education domain. We often speak our own language because of not being able to speak foreign language, which makes it difficult for a person to integrate into a global education environment.

5. Pop cultural risks - In this group we especially emphasize the role of the family. In family upbringing, national and universal ideas are ignored, the dialogical significance of "self" and "other" cultures were ignored. If we do not want an increasing number of Armenian girls to convert their in our society, or an Armenian child living in a foreign country not to acknowledge the fact of being "Armenian", we must show from a young age

that countries are not 'good' or 'bad' but they are unique. Thus, the child's "encounter" with the culture takes place first in the family, and then in school. The nature of "child-culture relationship" depends on the organization of this "encounter" of further cultural dialogue (M.M. Bakhtin, V.S. Bibler) or child's cultural development (L.S. Vygotsky) process [1].

Thus, identifying the features, opportunities, and risks of multicultural education will help to take into account the cultural and educational interests of different nations' representatives in the educational organizational process. This approach is also of strategic importance and is an important prerequisite for internationalization of higher education in terms of mobility and competitiveness. At the same time, the discovery of risk management mechanisms will help to make the process of personal development more harmonious and complete in multicultural and modern world.

References / Список литературы

1. *Бахтин М.М.* Эстетика словесного творчества / М.М. Бахтин. - М., 1986. - 445 с. Выготский, Л.С. Проблема культурного развития ребёнка [Э/р]. [Electronic Resource]. URL: http://www.bim-bad.ru/docs/vygotsky_childs_cultural_development.pdf
2. *Ершов В.А., Лельчицкий А.Д.* Социально-культурная идентификация как условие реализации поликультурного образования // Социальные риски в современном поликультурном обществе: психологические и педагогические аспекты: Материалы международной научно –практической конференции. - Тверь: Твер. гос. ун-т; М.: Издательство Московского психолого-социального института, 2008. С. 55-59.
3. *Зимняя И.А., Боденко Б.Н. и др.* Общая культура человека в системе требований государственного образовательного стандарта.-М., 1999.-67 с.
4. *Копылова Н.В.* Социологический и акмеологический анализ понятия «социальный риск» // Социальные риски в современном поликультурном обществе: психологические и педагогические аспекты: Материалы международной научно –практической конференции. - Тверь: Твер. гос. ун-т; М.: Издательство Московского психолого-социального института, 2008. – С. 10-15.
5. *Хантингтон С.* Столкновение цивилизаций // Полис. 1994. №1. с. 33-48.