

POLY- AND/OR MULTICULTURALISM OF FUTURE TEACHERS IN FOREIGN LANGUAGE INSTRUCTION: METHODOLOGICAL FACET

Abstract

The article considers some methodological approaches that underlie the research and study of questions connected to education and cultivation of polyculturality and multiculturalism of/with future teachers in foreign language instruction in higher education. In particular, the focuses are on the study and discussion of the culturological and axiological approaches to complement synthesis and analysis, induction and deduction, etc. It is believed that it is philosophy, which seeks to act as a coordinator of interactions between others and their own - the implementation of the subjects' understanding of their practical value, normative and cognitive behaviours in the general cultural space. To this part, philosophical thinking converges with the social action theories, where the purpose is to create a productive exchange of meanings, values and concepts between subjects in an interaction, in which such subjects are seen as 'engaged agents' rather than 'puppets' of the society.

Keywords: poly- / multiculturalism, philosophical / educational paradigm(s), anthropological and educational aspects of poly- / multiculturalism, culturological approach, axiological approach, intercultural cooperation, future foreign language teachers.

Introduction

Modern society today is experiencing an urgent need in broadening horizons for linguistic and cultural tolerance in the globalizing world. The formation of a polycultural personality that feels at ease in any intercultural and polylingual communication becomes a prerequisite of success and achievement either in life or business contexts. Moreover, cross-border collaboration and polylingual communication make it evident to understand why the processes of forming / cultivating poly- and/or multicultural skills and competencies of the student who will make a future teacher in foreign language instruction and teaching a foreign language, especially for academic or business purposes, are interconnected. In the end, performance and efficiency ratios

strongly depend on the relationship between one another.

Thus, the importance of intercultural communication in modern education is growing due to the realities of a multicultural society. The mentioned arises as an indisputable fact inasmuch majority of philosophers, educators, theorists, and educators practitioners admit and explore those values (Newton, Yates, Shearn, & Nowitzki, 2010; Khachatryan, 2019; Savytska, 2019, p. 60-63; Hovhannisyanyan, 2020; Woods, Barker, & Daly, 2020). The explication of the opportunities that open up to education in high school, both potential and current intercultural communication, allows speaking about its wide range of roles, which include knowledge and research, theory and practice of education, public administration, socio-cultural creativity, social

diagnostics, critical self-reflection and methodology of (self)observation. According to Ursul (2019), “the global direction of science and education largely concentrates and in an integral form expresses the ongoing social transformations ... and allows us to see the new trends that characterize the emerging global world” (p. 127).

It is believed that it is philosophy, which seeks to act as a coordinator of interactions between others and their own - the implementation of the subjects’ understanding of their practical, value, normative and cognitive behaviours in the general cultural space. To this part, philosophical thinking converges with the social action theories, under which the individual as a “free agent” may easily express their free will and choice, leaving beyond the constraints and limitations, if any, imposed by the society. At the same time, such free individuals with their core values for sustainable growth and future create and shape society through their choices and meaningful actions. The purpose of the mentioned is to create a productive exchange of meanings, values and concepts between subjects. Therefore, philosophical discourse is more tolerant in its positions than the discourse of ideology and politics, inasmuch poly- / multicultural dimensions for educating future foreign language teachers with relevant competencies require setting processes by which two or more people freely discuss and communicate in a tolerant way about various topics and concepts within language and culture philosophy. It is not about arguing and contradicting as to attitudes and ideologies in a poly- / multicultural classroom, going into the positive properties of ‘Us’ as opposed to those negative by ‘Them’. The research stresses out that culturological and axiological approaches in methodology aim to educate and see grown-up poly- / multicultural personalities who already are or will become teachers in foreign language instruction in a global society, able to discuss and communicate on any topic in any place at any time.

That results in what is found critical for the research. One objective refers to the substantia-

tion of what makes the methodological framework in the formation and/or cultivation of poly-/ multicultural skills with future teachers in instruction of foreign languages. Another speaks of a necessity to comprehensively address the research questions of poly- / multiculturalism in education, which will include the culturological and axiological approaches.

Moreover, it is believed that the above approaches allow achieving the following goals:

- To identify the essential characteristics, patterns and principles of education to form and grow poly- and/or multicultural skills and competencies with the students who see their career paths in foreign language instruction,
- To identify the levels of relevant functioning associated with such skills and competencies,
- To design and justify a theoretical model for formation / cultivation of poly- and/or multiculturalism with future teachers in a foreign language instructional context,
- To develop a methodological framework of poly- / multicultural development of future teachers in foreign language instruction, so that it becomes possible to assess and evaluate in the form of pedagogical monitoring levels the cultural and linguistic tolerance under different circumstances,
- To emphasize the importance of anthropological and educational aspects of poly- / multiculturalism in the philosophical and educational paradigm(s) in the system of higher education.

Poly- / Multiculturalism in Education: Culturological Approach

The development of conceptual background for the formation / cultivation of poly- and/or multiculturalism of future teachers in instruction of foreign languages may occur within the culturological approach, which allows for the analysis of cultural conditionality of the genesis, functioning and development of cultural phenomena associated with the personality and ed-

educational context. In the newly arising conditions of modern society, it is seen that the education system becomes a means of comprehensive development of the individual: spiritual, intellectual, moral, aesthetic, and physical. Modern education should be a process of human involvement in culture and, at the same time, the result of the internalization of culture, an important form of culture retransmission. This renewed socio-cultural system ensures cultural continuity and the development of human individuality.

From Arnoldov (1992), Vasianovych, Dehtyariova and Klos (1998) to Likhachev (2010), Lobova (2010), Bastun (2012) in the Slavonic science, many other domestic and global researchers consider the problem of culture one of the changes in the person, formation of individuality as the creative person, self-realization in educational activities directed at development, transfer and creation of values and technologies of education (Ziaziun, 2000; McCrae, 2002; Rudenko, 2003; Beer & Watson, 2008; Otych, 2010). Based on the culturological approach, a man in modern conditions is seen as a subject of culture or its main actor. Man always operates within culture, acting simultaneously as an object of cultural influences and sub-object, creator of values (Bibler, 1990; Arnoldov, 1992; Peng & Nisbett, 1999; Kitayama, Markus, & Kurokawa, 2000; McCrae, 2002).

Thus, in order to develop future poly- / multiculturally skilled teachers with instruction in a foreign language under the culturological approach, it is agreed with Bastun and Otych, who consider man an object of cultural influences, and at the same time, a subject and creator of culture (Ji, Zhang, & Nisbett, 2004; Otych, 2010; Bastun, 2012, p. 170-175). Ziaziun (2000) and Ji et al. (2004) describe education as a form of cultural transmission, a socio-cultural system that provides cultural continuity and development of human individuality, and Ursul (2019) develops the ideas further by assuming that the future global world will be an information society,

which integrates both a society of knowledge and that of education, “as it implies accelerated advanced development of science and education and other spheres of spiritual culture” (Ursul, 2019, p. 130). In the poly- / multicultural light, Newton et al. (2010) emphasize the importance of intercultural communicative language teaching in the Ministry of Education of New Zealand report, especially focusing on implications inherent to effective teaching and learning in intercultural classrooms.

The culturological approach focuses on the human personality and its existence, which creates a powerful theoretical framework for developing humanism, interest in the inner world of man, and individuality. For the theory and practice of education and the context of the present study, it is seen of fundamental importance: man is not the object and (end) product of social influences. Man is the subject of free and responsible self-creation in the light of social action theories. Under the culturological approach, the personality is the centre of one’s own formation, in which both resources and mechanisms of personal dynamics are enclosed. Individuals can make themselves of their own free will, and they are responsible for this choice.

Next, it is agreed that the culturological approach requires strengthened importance of humanitarian (linguistic and cultural) knowledge in general and professional training of future philologists, including foreign language instruction, the professional domain of specialized knowledge, renewal of relevant contents, liberation from dogmatism, differentiation between spiritual potential and universal values in different languages without exception (Byram, 1997; Woods et al., 2020; Chaika, 2020).

In addition, it is noted that the most important requirement for the design of new technologies of education is to take into account the intercultural specificity, integration with universal culture. The formation of intercultural communication skills contributes to the effective study of foreign languages, which, in turn, re-

veal the history, culture of those languages, the specifics of worldview for both foreign and domestic cultures. The constant comparison of linguistic and cultural pictures of the world and the analysis of different mental systems contribute to the awareness of the national and cultural identity of the individual, cultivates tolerance for different manifestations of the culture of other peoples.

The culturological approach in the context of organized foreign language education allows for the formation / cultivation of poly- and/or multiculturalism of the future teacher in foreign language instruction creates conditions for mastering and translation of cultural universals, including spiritual and moral criteria in the system of professionally oriented technologies in dynamically changing situations, both socio-cultural and professional. Such teachers, when educated, are in constant dialogue with their selves, cultural values, socially responsible as guided by such values, democracy, respect for human rights, tolerance, in particular.

It is crucial to preserve the individuality in education, prevent depersonalization of man, which is believed to be one of the most important areas of creating poly / multicultural room for the student youth.

No less important for pedagogy is the idea that the inner world of the individual is revealed in the act of self-reflection, and this is where the individual's search for the true "I" begins. The culturological approach helps to consider education as a joint coexistence of teacher and student in a certain space-time, the main form of which is dialogue understood as a way of coexistence of people rather than a form of language com-

munication. Martin Buber (1993) underlines that dialogue is a meeting of two people without intermediaries and driven by the Other. Next, he explains that the most important characteristic of dialogue is the mutual orientation of internal action. The two involved in the dialogue should face each other. Openness makes the condition for the birth of dialogue, "where openness has emerged, the sacred word of dialogue has been heard" (Buber, 1993, pp.154-156). Furthermore, Buber's understanding of dialogue is supranational, it can be conducted without signs – no word, just the presence of people who trust each other. It is followed that Buber's views help find answers to the expected teacher's behaviour in dialogue.

On top to the above, Barrett (2018) and Deardorff & Arasaratnam-Smith (2017) consider culture an integral part of education in general and foreign language education in particular. Moreover, the scholars note that foreign language education reveals the history and culture of the studied language, on the one hand, and on the other, the national specifics of worldview in comparison of foreign and national cultures. Besides, it performs culture forming and reflective roles and operates as an instrument of formation /cultivation of a poly- / multicultural personality of a modern philologist, aiming to lead certain courses for business and academic purposes.

Thus, it is suggested that the main ideas of the culturological approach to the education of poly-and/or multiculturalism of future teachers in a foreign language instruction embody the D.A.I.R.E model¹ (Fig.1).

¹ D.A.I.R.E model will be described in more detail further as a coaching tool to establish and cultivate poly- / multiculturalism with future LSP instructors in the field of foreign language instruction and acquisition

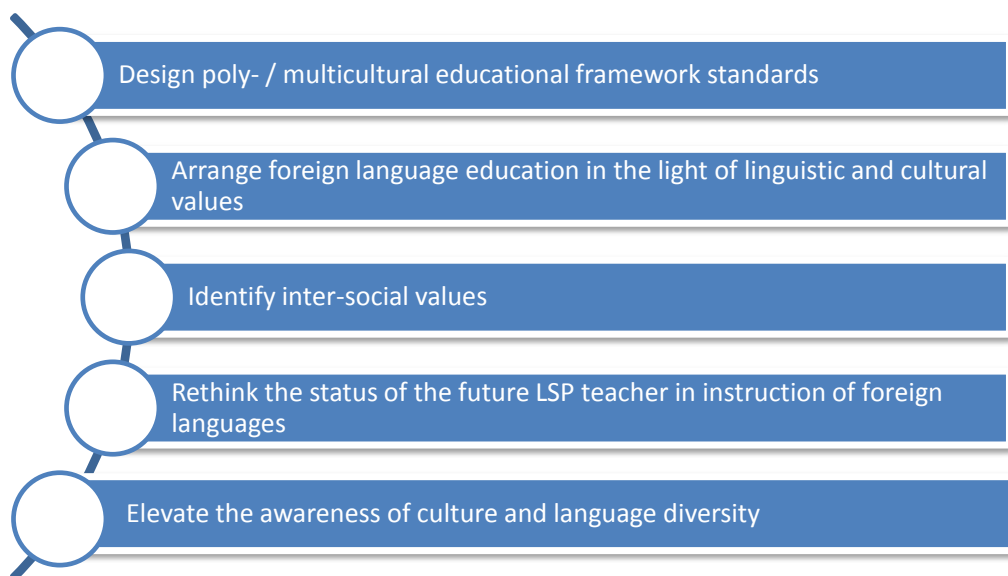


Figure 1. D.A.I.R.E for formation and cultivation of poly- / multiculturalism with future instructors (foreign language acquisition)

Fig. 1. above explicates the conceptual embodiment of the culturological approach in methodology into the system of higher education and determines the required stages along with relevant actions by competent educators in the educational processes:

- Designing poly- / multicultural education as a knowledge-based portfolio of cultural values,
- Arranging foreign language education as a process of constant comparison and juxtaposition of other and native linguistic cultures by analyzing the system of values of studied linguistic societies, their contribution to the treasury of world culture with reliance on native culture values,
- Identifying general inter-social values, in accordance with the societal demand,
- Rethinking the new status of the future teacher in the instruction of foreign languages as a subject of culture, a full participant in the cultural and historical process, who is aware of their belonging to a particular socio-cultural community, which represents a new attitude to cultural values accumulated during civilization,

- Elevating the awareness with future teachers in the field of foreign language instruction of culture and language diversity, thus, strengthening the levels of tolerance and acceptance of such variety in cultural values and polylingualism, too.

Poly- / Multiculturalism in Education: Axiological Approach

The axiological approach in the education of poly- and/or multiculturalism of students who will be future teachers in the field of foreign philology organically complements the culturological one. It is because the formation of the individual as a subject of culture and self-determination of man in culture is possible only based on value relations. It is believed that value orientations determine and regulate the activities and behaviour of the individual, motivating them to be personal (spiritual, moral) and professional improvement.

Following the literature review, many scholars have researched the axiological approach as a methodology in general and in pedagogy in par-

ticular. They focus on the following:

- Axiological approach in the management of modern knowledge about nature (Barlit, 2007, p. 27);
- Axiology, epistemology, and pragmatics for the cultural and cognitive structure of the omen (Tyshchenko, Korolyov, & Palchevska, 2021);
- Spirituality and values, the individually oriented education as a novice in modern philosophy (Bekh, 1997, p. 17, 2001, p. 124);
- Education poly- / multicultural values of a future teacher (Vitytska, 2015, pp. 63-67; Barrett, 2018; Woods et al., 2020);
- Formation of values-oriented schoolchildren (Kazakina, 1989);
- Axiological paradigm in education (Kryzhko, 2005), etc.

The list is not exhaustive. On the contrary, a variety of research questions raised also link to some traditional and contemporary trends in the study area:

- “Pedagogical axiology” in Kaliuzhna’s (2012) interpretation for modernizing professional education;
- Value as part of the creative potential of a teacher’s personality (Martishina, 2006);
- Values, underlying professional competencies, of future teachers (Oleksandrova, 2009);
- Creativity and growing values via art (Otych, 2010, Romaniuk, 2010).

The relevance of the axiological approach is determined primarily by the fact that modern education requires the selection and formation of the younger generation of value orientations as the basis of behaviour, attitudes, and awareness

of all participants in the modern educational process. In this regard, the scholar notes, “in the specific conditions of today, the basic relations of the individual in the social and material world are changing on the basis of strengthening such components as the ability to forecast, freedom of choice, self-determination and heuristics” (Vitytska, 2015, p. 65). This is due to the fact that the development of a holistic harmonious personality anticipates, above all, the formation of an internal “value core” able to play the role of socio-personal immunity to negative external influences, to find adequate forms and means of self-realization to its needs and capabilities (Barlit, 2007, p. 27).

The essential nature of the “value core” is spirituality as “an integral quality that belongs to the sphere of meaning and life values that determine the content, quality and direction of human existence”, and “is the image of the man in every person” (Bekh, 1997, p.124). The factor that determines the relevance of this approach is that value orientations make part of the worldview.

The concept of “value” is widely used in philosophy, sociology, psychology in various aspects to denote objects and phenomena, their properties, characteristics, which are ideal landmarks for the individual and society. Values perform various functions in public life: act as objects of social processes; play the role of landmarks in reality; serve as symbols of various attitudes to objects and phenomena of the world. Furthermore, the main concepts of the axiological approach are values, value orientation, value consciousness, value behaviour (see also Fig. 2).

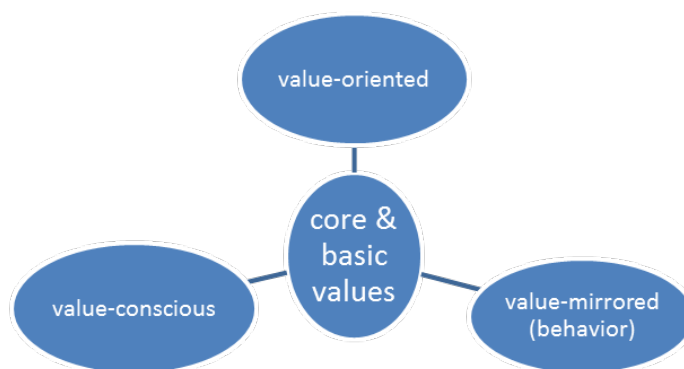


Figure 2. Main properties formed and cultivated with the axiological approach for poly- / multi-culturally skilled teachers (in foreign language instruction /acquisition)

The axiological approach directs the attention of researchers to the study of values as meaning-making bases of education, understood as examples of the cultural, dignified life of man and society. The values of education are its cultural concepts, socially approved and passed down from generation to generation as samples of pedagogical culture, reflected in the spiritual form of man, examples of educational relations, in pedagogical theories, systems, technologies.

According to the axiological approach, the choice of values is the starting point for conceptualising educational systems and pedagogical theories. In the pedagogical literature, Bitinas (1996) speaks of classifying educational systems through the choice of basic values. Depending on the hierarchy of values, it is differentiated between the following types of educational systems:

- Education based on transcendent values,
- Education based on socio-centric values,
- Education based on anthropocentric values.

In the light of the research questions, the axiological approach allows determining the value bases of education of poly- / multiculturalism of future teachers in the philology field of foreign language instruction in the holistic educational process of modern high schools and educational institutions.

Education is considered in the context of culture, thus, a cultural process based on the values of universal and national cultures. The basic val-

ues of culturological education are a person, culture, culturally appropriate environment of education. The axiological approach proposes the subjectivation of the objective values of the human community, i.e. their transformation into individually meaningful concepts.

From the standpoint of the axiological approach, the essence of education is to overcome the contradiction between values and personal meanings by presenting to students certain value systems and creating conditions for their free choice and “experiencing” because only this way values can become individually meaning attributed concepts.

In the approximation of a person and values, a special role belongs to semantic universals. Semantic universals, according to V. Frankl (2010), are *creativity*, *attitudes*, and *experiences*. Kenjiro Uemura (2018) discusses what Viktor E. Frankl calls meaning by exploring the concepts rooted in Frankl’s three values: creative values, experiential values, and attitudinal values. By referring to the author, Uemura (2018) clarifies that “creative values are what one finds by creating a work or doing a deed”, then “experiential values are realized by experiencing something or encountering someone”, and finally, “attitudinal values are what a person discovers by the attitude she/he takes toward unavoidable suffering” (p. 288). At the same time, these three kinds of values share connectedness or relationship, and (Leontiev, 1983) calls them “semantic units of life”. Thus,

from the standpoint of the axiological approach, education can be considered a process of engaging children and youth in a value system, leading to “the formation of a coherent system of individually shaped meaningful concepts”. Next, the disposition of meaning is crucial as “a modified form of meaning relations steadily fixed in the personality structure” (Leontiev, 2007, p. 205). The meaning dispositions represent the form of fixing the subject and object relations between each other and to the phenomena of reality, determined by the role and the place of these objects and phenomena in relevant live activity” (Leontiev, 2007, p. 205).

Among the scholars, Likhachev (2010) and Bekh (1997; 2001) determine and enlist the following universal values:

- Life in all its manifestations,
- Man as the highest value of being, with a complex of humanistic qualities (love, goodness, communication, happiness, dignity, etc.),
- Cognition and its components (information, knowledge, culture, truth, means of self-expression),
- Beauty, forms and ways of its creation and manifestation (art, creativity, beauty in nature, aesthetics of life and work),
- Work and its aspects (means of existence and self-improvement, source of knowledge and joy, basis of creativity and opportunities for self-realization, basis of profession), and
- Homeland as a condition for the existence of the individual (protection of freedom and security, freedom, respect for human rights, a form of expression of national identity, a condition for the observance of social justice).

These universal values perceived and accepted by all people are a leading driver in the education of cultural personality in terms of moral, social, cultural and ideological self-determination.

The next important methodological stage is the formation of value orientations. Researchers distinguish the following pattern – the system of value orientations (their content) is always dif-

ferent from society’s system of values.

Thus, the formation of value orientations is considered as the ascent of the individual to the values of society, which goes through certain stages:

- Appropriation of values by the individual (search, evaluation, choice of values);
- Transformation of personality via appropriated values (clarification and change of the hierarchy in personal values, the formation of a value attitude as a willingness to act following the new hierarchy);
- Self-design or self-prediction of personality (“I”- design of the ideal, forecasting and selection of tools aimed at achieving the goal associated with determining the direction of activity and behaviour of the individual) (Bekh, 1997, p. 128).

The formation of value orientations occurs as a relationship between the inner and outer parts of this process. Pomytkin (2007) stresses out that the external side of the orientation process combines the relationship of cognition and self-cognition, evaluation and self-evaluation, the choice of life goals and the choice of the ideal “I”, the design of lifestyle and the image of “I” in the future (p. 171).

The axiological approach makes it possible to design education and implement the system of educational work that rests on modern scientific grounds, involving a comprehensive study of man, their individual psychological characteristics, personality traits, inclinations and abilities. This allows humanizing and individualizing the process of education.

Therefore, pedagogical diagnosis of the initial level of education is a prerequisite for implementing the axiological approach. Similarly, the process of education should be accompanied by constant monitoring of changes in the personal sphere of students, so the arranged and conducted monitoring of education is another urgent task for modern higher education.

It is concluded that the defining ideas of the axiological approach in the context of research-

ing the problem of educating poly-lingualism and culture of future teachers in the course of foreign language training are as follows:

- An individual is the subject of cognition, communication, creativity, carrier and creator of values;
- The formation of value orientations should be considered in the unity of external and internal parts and be carried out in stages from the assignment of values to their transformation and further to forecasting future behaviour through mastering the operational aspect of orientation: search, evaluation, choice, projection;
- The internalization of universal values creates the foundation of poly-cultural personality as the basis of value consciousness, the system of relations and behaviour.

In the context of the axiological approach in the process of education in the field of culture, it is singled out that universal values are the most significant inter-social values unveiled in some aspects.

- The personal aspect: a person enjoys and demonstrates the full manifestation of relevant humanistic qualities, which are the key to social activity, responsibility and creative self-realization,
- The social aspect: communication, cognition, education, including foreign language acquisition, self-education as a mechanism of personality development, culture as a form and means of expression of national identity,
- The general civilizational aspect: the integrity of the world, democracy, preservation and dialogue of cultures, intercultural cooperation and equality, equal interaction of representatives of different societies and cultures.

The axiological approach may form a basis for designing the educating process in the field of culture and language studies with future teachers in foreign language instruction. Thus, the education of poly- / multiculturalism of future teachers in foreign language instruction and acquisition presupposes integration and overlapping of uni-

versal inter-social values and the process of ascent to these values. Assimilation of values occurs by their internalization in the process of students' activity. Through the appropriated inter-social values, a new personality appears, which comprises the student's value attitude to themselves (image of "I"), society (image of society), culture (image of culture), and the world (image of the world). Highlighting the poly- / multiculturally skilled teachers in foreign language instruction, the concept of activity plays its crucial role, according to which inclusion in the activity is the main streamline of human development, which is to form a personality characteristic of spiritual, universal, inter-social values (accumulated knowledge, abilities and skills, social feelings, socially valuable personal qualities).

Conclusion

It is substantiated that the modern philosophical and educational paradigms are the main subject matter of the philosophy of education as an independent branch of knowledge and the theoretical and methodological basis for implementing educational reforms. To this extent, it is investigated how the plurality of philosophical and educational knowledge influences the formation of the integrated methodology for development of education in the modern world in the context of poly- / multiculturalism for future teachers in foreign language instruction and acquisition. The conceptualization of paradigmatic knowledge for practical influence on the process of educational reforms is developing via value explication of the culturological and axiological approaches in education.

Processes of humanization of national education, socio-cultural reorientation of educational activities and the impact of global social processes on the transformation of the education system in the formation of the information society, a society of knowledge and society of education (Ursul, 2019) play a significant role in the formation and/or cultivation of poly- / multicul-

turalism today.

The problems of poly- / multicultural existence and cultural dialogue are highly relevant to the modern philosophy of society. The actively discussed topic of that what is “ours” and “theirs” (= aliens) concerning the theme of cultural dialogue at the beginning of the XXI century acquires a special socio-cultural and existential significance.

Therefore, firstly, poly- / multiculturalism as a phenomenon of (post) modernity goes beyond social communication and becomes a space for the formation of cultural behaviour, and it also turns out to be significant for identification strategies. Secondly, challenges and opportunities for understanding contemporary educational needs turn out to relate to the topic of intercultural interaction at the national and global levels.

Philosophical discourse turns out to be more tolerant in its positions than the discourse of ideology and politics. At the same time, philosophical thinking in the situation of poly- / multiculturalism tends to appear as existential thinking: philosophy is characterized by a much greater predisposition to moral and ethical problems.

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