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**CONTEMPORARY APPROACHES TO THE ISSUE OF THE  
FORMATION OF  
INTERCULTURAL PLURALISM FOR FUTURE TEACHERS**

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**Abstract.** *The article deals with the different approaches to the issue of intercultural pluralism. Increasing attention to professional oriented education, ethnic migration, cooperation with foreign universities and colleges, the development of other activities related to cross-cultural interaction and communication appear to be the matter of modern society. Ukrainian and foreign scholars investigate different aspects of the formation of intercultural pluralism for future teachers. But contemporary pedagogic science still lacks of specific research for this subject. That is why we made an attempt to analyze the phenomenon and identify its point and structure. Pluralism can be treated as diversity and liberty of opinion, ideas, forms of activity. It means that people can be of different social classes, religions, nations but they can cooperate within society. The author believes that intercultural pluralism is an integral part of multicultural education. The aim of multicultural education is to develop personality who has an active civil position, strong point of view and tolerance to the other's beliefs and opinions. The future teacher adapts to an intercultural environment by means of learning the culture, traditions and history of foreign countries as well as of native land. The teacher who obtains the formation of intercultural pluralism can convey to students the idea that we have to respect another who differs from us despite the language we communicate and the religion we practice. The author highlights the intercultural pluralism as pedagogic issue and marks its components such as: reflective, cognitive and personal.*

**Keywords:** *pluralism, tolerance, multicultural education, ethnic diversity*

At the current stage of the evolution of Ukraine new phenomena related to educational and occupational mobility of people appear Practice has identified the problem of cultural and social versatility. The realization of successful intercultural communication requires a complex agreement between psychological, pedagogical, philosophical and social problems.

Under the circumstances of educational globalization in Ukraine the issue of tolerance to the representatives of different cultures and ethnic groups acquires great importance. Besides corresponding changes cause fundamentally new requirements for professional training.

That is why we suppose the formation of intercultural pluralism for teachers to be of current importance. In educational research this problem is not widely studied.

But Ukrainian and foreign scholars investigate different aspects of the issue of intercultural pluralism. The phenomenon of pluralism at different times has been studied by philosophers: Camus, B. Pascal, Spinoza, L. Stolovych, M. Kastiyo, J. Rawls, psychologists: L. Vygotsky, E. Davis, S. Smirnov. In educational theory different aspects of this scientific problem were highlighted in the works of E. Bondarevskaya, M. Gibson, G. Dmitriev, G. Soldatova.

*The aim* of this article is to explain the notion of intercultural pluralism as integrated unit and consider the contemporary approaches to the formation of intercultural pluralism for future teachers.

Globalization and integration of the educational system of Ukraine into European Union require another methods to the educational process organization. The objective of the contemporary teacher is to train students within multicultural and multiethnic society.

Pluralism means the agreement of a wide range of opinions, orientations, multiple assessments expressed by the individuals in different situations. The phenomenon deals with the social activity of the individual, who stands for his own ideas, the ability of reflection and self-consciousness, tolerance. It can be studied during creative team-work when making group decisions and group discussion. Pluralism is considered to be an important feature of constructive communication and effective human interaction. It is significant principle of democracy and new way of thinking. [3].

With the reference to the liberty of speech, which has become an integral part of modern society, we cannot but stress that it is based on pluralism of opinions and assessments. Today, scientists believe that the problem of pluralism has several aspects, among which we can distinguish: political, economic, aesthetic and ontological one. The phenomenon under study serves as a general philosophical principle adjusting relations in various fields of social life.

Despite the benefits of the pluralistic idea, there is a contradiction between liberty of thinking and the generation of mass consciousness

which involves the subordination of personal thinking to the general standard. That is why the problem of the formation of non-typical independent way of thinking within a pluralistic worldview has both practical and theoretical value.

M. Shestakova analyzes pluralism as the opposition to dogmatism. She says that plurality maintains initial multiplicity of values and the absence of truth that is the same for all. In this sense pluralism implies equality of different, even contradictory, statements, assessments and concepts. The scholar believes that the principle of pluralism is based on two ideas of equality – negative and positive. Negative one is meant by equality in values where none expresses the truth. Positive idea of pluralism implies equality of thoughts and opinions that can exist [5].

L. Stolovych approves that pluralism is a system-defined concept which supposes the intention to understand the cognition of the subject in its versatility with the agreement of all its aspects. Scientist implies tolerance as a component of pluralism. He calls it intellectual democracy. The author believes that the main thing in pluralism is a combination of various components and principles on a single basis for their existence [4].

It should be mentioned that with regard to educational process the term "multicultural education" is frequently used. J.A. Comentsky highlighted the fundamental ideas of the theory of multicultural education. He established a program of multi-purpose education based on the atmosphere where a child has been taught to live in harmony with others, to carry out mutual obligations, to respect and love people [2].

In 1981 an American scholar James Banks suggested the concept of multicultural education which has become popular throughout the world. According to Banks' research multicultural education achieves its goal being adhered to the principle of diversity. He stresses that ethnic diversity should be taken into consideration persistently. Banks believes all students should have easy access to authentic historical sources that will help to create pluralistic atmosphere. The scientist insists multi-ethnic pluralism being accomplished both in teaching and extracurricular life of students.

Due to the Banks' concept schools should carry out teacher-training programs in order to help teachers to analyze their attitudes towards their own and other ethnic groups, to extend their knowledge about them and to obtain the necessary skills to practice under the conditions of multi-ethnic environment [6].

Historically, the territory of Ukraine has been inhabited by people with different cultural and mental heritage. The citizens of other countries may

have different cultural traditions, religion and political beliefs. So intercultural pluralism is important for common understanding, peaceful coexistence, maintenance of the integrity of society and the country.

We believe that intercultural pluralism is an integral part of multicultural education. The aim of multicultural education is to develop personality who is capable of introspection and has holistic worldview: an active civil position, strong point of view and tolerance to the other's beliefs and opinions. The future teacher adapts to an adequate understanding of intercultural environment by means of learning the culture, traditions and history of foreign countries as well as of native land. The teacher who obtains the formation of intercultural pluralism can convey to students the idea that we have to respect another who differs from us despite the language we communicate and the religion we practice.

In the problem of formation of intercultural pluralism for future teachers we can underline the following components: reflective, cognitive and personal.

As we know, the phenomenon of reflection is associated with the process of cognition therefore it can effectively solve a number of personal and educational purposes. As a part of intercultural pluralism reflection makes it possible to evaluate and understand the abilities and characteristics of each member of the educational process and also how they are treated by other people. [1]

The essential part of the reflective component is self-identity and self-estimation. Therefore, in the process of the formation of intercultural pluralism future teacher should be able to determine priorities for life and profession, reinterpret his own experience, to evolve communicativeness, tolerance, self-criticism.

We consider the content of cognitive component as:

- knowledge about the culture of the native land and foreign countries;
- knowledge of the culture of behavior according to the norms of intercultural communication;
- awareness of cultural and ethnic diversity of all members of the educational process;
- intercultural communicational skills and the ability to resolve conflict in intercultural communication.

We suppose the units of a personal component to be: tolerance, empathy, flexibility of thinking, initiative.

We believe that intercultural pluralism is the integral formation characterized by the ability to fulfil an educational process on the basis of the social activity, reflection, constructive communication, tolerance, multiplicity of cultural values. It means that future teacher provides the process of understanding, balance and mutual respect between students, because of that they gain an opportunity to develop as a personality.

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**RISK OF THE PERSON: THE PSYCHOSOCIAL COMPONENT**

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**Abstract.** *This article defines the psychosocial component of the risk of the person. The modern world rejects the concept of absolute security and trying to find methods for determining an acceptable, tolerable risk, so important and relevant to study this phenomenon appears (risk).*

*In the study of the risk of the person is particularly important that the issue of determining the psychosocial characteristics. So, on the one hand, the choice and*