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named after K. D. Ushynsky”**

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The fifth issue of the materials represented by the Ukrainian and Chinese scholars is dedicated **to the 70th anniversary of the P.R.C. establishment** as well as to the relevant issues of General and Contrastive Linguistics within the Chinese, English, Ukrainian, Turkish, Korean and Russian languages; linguodidactic problems of teaching native and foreign languages within multicultural educational space; peculiarities of cross-cultural communication in geopolitical space alongside with educational aspects regarding professional training of future specialists in multicultural environment.

The proposed articles may be of use to researchers, graduate students, postgraduates and practicing teachers who are interested in various aspects of Sinology, Cross-cultural Communication, Linguistics, Pedagogy and Psychology.

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HUMANITARIAN EDUCATION in UKRAINE

Being a multinational, multiconfessional, multicultural, multilingual state, Ukraine promotes the principles of multiculturalism into the educational system. Although ethnic Ukrainians make up almost three quarters of the population, the unification of different cultures (Russians, Hungarians, Romanians, Moldovans, Gagauzians, Bulgarians, Poles, Slovaks, etc.) into one nation is promoted by tolerant pluralistic system of the society, open to cultural diversities, on the one hand, and the common official language, on the other.

Key words: *humanitarian education, Ukraine, national minorities, cultural diversities.*

Nowadays a great number of scholars, politicians, civil servants, culturologists, economists of modern Ukraine believe that an ideal ground for social and political evolution is connected with the formation of a new nation which is able to adapt to changeable circumstances of an up-to-date life and constitute both ethnic Ukrainians and representatives of other national, ethnic and cultural minorities who have resided on the territory of Ukraine for a long period of time. This development is facilitated by a market economy, a stable democracy, as well as by educational and language rights.

The Constitution, the laws of Ukraine, the system of education currently reflect the peculiarity of the new ethnic diversity of the society with its numerous culturological concepts (sometimes contradictory), beliefs, religions, traditions that co-exist on one and the same territory of one country, that is, that Ukraine is a multinational, multiconfessional, multicultural, multilingual state, which promotes and ensures a comfortable coexistence of people, regardless of their race and mother tongue. That is why the introduction of the principles of multiculturalism into the educational system facilitates Ukraine's global integration.

The unification of different cultures into one strong nation might be considered as the leading factor contributing into the process of cultural globalization [6]. Ukraine, according to modern standards, is a relatively ethnically homogeneous country – ethnic Ukrainians make up almost three quarters of the population. However, in many localities (mostly border areas), many ethnic groups (Russians, Hungarians, Romanians, Moldovans, Gagauzians, Bulgarians, Poles, Slovaks, etc.) live compactly; in certain regions, the proportion of foreign-ethnic groups is quite noticeable. In Ternopil, Ivano-Frankivsk, Volyn regions the share of national minorities does not exceed 3-5%, whereas in Lugansk and Donetsk regions, it makes 48-49%. In the Crimean autonomy, where the Russians are quantitatively and culturally dominant, not only the Tatars, but also ethnic Ukrainians appear as minorities [1, p. 12].

According to S. Drozhzhina's classification [3], there are several ethnic groups on the territory of Ukraine. *The first group* consists of mono-ethnic regions (the West and Podillya), where the number of Ukrainians ranges from 89% to 98%. *The second group* comprises the regions demonstrating ethnic homogeneity: Kyiv (82% of Ukrainians, 13% of Russians), Mykolaiv and Kherson regions (82% of Ukrainians, 14% of Russians), Dnipro region (79.3% of Ukrainians, 17.6% of Russians). *The third group* consists of the regions located in Southern and Eastern Ukraine, where the share of Russians is roughly 25%: Zaporizhzhya (71% of Ukrainians, 25% of Russians), Kharkiv (70.7% of Ukrainians, 25.6% of Russians), Odesa (63% of Ukrainians, 21% of Russians, 16% of ethnic minority

representatives) *The fourth group* (being under occupation now) consists of the regions representing Eastern Ukraine, where the share of Russians is more than one-third of the population: Donetsk (58% of Ukrainians, 38% of Russians), Luhansk (58% of Ukrainians, 39% Russians). *The fifth group* (being under occupation now) includes the territories where the Russians numerically dominate: the Crimea (58.3% of Russians, 24.3% of Ukrainians, 17.4% of ethnic groups), Sevastopol – 71.6% of Russians, 22.4% of Ukrainians.

Analyzing the above information, we may state that the Southern and Eastern territorial administrative regions of Ukraine are ethnically diverse. According to sociological studies conducted at the beginning of this millennium, 94% of the cultural composition of the Ukraine's population is, as follows: in general, the population of Ukraine is divided into three major language and ethnic groups: Ukrainian-speaking Ukrainians (about 40%), Russian-speaking Ukrainians (33–34%), and Russian-speaking Russians (21%). Other aspects of cultural pluralism are embodied into religious beliefs. Thus, the Greek-Catholic faith prevails in the West of Ukraine; the influence of the Roman Catholic faith is growing. Many supporters of Protestant denominations (Adventists, Baptists, etc.) have been recorded mainly in large cities; Islam prevails in the Crimea. Some Eastern religions have obtained certain popularity with the youth: Buddhism, Krishnaism. The Jewish population is increasingly expanding the ranks of adherents of Judaism. In this context, the main thing is to ensure the harmonious coexistence of different denominations in Ukraine.

Nowadays, some national minorities among numerous ethnocultural groups living in Ukraine have a sufficiently extensive educational and cultural infrastructure, while others lack it. In great extent the legislation of Ukraine guarantees minorities the right to preserve their identity and education in their native language (or to study their mother tongue). This right is more used by these ethnic minorities: Russians – in a number of eastern and southern regions of Ukraine, Hungarians in Transcarpathia, Romanians in Chernivtsi and other areas; besides, their native states give them considerable support. On the other hand, ethnic

Ukrainians living in the Crimea and in separate administrative regions of Luhansk, Donetsk, Odesa, Chernivtsi regions appear as ethnic minorities.

All minorities are united with the help of the official language – Ukrainian. It should be noted that under the term “ethnos” we mean a group of people historically formed on a certain territory, united by common origin, general linguistic and cultural characteristics, psychological composition, as well as awareness of its unity realizing their identity in respect to other similar formations (groups).

According to the preamble of the Constitution of Ukraine, the Ukrainian people are “citizens of Ukraine of all nationalities”. The preamble also says about the implementation by “the Ukrainian nation, the Ukrainian people, the right to self-determination”. Consequently, the Ukrainian nation, under the Constitution, is an integral part of the multinational Ukrainian nation. According to Article 11 of the Constitution: “The state promotes the consolidation and development of the Ukrainian nation, its historical consciousness, traditions and culture, as well as the development of ethnic, cultural, linguistic and religious identity of all indigenous peoples and national minorities of Ukraine” [4].

It should be noted that in international law, the term “minority” is used in these meanings:

- 1) a group of persons residing on the territory of the state, whose citizens they are;
- 2) a group of persons different from the majority of the population in their national, ethnic, linguistic or religious characteristics;
- 3) a group of people who have a sense of national unity and self-identification.

National minorities are endowed with special rights in order to preserve their national identity. The fundamental rights of national minorities include:

- the right to physical existence and respect for cultural identity, including freedom from forcible assimilation;
- prohibition of discrimination against national minorities and their representatives;

- the right to communicate and to receive education in their own language, as well as to use it when dealing with public authorities in places of compact residence of minorities;

- the right to a national surname, name, patronymic;

- the right to profess a national religion, to create religious institutions, including religious courts, if their activities do not contradict the jurisdiction of state courts;

- the right to issue printed materials, to create mass media and educational establishments in which the language of the minority is used;

- the right to require the state to take into account the place of residence of a national minority in establishing the boundaries of administrative-territorial units;

- the right to establish and maintain links with the state of origin, in particular, to receive printed materials, television and radio signals from that state [International Covenant on Civil and Political Rights, 1966].

Under international law, a state and state authorities are obliged to ensure the realization of the rights of national minorities; this duty cannot be entrusted to minorities' civil society organizations or their state of origin.

In the context of national education in Ukraine, a special role is paid to the Ukrainian language: "The Official language of Ukraine shall be the Ukrainian language. The State shall ensure comprehensive development and functioning of the Ukrainian language in all spheres of social life throughout the entire territory of Ukraine. Free development, use, and protection of Russian and other languages of national minorities of Ukraine shall be guaranteed in Ukraine. The State shall promote the learning of languages of international communication. The use of languages in Ukraine shall be guaranteed by the Constitution of Ukraine and shall be determined by law" (Article 10 of the Constitution) [4].

The specialists in humanitarian sphere must understand that the choice of the language of education (Ukrainian, Russian, or any other, used by the representatives of national minorities of Ukraine) is regulated according to the procedures which are determined by the laws of Ukraine, the same refers to the target audience:

“Alongside with the official language when exercising powers, local authorities and local self-government bodies can use the languages of national minorities (the Russian language and others) within the limits and in the order determined by the laws of Ukraine” [5].

The National Program “Education” (Ukraine, XXI Century), approved by the Presidential Decree in 1994, has an important role in the regulative documents in the sphere of education. The main ways of reforming education are the program: according to the Program objectives, “to overcome the devaluation of general human values and national nihilism, isolation of education from national sources” is recognized as one of the major means enabling the reformation of education. It is emphasized in section “National Education” of the mentioned Program that “the main goal of national education is the acquisition of social experience by young people, the inheritance of the spiritual achievements of the Ukrainian people, the achievement of a high culture of interethnic relations, the formation of young people as citizens of the Ukrainian state, irrespective of their nationality ...” [2, p. 15].

In December 1995, the Ministry of Education approved the “Conceptual Principles of Humanitarian Education in Ukraine (Higher Education)” which cover the issues of multiculturalism. According to one of the developers of “Conceptual Foundations” prof. V. Shevchenko, this document substantiates “the need to replace the closed monoideological methodology of cognition and practice by a tolerant pluralistic system open to all scientific and general cultural achievements of civilization”. This document prescribes “the main elements of the content of humanitarian education”: training in History; training in Philology (presupposes “free possession of the official language of Ukraine, languages of other peoples (one or two of the most spread) ...”); training in Ecology and Natural Studies; training in Economics; training in Philosophy; training in Socio-political Studies; training in Culturology (“comprehension of the essence and progress of the development of Ukrainian and world culture as people’s creativity in all spheres of life”) [7, p. 357].

At the moment, Ukraine is a significant element of the European economic and political system, which functions and develops stably. However, we should note

that the Asian countries, in particular, the Government of the People's Republic of China, are highly interested in our country. Within recent 20 years bilateral cooperation between Ukraine and China in trade, economy, investments, finance and crediting, energy, agriculture, science, technology has become more active. Moreover, China views Ukraine as a potential large logistics centre (using warehouses and ports) within the framework of the implementation of the international project "New Silk Road" (reconstruction of railways and laying of motorways from China through Uzbekistan, Kazakhstan and Russia, in the direction of Uzhhorod – Chop).

In fact, Ukraine is serving as the Eurasian transport corridor for the People's Republic of China, which substantiates the demand for bilinguals in humanitarian specialties, those who speak fluently both Chinese and English; they are to be engaged in all life activities of the modern society.

Consequently, the Ukrainians speaking the Chinese (English, etc.) language are considering "advanced perspectives"; they get in touch with particular aspects of these countries: *China, Ukraine, the United Kingdom* and / or *the United States of America* (English being studied as the international language). In some regions of Ukraine sociocultural peculiarities of the most widely spread ethnic groups living there are taken into account while training specialists in various areas.

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乌克兰的人文教育

乌克兰是一个多民族、多信仰、多文化、多语言的国家，在教育体系中倡导多元文化主义原则。乌克兰族占总人口的四分之三，并融合了其它不同民族的文化（俄罗斯、匈牙利，罗马尼亚，摩尔多瓦、高加兹、保加利亚、波兰、斯洛伐克等）。在统一国家中促进了宽容的社会多元化体系，一方面催生了多样开放的文化，另一方面形成了独特的国家语言。

关键词：人道主义教育，乌克兰，少数民族，文化差异。