

UDC 37.014.543(477)

Tetyana Vasilyeva, Doctor of Economics, Professor
Petrushenko Yuriy, Doctor of Economics, Professor
Tetyana Mayboroda, Senior Lecturer
Inna Dmytrenko, PhD Student
Sumy State University, Sumy, Ukraine

INTERCULTURAL EDUCATION POLICY FOR YOUTH: EUROPEAN PRINCIPLES OF IMPLEMENTATION AND OPPORTUNITIES FOR FINANCING IN UKRAINE

Т. А. Васильєва, д-р екон. наук, професор
Ю. М. Петрушенко, д-р екон. наук, професор
Т. М. Майборода, ст. викладач
І. М. Дмитренко, аспірант
Сумський державний університет, м. Суми, Україна

ІНТЕРКУЛЬТУРНА ОСВІТНЯ ПОЛІТИКА ДЛЯ МОЛОДІ: ЄВРОПЕЙСЬКІ ПРИНЦИПИ ВПРОВАДЖЕННЯ ТА МОЖЛИВОСТІ ФІНАНСУВАННЯ В УКРАЇНІ

Т. А. Васильєва, д-р екон. наук, професор
Ю. Н. Петрушенко, д-р екон. наук, професор
Т. Н. Майборода, ст. преподаватель
И. Н. Дмитренко, аспирант
Сумский государственный университет, г. Сумы, Украина

ИНТЕРКУЛЬТУРНАЯ ОБРАЗОВАТЕЛЬНАЯ ПОЛИТИКА ДЛЯ МОЛОДЕЖИ: ЕВРОПЕЙСКИЕ ПРИНЦИПЫ РЕАЛИЗАЦИИ И ВОЗМОЖНОСТИ ФИНАНСИРОВАНИЯ В УКРАИНЕ

In the last few decades, intercultural education has played a key role in many educational policies and practices, both in Europe and at the international level. This article is an introduction to the study of the principles and goals of intercultural education. It deals with approaches to financing such education in Ukraine. Justifying the importance of intercultural education policy for young people, intercultural dialogue is considered as one of the tools that will help create a favourable climate for life in local communities.

Keywords: *interculturalism; intercultural education; intercultural dialogue; youth policy; financing of education.*

Протягом останніх декількох десятиліть інтеркультурна складова відіграла ключову роль в освітній політиці та практиках як у країнах Європи, так і на міжнародному рівні. Ця стаття є вступом до дослідження принципів та цілей інтеркультурної освіти, а також визначає підходи до фінансування такої освіти в Україні. Обґрунтовується необхідність фінансового забезпечення реалізації інтеркультурної освітньої політики, зокрема інтеркультурного діалогу як одного з її інструментів, що сприятиме створенню сприятливого клімату для життя в місцевих спільнотах.

Ключові слова: *інтеркультурність, інтеркультурна освіта, інтеркультурний діалог, молодіжна політика, фінансування освіти.*

В течение последних нескольких десятилетий интеркультурная составляющая играла ключевую роль в образовательной политике и практиках, как в странах Европы, так и на международном уровне. Данная статья является вступлением к исследованию принципов и целей интеркультурного образования, а также определяет подходы к финансированию такого образования в Украине. Обоснована необходимость финансового обеспечения реализации интеркультурной образовательной политики, в частности интеркультурного диалога как одного из ее инструментов, что будет способствовать созданию благоприятного климата для жизни в местных сообществах.

Ключевые слова: *интеркультурность, интеркультурное образование, интеркультурный диалог, молодежная политика, финансирование образования.*

JEL Classification: I22

Problem statement. Modern societies are multicultural and Europe as a whole is multicultural. This has always been the case, but the situation is exacerbated as a result of mobility and migration. It is important to clarify the impact of these social phenomena on each individual and on groups. Compulsory education is required to reduce the number of conflicts based on cultural diversity and to create social and psychological protection for every citizen of the European Union, which would develop people's intercultural competence. It can be done by developing intercultural dialogue and intercultural education that introduces other cultures to people. It is impossible to achieve a quality implementation of such education without adequate funding mechanisms.

Objectives setting. The aim of the article is to identify the principles of intercultural education and intercultural dialogue as a part of youth policy, as well as ways to finance such policies.

Main material of the research. Over the last decade, the educational policy of European Union has placed greater emphasis on the role of intercultural education in strengthening social cohesion against social exclusion and inequality, as well as developing human and social capital. Numerous studies point to various reforms in pre-school, secondary schools, higher educational institutions, and to adult education regarding the intercultural education implementation. A large number of projects focusing on intercultural education have been launched. The European Commission emphasizes that education plays a crucial role in helping migrants integrate into the host society [3].

Over many years, various views what is intercultural and multicultural education, have been widely discussed. The problem is that such terms as "multicultural" and "intercultural" are vague and polemical. Both multicultural and intercultural education represent a wide field of decisions and practices. Intercultural education is a synergy of educational approaches aimed at promoting cultural diversity and social justice, as well as combating marginalization and discrimination in education and society [2; 7].

P. Gorsky considers multicultural and intercultural education as one, which is based on the ideals of social justice, equity in education, and the promotion of a learning experience in which all students reach their full potential. Intercultural education defines that schools are important in order to start the transformation of society and the elimination of oppression and injustice [5].

In recent years, discourses on social justice education, multilingual education, global education, cosmopolitan education, inclusive education and sustainable development education have become increasingly important, all of which represent a growing field of research. It extends the field of intercultural education. For example, the Council of Europe promotes "multilingual education" together with intercultural education; they are seen as interrelated and emphasize the importance of language perspectives throughout education. In particular, social justice education is being increasingly developed. It is closely linked to the goals of multicultural and intercultural education [1].

The study of international tools for setting standards and other documents from international conferences underlines the world community's view on education in intercultural matters. There are three key principles that can control international activities in the intercultural education field.

Principle I. Intercultural education respects the student's cultural identity by providing culturally appropriate and quality education for all.

Principle II. Intercultural education provides each student with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.

Principle III. Intercultural education provides all students with cultural knowledge, attitudes and skills that foster respect, understanding and solidarity among people, ethnic, social, cultural and religious groups and nations [9].

Intercultural education cannot be a simple "complement" to a regular curriculum. It should concern the learning environment as a whole, as well as other aspects of educational processes such as school life and decision making, education and training of teachers, curricula, languages of the study, teaching and learning interactions and materials for study. Development of the inclusive curricula that incorporate knowledge of the languages, histories, and cultures of non-dominant groups in society is one of the important examples. Language issues and its teaching form another significant element of effective intercultural education. They are described in the UNESCO Document on Education "Education in Multilingual World" [8].

The specific goals of intercultural education can be generalized within the framework of the "four core areas of education" identified by the International Commission on Education XXI. According to the conclusions of the Commission, education should be based on the following principles:

1) "learning to know" (it is understood as the ability to combine sufficiently broad general knowledge with the ability to work on a small number of projects; the results of general education are represented by some basic skills that must be transmitted through intercultural education);

2) "learning to work" (it is necessary to have not only professional skills but also competence to handle many situations as well as the skills to work effectively in a team. In a national and international context, learning to work also involves acquiring the necessary competencies to enable the individual to take a place in society);

3) "learning to live together" (to develop the ability to understand others and to understand interdependence, to work together on projects and to learn to manage conflicts in a spirit of respect for other people's values, pluralism, understanding, peace and cultural diversity. The student needs to acquire knowledge, skills and values which foster a spirit of solidarity and cooperation between different people and groups);

4) learning to be (this skill is necessarily better to develop one's personality and to be able to act with increasing autonomy, discretion and personal responsibility. In this respect, education should not neglect any aspect of a person's potential, such as his or her cultural potential, and should be based on the right of difference) [4].

In order to implement intercultural education policy effectively in the European Union, it is necessary to work on the implementation of intercultural dialogue.

In the European Union, intercultural dialogue is seen as "a tool to help European citizens and everybody who lives in the European Union, acquire knowledge and views that enable them to resolve a more open and complex environment" (Decision on European Year of Intercultural Dialogue - 2008) [6].

Intercultural dialogue is the political purpose and framework of educational programs that have intercultural education in their goals or approaches. Therefore, intercultural dialogue and intercultural education are two different, non-competing, interdependent and interconnected concepts.

Since 1993, when the First Summit of Heads of States and Governments (Vienna) confirmed that cultural diversity characterizes Europe's rich heritage and that tolerance is the key to an open society, the Council of Europe launched several activities promoting intercultural dialogue. They include the creation of the Framework Convention for the Protection of National Minorities (1995), the European Commission against Racism and Intolerance, and the launching of the European Youth Campaign against Racism, Anti-Semitism, Xenophobia and Intolerance ("Everyone is Different – Everyone is Equal").

In 2006-2007, the Youth Sector of Council of Europe, in partnership with the European Commission and the European Youth Forum, organized a European Youth Campaign on Diversity, Human Rights and Participation, using the same logo "Everyone is Different – Everyone is Equal".

As a result of this political process, the Foreign Ministers of the Council of Europe in 2008 released a White Paper on Intercultural Dialogue, preceded by extensive consultations with civil society. This document is a stage in the intercultural dialogue policy in Europe. According to the White Paper process, in 2008, the measuring of the intercultural dialogue was also included in the Declaration on the "Future of Council of Europe Youth Policy: AGENDA – 2020", adopted by the ministers responsible for youth in Europe [10].

In the field of youth policy, the promotion of intercultural understanding is enshrined in Article 165 of the Treaty of Lisbon, which promotes the development of youth exchanges and the participation of young people in the democratic life of Europe. The objectives of the program "Youth in Action" (2007-2013), "intercultural dialogue" is clearly included. In order to support activities funded under the Program "Youth in Action", the European Commission has created SALTO. Another important step towards recognizing the significance of intercultural dialogue was the inclusion of intercultural competences in key competences for lifelong learning (2006).

Although the European Union's intercultural dialogue initiatives are mainly aimed at creating a cohesive society within the European Union, it also promotes intercultural dialogue between Europeans and the rest of the world by opening up a youth funding program for third countries.

The formation of an intercultural environment and provision of intercultural activity is not yet mandatory for most educational institutions in Europe. However, the overall increase in intercultural teacher training courses can be seen as a positive development, but a comprehensive and compulsory integration of intercultural issues is still lacking. Intercultural education should not be restricted to educational institutions and curricula. It should also apply to the whole of society. At the level of educational and cultural institutions, the Council of Europe emphasizes the importance of all stakeholders' cooperation in the educational process (school, family, local communities, the media, etc.) and proposes a coherent policy together with economic, political and social agents to promote equal opportunities for individuals and cultural communities [9].

In the case of funding such education, the leading role here should be played not by the ministries or regional councils, but by the local government. This is precisely the European experience in financing intercultural education, which has been implemented in the program of the Council of Europe and the European Commission "Intercultural Cities".

Initially, intercultural education was funded only as part of general education policy to gain intercultural competences or as special target programs aimed at assisting refugees or developing language competences. However, given the growing importance of intercultural education, more and more European cities are putting it into a separate financing item, developing appropriate funding approaches.

According to the experience of European Union cities, the intercultural development strategy of the city should be part of an overall city development strategy. Therefore, all measures to implement this strategy should help fulfil the general strategy of city development and be integrated into its philosophy. On the other hand, the intercultural component should be a feature of the whole implementation process of the city development strategy. This complementarity and interrelationship define approaches to the implementation of the intercultural development strategy in the city.

As for Ukrainian realities, in order to finance the intercultural development of the city, it would be best to develop and approve a special target program. The development of a target program of intercultural development of the city consists of programming, developing a scheme of implementation, informing stakeholders about the roles and responsibilities, implementing the strategy, monitoring and evaluating it.

Conclusions. The application and implementation issue of intercultural education in the European Union is becoming increasingly relevant in the context of globalization processes and increasing mobility and migration in Europe. There is a clear need for further research regarding the implementation of intercultural education in the legislative systems of European countries. Intercultural education should be introduced not only through formal education in kindergartens, schools and higher education institutions, but also through non-formal education. An important aspect of intercultural education policy is the acquisition of intercultural competences not only by representatives of national minorities but also by citizens and residents of the European Union.

Intercultural education policy should be based on the following principles: respect for the student's cultural identity; provision of every student with cultural knowledge, attitudes and skills that enable them to promote respect, understanding and solidarity among people, ethnic, social, cultural and religious groups and nations; provision of every student with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.

Intercultural dialogue is a tool for assisting European citizens and all those living in the European Union in gaining knowledge and views that enable them to look more openly at globalization processes and their consequences. Intercultural dialogue is a kind of framework for educational programs that have intercultural education in their goals or approaches.

According to the experience of European Union cities, in order to achieve intercultural development goals at the local level, a specific target program (or several target programs) should be created, which will in future be the basis for the development of appropriate budget financing documents.

At the same time, interculturalism as an essential feature (such as, for example, gender equality) should become a feature of all development programs in the city. Until a specific target program has been created, it is possible to implement the intercultural development tasks of the city through existing target programs, by improving the intercultural competence of civil servants, employees of institutions and the police, development of communication materials of intercultural development, youth policy, etc.

References

1. Ayers, W., Quinn, T. M., & Stovall, D. (2011). *Handbook of social justice in education*. New York: Routledge.
2. Colombo, E. (2015). Multiculturalisms: An overview of multicultural debates in western societies. *Current Sociology*, 63(6), 800–824.
3. Dale, R. (2009). Studying globalization and Europeanisation in Education: Lisbon, the Open Method of Coordination and beyond. In R. Dale and S. Robertson (Eds.), *Globalisation and Europeanisation in Education* (pp. 121-40). Oxford: Symposium Books.
4. Delors, Jacques: «Learning: The Treasure Within – Report to UNESCO of the International Commission on Education for the Twenty-first Century», UNESCO, 1996.
5. Gorski, P. (2010). A working definition of multicultural education. Retrieved from www.edchange.org.
6. Levinson, M. (2010) Mapping Multicultural Education. In the *Oxford Handbook of Philosophy of Education*, ed. Harvey Siegel, 428-450. Oxford; New York: Oxford University Press.
7. Zilliacus, H., Holm, G., & Sahlström, F. (2017). Taking steps towards institutionalising multicultural education – The national curriculum of Finland. *Multicultural Education Review*, 9(4), 231–248.
8. UNESCO (2003). *Education in a Multilingual World*, UNESCO Education Position Paper.
9. UNESCO (2006). *UNESCO Guidelines for Intercultural Education*. Paris: UNESCO.
10. UNESCO (2008). *The 2nd UNESCO world report in cultural diversity: investing in cultural diversity and intercultural dialogue*. Retrieved from <http://www.unesco.org/new/en/resources/report/the-unesco-world-report-on-cultural-diversity>.

Vasilyeva Tetyana – Doctor of Economics, Professor, Director of Oleg Balatskyi Academic and Research Institute of Finance, Economics and Management Sumy State University (2 Rimsky-Korsakov Str., 40007 Sumy, Ukraine).

Васильєва Тетяна Анатоліївна – доктор економічних наук, професор, директор Навчально-наукового інституту фінансів, економіки та менеджменту імені Олега Балацького, професор кафедри фінансів і підприємництва, Сумський державний університет (вул. Римського-Корсакова 2, м. Суми, 40007, Україна).

Васильєва Татьяна Анатольевна - доктор экономических наук, профессор, директор Учебно-научного института финансов, экономики и менеджмента имени Олега Балацкого, профессор кафедры финансов и предпринимательства, Сумской государственной университет (ул. Римского-Корсакова, 2, г. Сумы, 40007, Украина).

E-mail: tavasilyeva@fem.sumdu.edu.ua

Researcher ID: K-5592-2018

ORCID: <https://orcid.org/0000-0003-0635-7978>

Petrushenko Yuriy – Doctor of Economics, Professor, Head of the International Economic Relations Department, Sumy State University (57 Petropavlivska Str., 40000 Sumy, Ukraine).

Петрушенко Юрій Миколайович – доктор економічних наук, професор, завідувач кафедри міжнародних економічних відносин, Сумський державний університет (вул. Петропавлівська 57, м. Суми, 40000, Україна).

Петрушенко Юрий Николаевич – доктор экономических наук, профессор, заведующий кафедрой международных экономических отношений, Сумской государственной университет (ул. Петропавловская 57, г. Сумы, 40000, Украина).

E-mail: y.petrushenko@uabs.sumdu.edu.ua

Researcher ID: C-1072-2018

ORCID: <https://orcid.org/0000-0001-9902-7577>

Mayboroda Tetyana – PhD in Economics, Senior Lecturer of the Management Department, Sumy State University (2 Rimsky-Korsakov Str., 40007 Sumy, Ukraine).

Майборода Тетяна Миколаївна – старший викладач, Сумський державний університет (вул. Римського-Корсакова 2, м. Суми, 40007, Україна).

Майборода Татьяна Николаевна – кандидат экономических наук, старший преподаватель кафедры управления, Сумской государственной университет (ул. Римского-Корсакова 2, г. Сумы, 40007, Украина).

E-mail: t.mayboroda@management.sumdu.edu.ua

ORCID: <https://orcid.org/0000-0002-4547-5822>

Inna Dmytrenko – PhD student of the International Economic Relations Department, Sumy State University (57 Petropavlivska Str., 40000 Sumy, Ukraine).

Дмитренко Інна Миколаївна – аспірант кафедри міжнародних економічних відносин, Сумський державний університет (вул. Петропавлівська 57, м. Суми, 40000, Україна).

Дмитренко Инна Николаевна - аспирант кафедры международных экономических отношений, Сумской государственной университет (ул. Петропавловская 57, г. Сумы, 40000, Украина).

E-mail: dmytrenkooo170@gmail.com

ResearcherID: AAD-2612-2020

ORCID: <https://orcid.org/0000-0003-3475-0822>