

В статье обосновывается актуальность акмеологического подхода к формированию профессиональной компетентности логопеда в условиях инклюзивного обучения, что позволяет определить уровень его профессионализма, интеллектуальный, творческий потенциал, усовершенствовать профессионально значимые качества.

Ключевые слова: акмеология, акмеологический подход, профессиональная компетентность педагога, структура и компоненты профессиональной компетентности учителя-логопеда.

Liliia Lepekha. Achmeological approach to the formation of professional competence of teachers-speech pathologist in inclusive education.

The article states the relevancy of acmeological approach to educator's professional competence forming in the context of continuous education which enables to define his professional level, intellectual and creative potential as well as to improve his professionally important skills.

Key words: acmeology, acmeological approach, educator's professional competence, continuous education, structure and components of educator's-logoped's professional competence.

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МЕЖКУЛЬТУРНОЕ ОБРАЗОВАНИЕ КАК ВОЗМОЖНОСТЬ ИНТЕГРАЦИИ ДЕТЕЙ БЕЖЕНЦЕВ

В настоящее время в Европе и в мире происходят такие процессы, как: миграция, глобализация и беженство. При наличии последнего процесса нужно обратить внимание на детей беженцев, которые покинули свою страну.

Ситуация беженцев очень драматична, потому что у них нет крова, они покинули свою землю, а на чужбине не могут освоиться. Дети беженцев переживают травму. В статье описан пример меж-культурного образования в сельской школе в Бяльском повате.

Ключевые слова: ребенок, межкультурное образование, беженец, интеграция.

Introduction. Globalisation, migration, exile, increasing multi ethnicity of countries are inevitable phenomena of present days. They, in turn, implicate a problem of interculturalism that is the coexistence of different values within a single country. Mixing cultures lead to a number of conflicts and misunderstandings. This forces modern science to draw the attention to new, hitherto unknown areas of studies. One of such areas is the issue of refugees. The reason for exploring the above issue is recently established centre for foreigners applying for refugee status in Biała Podlaska.

The main problems of present times are the lack of hierarchy of values and decreasing role of spiritual values in favour of material ones. They lead to situation in which societies live with a sense of temporariness [7, p. 76]. Nikitorowicz indicates that in the era of globalization the intercultural education plays an important

role. Through the dialogue, cooperation, understanding and negotiations, intercultural education promotes mutual respect and sensitivity towards people of different nationality, culture and religion [9, p.17]. Lewowicki holds the same position indicating that „intercultural education should promote new attitudes towards other people and cultures” [5, p. 17]. Thus, it can promote not only mutual enrichment of cultures, but most of all common systems of values and their transmission between cultures.

The ongoing process of globalization, to a large extent, creates many educational opportunities. The societies are becoming more aware of inequalities in the access to education, which distort the social function of educational system. The main goal of intercultural education, which is treated as a tool for supporting the development of society, is to overcome barriers, fears, prejudices and stereotypes within a multicultural society.

While discussing an issue of interculturalism, the importance of dialogue increases, implying the understanding, agreement, coexistence [8, p. 269]. It occurs where communities have a common denominator e.g. exchange of information or negotiations. The dialogue requires from its participants such values as kindness, trust, understanding, self-esteem and responsibility for shaping common aims, content, rules, norms and values. It cannot take place without mutual tolerance, openness and courage [8, p. 279].

The aims of intercultural education. Poland over the last decade was a country with a limited degree of occurrence and disclosure of multiculturalism. The collapse of socialism led to the discovery of cultural diversity and exuberant regeneration of aspirations of national and ethnic groups residing in Poland: Romes, Lithuanians, Belarusians, Germans and others. The opening of borders resulted in the migration of different groups: as immigrants, refugees, migrant workers, etc. Therefore, the question arises whether we are prepared to live together with people of other cultural identity. The education system is one of the many factors that determine conditions and the development of this coexistence.

Scholars from the Department of Intercultural Education, the Faculty of Pedagogy and Psychology, at the University of Białystok prepared the main aims of intercultural education. These are as followed:

- creating awareness about the equivalence of all cultures, preparing individuals, regardless of their origin and culture, to harmonic life in the pluralistic society;
- increasing sensitivity to “otherness”, different cultural roots, traditions, shaping attitudes of openness and tolerance, renouncing a sense of cultural superiority in favor of dialogue and exchange of values;
- recognizing the “otherness” and perceiving it as the enrichment and inspiration, interesting and absorbing, not threatening or hostile;
- raising awareness of cultural identity, increasing self-esteem, safety, and self-acceptance;
- developing skills for solving problems related to prejudice, negative stereotypes, etc [2, p. 135].

Intercultural education is a form of response, a challenge to the existence of multiculturalism. The openness to other people, groups of “others” and their issues is an important feature of intercultural education. It is intended to support mutual recognition and integration. The aims that face intercultural education were further described by Wojakowski. According to the author, the phenomenon of multiculturalism sets two types of aims for education. The first goal includes the guarantee of equality for a particular ethnic group, its preparation for life in a given society, transmission and cultivation of its language and culture. The second objective focuses on ensuring good coexistence between a dominant culture and ethnic minorities [12, p. 124].

Intercultural education and refugee children. In this paper, the phenomenon of intercultural education will be presented in the example of refugee children. The problem of refugees has been present in human life for thousands of years, causing lots of emotion.

The decision to enter a “refugee path” is usually forced by external factors, mainly related to suffering, pain, war, persecution and threat to life. Many people associate a term “refugee” with a man who has experienced some type of traumatic events. Poland provides legal protection to refugees, which has been consistent with international standards only since the beginning of the nineties of the 20th century.

The beginning of the 90’s, namely since 27 September 1991, was a turning point in Polish refugee policy. Poland became a party to the Geneva Convention of 1951 and the New York Protocol of 1967, and therefore adopted international obligations to protect asylum seekers. The Geneva Convention specifies who is a refugee in order to introduce the same understanding of this term in all countries – signatories. According to the 1951 Convention, a refugee is a person who left the home country due to fears of persecutions on the basis of race, religion, political opinion and nationality [13]

Polish legislation provides refugees with the following forms of legal protection: refugee status, subsidiary protection (since 2008), tolerated residence permit (since 2003), asylum and holiday protection. In practice, the refugee status and subsidiary protection are the most common. The refugee status is granted to those who meet the criteria of the Convention, while the subsidiary protection is granted to foreigners who do not fulfill requirements for refugee status but are exposed to threats in their home countries e.g. death penalty, tortures, inhuman treatment, serious threat to health and life [13].

The integration of refugees and the host society is one of the most important aspects of intercultural society. However, there are neither clear guidelines which would specify how the process of their integration should look like, nor indicators which would assess whether the process is successful or not. Many definitions focus only on some requirements that refugees must meet in order to consider them integrated with the host society, very often ignoring a great role of the local community in this process [1, p. 24].

The UNHCR has adopted one of a few approaches that emphasize the need for cooperation between refugees and the host society.¹ According to this approach, the integration is „a dynamic, multidimensional, two-way process that requires effort from all its participants. It should be based on the willingness of refugees to adapt to the host society without denying their own cultural identity, and the same willingness of the host community and its public institutions to accept refugees and meet the needs of the heterogeneous society”.

Such integration should be pursued in legal, socio-economic and cultural dimensions. It will be measured by the ability of the foreigner to function independently in the host country as well as the willingness of the host community to support this process.

According to the Polish law, the integration of refugees begins with receiving a decision to grant one of the forms of protection within the Republic of Poland and after leaving the refugee centre. The Individual Integration Programmes, that provide the social assistance, aims to help foreigners in a difficult process of integration. It is granted for a period not longer than 12 months. It is addressed mainly to foreigners who have been granted refugee status or subsidiary protection.

If refugees cannot return to their home country, the best solution for them is to integrate with the country which gives them asylum. The integration is based on the assumption that refugees can be useful members of the society. The exile divests people of their material possessions, but not their knowledge, skills or experience. Apart from exceptional situations, refugees want to live like others - work, educate their children. The material support is very important after arriving to the foreign country. However, this support should also include: learning the language, customs and culture of the host country as well as gaining professional qualifications required to start work. These actions, undoubtedly more difficult and less tangible than material support, are extremely important to make the period of aid dependency as short as possible. Staying some time in refugee centre is necessary, however staying too long may lead to inaction and apathy.

It is a common phenomenon that the whole families flee the countries which are plunged into wars and their inhabitants are persecuted. One of the most frequently mentioned reasons for leaving the home country is to seek better life for children. At least half of the total number of refugees are (that is 25 million) children. They are deprived of their own country, home, even family. They are children without childhood, orphaned or abandoned, devoid of a sense of security [6, p. 26].

The education of refugee children is very important in the process of education. For those who have traumatic experiences, regular school attendance is one of the best ways to return to normal life. Thanks to daily contacts with other children and their high ability to acquire language, they integrate with the host society faster than

¹ The United Nations High Commissioner for Refugees - UNHCR – a position established in accordance with the resolution 319 (IV) adopted by the UN General Assembly, 3 December 1949; the status of the UNHCR was established with the resolution of the UN General Assembly No. 428 (V), 14 December 1950. UNHCR's mandate is to provide international protection to refugees and find durable solutions to the problem of refugees through the voluntary repatriations or assimilation in the new national societies.

their parents. They are guides for older generations of refugees. This shows that full integration with the host country is possible only in the second generation. This includes refugees who came to a foreign country as children or were born in it. [10, p. 4].

Despite the fact that the number of foreigners applying for refugee status increases in Poland, many Polish schools do not discuss this problem with their pupils. Refugees become part of the Polish society. There is a need to promote awareness on the situation of refugees in Poland as well as to shape the attitude of openness to new members of the society. The institution of school should play an important role in shaping in its pupils the attitude of respect for other traditions and cultures. At the same time, it should take appropriate actions to prevent acts of discrimination and to teach tolerance and acceptance towards people of other races and religions [3, p. 48].

Polish schools that work in a multicultural environment, on a daily basis face the problem of refugees. Children of refugees are subject to compulsory education and are entitled to free education. However, it is very often that they have poor attendance at classes or simply leave the school. They usually face problems with Polish school system which is not adapted to their educational needs. What is more, Polish teachers do not have the adequate preparation for running intercultural classes. Refugee children lack habits of learning and systematic preparation for the lesson.

A language barrier is another important problem. Many refugees have poor knowledge of Polish language and in many cases they know only their mother tongue. Consequently, they have learning difficulties and do not participate in extracurricular activities offered by the school. In many schools, cultural differences and poor knowledge of Polish language are the major causes of isolation of refugee children from peer groups. In addition, discrimination against foreign culture often appears in the school environment. It creates unfavorable conditions for integration process. Refugee children, who apply for a refugee status, usually come from more conservative community than Polish one and profess different religion. The school should try to accept cultural differences and the needs of its pupils. At the same time, teachers, pupils and their parents should respect this diversity [3, p. 49-50].

Intercultural education plays a great role in preparing children to contacts with different cultures. This education aims to raise awareness among young people that despite cultural, ethnic or religious differences, people can integrate and live together. The most important principle of intercultural society is to „stay together” and never „beside”.

The main aim of intercultural education is to teach young people to understand diversity of cultures, enabling them to establish a dialogue. Its additional goals are shaping in young people attitudes of openness and tolerance towards refugees and developing good communication with them. The institution of school plays a crucial role in this process as its educational system is responsible for preparing students to live in the intercultural society.

Refugee children of the primary school in Zalesie Commune. Many scholars agree that proper education is very important for the future of refugee

children. It may give them a chance to resume a normal life and strengthen the integration of the whole refugee community. However, sending refugee children to Polish schools is not enough to solve the problem of poor integration.

The primary school in Berezówka, in Zalesie Commune of Lublin Province, runs an international class. Its pupils are children of Polish origin and children from the Centre of the Office for Foreigners, near Biała Podlaska. They mostly come from Chechnya, but also from Armenia, Kazakhstan and Ingushetia. The school have 83 pupils, therein 36 refugee children. Both, Polish and refugee children cause the same behavioural problems. It often happens that refugee children take over behaviours of Polish children as they spend lots of time together. The language barrier appears in the very beginning of intercultural education. However, refugee children very quickly learn how to read and write in Polish, making the barrier no longer a matter of concern. They are fast learners who after some time understand Polish language very well, though in some situations they prefer to pretend that they do not understand. They hope that they and their families will stay in Poland. They often say: “my life is here now”, “I want to live and work here”.

The first class of primary school is a group of nine pupils that consists only of two Polish children and the rest are Chechens. Some refugee children are older than their Polish classmates due to the fact that their level of education is insufficient for higher classes. Sometimes they have problems with simple mathematical calculations, reading and writing. The class is run by a tutor who has a difficult task of running lessons, games and plays in the intercultural environment. The teacher makes special preparations for working at culturally diverse school by studying culture, religion, traditions and customs of Chechen people. The school conducts classes on Polish studies for refugee children. The attendance of this class is very high as refugee children and their parents are very interested in Polish studies.

They learn Polish language with different speed, depending on their overall development. The teacher, if it is necessary, spends more time with children who need more attention and help to learn Polish language. Apart from Polish language, the teacher speaks Russian, which is known by most Chechen children, in order to make a communication within the class easier.

An interview conducted with the teacher showed that both, Polish and Chechen children do not know much about their colleagues' culture. At the beginning of the school year, the school carries out familiarization classes for all pupils and their teacher. The teacher acquaints Chechen children with Polish culture, and Polish pupils with Chechen culture. The school authorities try to avoid any actions that could isolate refugee children from Polish pupils. However, cultural differences may have a negative influence on relations within a peer group. Despite correct relations in the classroom, refugee children are often reluctant to play with Polish children. That is why the teacher tries to encourage Chechen children to active participation in the school life. Teachers do not ask Chechen children about their culture and traditions as they have been acquainted with this information at the beginning of the school year. Tutors are aware of different standards of dressing in Chechen culture. In particular, this applies to girls who cannot wear shirts with short sleeves. The school

canteen prepares meals without poor, and girls and boys cannot sit next to each other on a school bench. Other aspects that are very important to maintain good relations with Chechen children are the avoidance of looking straight into eyes as it is a sign of disrespect and challenge in Chechen culture as well as the unserious treatment of 15-year-old Chechen boys, who according to Chechen culture are already men and take care of their families. Thus, too meticulous questioning may not be well received.

Polish children integrate very easily with Chechen peers, and only in a few situations they need some help from the teacher. They willingly spend time together, play and make friends. Such integration, step by step, builds positive relations.

Summary. Polish society is becoming more and more heterogeneous. This raises the need to promote the knowledge about the problem of refugees and formulate attitudes of openness towards their cultural differences. Polish school should teach young people to respect values of their own nation, but also and perhaps most importantly, respect and value other cultures. Polish students should grow up to be independent, open, self-confident humans, who understand that "otherness" does not necessarily mean "strangeness" [11, p. 12]. The dialogue, which may help to make contact with refugees, should aim to "break down barriers, fears, prejudices and stereotypes in the spirit of creative coexistence, and not hostility" [8, p.265]. Such dialogue is possible if there is a mutually recognized understanding, freedom, equality and respect for diversity, individuality and openness to others. The openness guarantees good relations between people and the right to be different. Smolińska-Theiss points out that diversity is the wealth of each side of the dialogue and at the same time, the added value in relationship [10, p. 5]. Contacts with refugees are always difficult, but can be very creative for both sides as encountering the unknown brings new experience. Therefore, the curriculum should include the problem of refugees and promote values of tolerance and openness towards other cultures.

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РОЗДІЛ VIII. ПСИХОЛОГІЧНИЙ СУПРОВІД ОРГАНІЗАЦІЇ НАВЧАЛЬНО-ДОСЛІДНИЦЬКОЇ ДІЯЛЬНОСТІ

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ПСИХОЛОГІЧНІ УМОВИ СОЦІАЛЬНОЇ АДАПТАЦІЇ ПІДЛІТКІВ В УМОВАХ ПЕРЕХІДНИХ ПРОЦЕСІВ

У статті розкриваються психологічні детермінанти впливу перехідних процесів на соціальне становлення у підлітковому віці. Мета статті – виявлення залежності особливостей соціальної адаптації підлітків від трансформаційних процесів.

Ключові слова: *перехідний період, психологічна криза, вікова криза, трансформації, соціальна ситуація розвитку.*

Постановка проблеми. Процес євроінтеграції сучасного українського суспільства – це усвідомлена модель суспільного розвитку, вибір способу життя людини, шлях до розширення кола її можливостей. Дослідження останніх двох-трьох десятиріч підтверджують, що життєві перспективи і соціальний кругозір індивідууму в різних вікових і соціальних групах зазнали сильної дії з боку змін в суспільстві (К. Абульханова, Г. Андреева, О. Байтінгер, А. Дьомін, Н. Журавльова, В. Магун, Д. Фельдштейн та ін.). Серед цих груп широко представлені й підлітки.

В підлітковому віці людина прагне зрозуміти себе і віднайти своє місце в суспільстві, ствердити своє «Я». На думку Д. Фельдштейна, в підлітковому періоді особливе місце має чутливість дитини до специфічних дій, пов'язаних з проявом її індивідуальності як члена суспільства. А це можливо перш за все в області цінностей і сенсів, орієнтацій на майбутнє і життєвих планів, в області соціальних інтересів, домагань і переваг. Ці індивідуальні характеристики, задіяні в психологічне забезпечення активності підлітка в самих різних сферах життєдіяльності, виступають механізмами входження молоді особистості в соціальне життя суспільства.