

New Paradigm of the Multicultural Educational Environment *

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Abstract. The purpose of the article is to study the educational and educational environment in the modern world, which became the objects of globalization. This was facilitated by the development of multi-ethnic society, which leads to profound changes in the structure and content of all public institutions of all states that affect the issues of culture, philosophy, and education. It is interesting that in the second half of the XX century multiculturalism officially recognized Canada, USA, Australia, UK, Germany, France, Netherlands, Sweden, Finland and other countries. The United States, Canada, and Australia have common educational and training settings, especially in the concept of multicultural education. They combine the expectations of interethnic and intercultural dialogue. Modern higher educational institutions of the USA, Canada and Australia change strategies and programs to meet the needs of students from different ethnic and cultural groups carried out training of specialists who are able to respond effectively to the realities of a multicultural society. The crisis of multiculturalism in Europe was named a state in which the state and society are presented as disparate communities living side at the side, but those that do not cooperate, do not identify themselves as unified state. But despite the declarations of failure to try to create a multicultural society, leading European countries continue to support immigration. Today, the transformation of Ukraine into an open society is the democratization of society, the construction of a rule of law through the recognition of basic human rights and freedoms, and the expansion of opportunities for the development of the spiritual and material needs of the individual. These development trends are quite controversial in Ukraine, requiring a rethinking of the goals and results of education. If people do not know their history and are not responsible for this responsibility, anyone can take advantage of this weakness and to highlight historical facts in his own way, for their own interests, which often happens today.

Keywords: Globalization, culture, multinational federalism, multiculturalism, Space Kingdom of Asgardia.

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1. INTRODUCTION

Formation of the third millennium became one of the objects of world globalization. In the modern world, global education is the idea of forming a free and impartial person with the high measure of responsibility for the fate of the motherland and world as a whole. It is provided by the cross-cultural understanding, which achievement is facilitated by the knowledge of a foreign language, which helps representatives of different countries to exchange modern ideas and technologies. The global assessment of the influence of globalization factors on the field of socio-cultural sphere shows the peculiar complexity and contradictory development of this process. This rapid globalization process transforms the national system of higher education. Global education can provide an active role of world science and public in managing the world in this millennium. Global education can provide active voice of world science and public in commanding the world in this millennium. At the same time, the world population disturbed by its survival, is increasingly turning to the problems of education, its development and improvement. Nowadays, education issues are becoming increasingly important in the whole world, as they determine the future of every country separately and the planet as a whole. In opinion of one of the known theorists of university education, vice chancellor of Kensington University P. Scott, globalization is the most fundamental challenge faced by a high school over the millennial history of its existence (Scott P., 2000, 3 - 8). Globalization is also characterized by multiculturalism and a tendency towards expanding cultural space, which has manifested itself in digital projects and cultural resources accessible to all. However, each country has its own specificity regarding priorities, which stems from the peculiarities of the formation of the national composition of the state.

In different historical periods of the development of society, in the area of one or another civilization of the Ancient World, the Middle Ages and the Renaissance, and to the present day, there was always a revision of a number of ideas about human, knowledge and the possibility of its use, inherited from different eras. Thus, global globalization is not a random phenomenon, but the evolution of the process of development and transformation of the planet, the onslaught of which will not be able to withstand neither the framework of national economies, nor ideological differences or political instability.

1939-1945 – as a result of the Second World War, there were changes not only in post-war borders of European countries, the world faced the problem of reconstruction of the wrecked states, immigration waves of military refugees, labor migrants, deportees, settlers, etc. The future division of the world was latent in the establishment of forces and relations that have

developed in Europe before the end of the war. This was also facilitated by decolonization, which led to serious changes not only in former colonies, but also in former metropolises, which were in the same position as other sovereign states of Europe, and this contributed to the future unification. All of them supported strong cultural and personal connections with the Asian and African people, and they began to be supplied by a large number of immigrants. Thus, in the post-war decades, much more people came from Britain, from the Caribbean and from the Indian subcontinent, and to France, immigrants, than all the time before. Together with them, national, racial and religious problems have come to Europe which were typical for the empires. Thus, people's lives became intensely subject to the direct or indirect influence of various cultures and events that occurred at the same time in seemingly remote parts of the world. Cultural life in Europe began to be determined by the general climate of political liberalism, significant advances in technology and mass media. Exemption from the dependence of huge colonial territories went, without a doubt, to the benefit of European powers. Decolonization allowed "equalize" trade and economic connections between former colonies and metropolises, transferring these links to the usual commercial basis, although the former type of international division of labour: the metropolis – the colony. Under these conditions, there was an increase of attention to the value of human, which was caused by a number of stable trends in world development, the most essential for the education system are the following: more and more aware of the imperative of survival and global responsibility of each person for the future of the planet; the diversity of social structures of society increase, and more and more signs of post-industrial society are revealed; recognizes the objective need for versatility, flexibility of thinking and perception of the world; the role of education becomes stronger.

These circumstances raised a number of questions about the field of education. Needed new concepts, social and cultural changes in society. Consequently, during this period a movement begins for the united Europe. Firstly, the direction was grouped around the remnants of the anti-Nazi Resistance movement in Germany, which focused on international reconciliation. For them, the "Stuttgart Declaration of Guilt", which was formulated by Pastor M. Germanler at the conference of the German Evangelical Church in Stuttgart on October 19, 1945, became the most important. Secondly, the direction was grouped in France around several radical Catholic organizations that were influenced by the ideas of the patriarch of pacifism Sanie San. He struggled for a "new international state of mind" all his life. He became the leader of the ideas of R. Schumann and had a great influence on politics in the

French occupation zone of Germany. In December 1946 the European Union of Federalists was formed. In the Manifesto of this Union, federalist ideas played a mobilizing role in shaping the European resistance movement against Nazi Germany. Exactly at this time the ideas of democracy was the main slogan of the federalist movement, which subsequently laid the foundation for the criteria for EU membership. The Union adopted the Manifesto of Ventotene and began working on organizing an international conference to develop a federal constitution in Europe. It is interesting that Adam Milvord called "wave of hope for a better world and changed the future for the human race, a wave that swept across Europe and that gave the opportunity for extraordinary enthusiasm for the creation of European federation" (Milward A., 1984, 55). In 1947 in Montreux, supporters of the federalization of Europe formulated the fourth major principles and objectives of this process. It was clarified that federalization involves overcoming national sovereignty and achieving the "systemic", "organizational" Unity of Europe. Thirdly, Anglo-Saxon areas were presented pre-war Oxford Group L. Curtis, founder of the Royal Institute of International Affairs.

It promoted to the first steps towards the creation of new European culture, which was supposed to completely abandon conservatism, nationalism and Christianity, and to become a convenient environment for resolving old conflicts and adapting arriving migrants from the countries of the East to the "free world." Interestingly, the opposite was in the countries: the radically weakened "autochthonous" culture of Europe has not attracted migrants. When they began moving to the Old World, they kept their identity and separated themselves from "faceless Europeans." Thus, civic identity forms the basis of the "western" model of a nation that views the nation as a multi-ethnic formation, as a community that unites people of different ethnic communities, based on the political and legal equality of its members. The "Eastern" model of a nation is a community of people, united by common origin. The place that has the law in the western civil model, in the ethnic model is a folk culture, first of all the language, customs, traditions. In one model, rule has the law, in another - the tradition.

In 1950 India has become an interesting exception to this general rule. This year, in its constitution, an attempt was taken into account cultural diversity and was made Western democracy a norm in the basic law. India was recognized linguistic diversity by giving Hindi the status of official language along with English, and providing formality dozen other languages in some states. In this country, teaching is conducted in three languages: Hindi, English, and the official language of the state. The confession of the population is also recognized. India is trying to adhere to even legal pluralism (Benhabib S., 98-125). It is the

only one of the few Western countries which does not, which was a model of multilingual, multinational federalism to cope with the demands of nationalist's autonomy. Modern political scientists note that the decision was correct and that the chosen model reduced stress, thereby preventing potential separatism and irredentism minorities. Thus it becomes clear that there are no internal reasons for assigning this model exclusively to Western countries.

But it is necessary to seriously think above that, why it is rejected in most countries and whether any recommendations for its successful application can be made.

It is worth to mark the unique role of the Benelux countries, which, until now can skilfully combine their efforts, have a synergistic effect. Thus, the Benelux Economic Union became a kind of testing ground for high forms of integration connections. Within the framework of it, a single customs space and a system of free movement of persons were approved in the territories of three states; border control was transferred to their external borders. In general, among the European countries, these countries are characterized by economic stability, as evidenced by the low unemployment rate, high GDP per capita, relatively low public debt, and etc. So, in the fifties, after the "economic miracle" in France, Germany, Belgium and the Netherlands, with high immigration flows, teachers and politicians focused their attention on overcoming linguistic problems in schools. On the one hand, measures were taken to develop the language learning of immigrant countries; on the other hand, it was particularly important to give children the opportunity to preserve their native languages and cultures in such way that return to their motherland could be provided at any time. In particular, many numerous projects were created that could be called multicultural: their main goal was to know the similarities and differences on the linguistic, religious, and cultural levels.

In 1957 the concept of "multiculturalism" is a scientific concluded (Mamonova V.), according to other data the term "multiculturalism" appeared in Canada in the 1960s to denote the state of ethnocultural, racial, and religious diversity of the country's population (Multiculturalism). In 1971, "multiculturalism" became the official ideology that marked the new government course of Canada, which was a kind of act of recognition by the state institutions of the defeat of assimilation policy. 79% of Canadians consider multiculturalism to be a prerequisite for state unity, and 95% believe that you can be proud of both being Canadian and your ethnic background (Malakhov V., 2001, 45). This country has always been a pluralistic state in the ethnic and linguistic sense. Thus, multiculturalism in its original meaning meant the attitude of the majority of the population towards minorities, the same status of different cultural traditions, and the right of the individual to choose their identity. But life brings its bridges, so

regional Quebec politicians began to violate the rights of English-speaking residents of this province, which in turn led to the violation of the rights of French-speaking citizens outside the region.

The multiculturalism was officially recognized by Canada, the USA, Australia, Great Britain, Germany, France, the Netherlands, Sweden, Finland, and other countries in this period. The experience of States that adhered to multiculturalism has shown that positive discrimination can reduce inequality between groups. Thus, whatever model of multiculturalism the country has chosen, the basic principle of this model in practice, in the state policy is the principle of cultural freedom, that is giving individuals the right to live according to their own choosing, with the real possibility to evaluate other options. "In a sociological sense, this concept reflects the specifics of modern society: reflexivity and aspiration for personal autonomy"(Ronan de Kodak).

1.1 Purpose

The relevance of the article is determined by the following circumstances. First of all, the real power, often insufficiently controlled, the process of growing multiculturalism of Western European society. This process directly, and often negatively, affects both the political stability of many Western European states and their foreign policy. Not only is Europe confronted with the difficult task of an immediate practical solution to such an ambiguous problem. Hence the need for a theoretical rethinking of many important concepts and issues of political theory of the XXI century.

In our study, we take as a basis for work: the multiculturalism of well-known scholars and researchers working on this topic. Thus, "Great Explanatory Sociological Dictionary" translated from English, interprets multiculturalism as "recognition and promotion of cultural pluralism. Contrary to the trend in modern societies to cultural unification and universalization, multiculturalism glorifies, and also seeks to protect cultural diversity ... "(Big Sociological Dictionary, 2001, 445).

It should be noted that multiculturalism is a rather "young" social phenomenon; its typology is not only interpreted, but also specified. The term "multiculturalism" remains controversial, since it covers a multitude of different and often contradictory ideas and theories. Researchers A. Leiphart, V. Taylor consider multiculturalism as a policy of harmonization of socio-political processes in multi-component societies; V. Kimlik, L. Peters the basic norm of coexistence of different ethnic groups was and is multicultural.

Researchers of the concept of multiculturalism P. Berche and G. Marquette, also called the founders of the concept of multiculturalism, imagined this ideal as follows: in a society with developed democratic institutions peacefully coexist different cultural communities within which the individual exercises his right to cultural self-identity (Berghe P., 2002., 33-63).

In 1990, the problem of multiculturalism moved from a theoretical to practical level. Canadian researcher V. Kimlik assessed multiculturalism as a "common social language" that provided for this national integration while preserving the "opportunities for social and private expression of individual and collective differences" (Kymlicka W. Opalski M., 2002, 439). He emphasized that "the collapse of communism has raised the wave of ethnic nationalism in Eastern Europe ... The optimistic notions that liberal democracy itself has been rebelled from the ashes of communism has been destroyed by ethnicity and nationalism ..." (Kymlicka W., 2006, 43-47). Researcher S. Huntington supports the previous thesis and names the following causes of the crisis: the global economy, the leap in the development of transport and communication technologies, population migration, the spread of democratic values, the end of the Cold War, the collapse of the communist regime in the USSR (Huntington S., 2004, 635). From the very beginning, the ideas of multicultural education have not been unanimously endorsed by the world scientific community. Some scientists demonize multiculturalism, asserting that multicultural education leads to the neglect of cultural differences and similarities, claim that his ideas worsen the situation, deepening the differences between subcultures and cultural stereotypes, and do not allow solving the real problems of eliminating unequal relations between them.

An important stage in the development of the ideas of multicultural education in the countries of the world is the emergence of the concept of a cross-cultural environment. The pedagogy of the USA, Canada and Australia has formulated several concepts of multicultural education: – the concept of J. Banks "educational equality" (Banks J., 1981, 336); - The critical model of S. Nieto provides several levels of support for pluralism: "tolerance, acceptance, respect, solidarity and criticism" (Nieto S., 2012, 480); - the concept of anti-racist education by K. Slitter, who views multicultural education as a process of relevant systematic school reforms, the linkage of such reforms and social change (Sliter K., 2012, 202). Different scientific ideas, theories, concepts – a kind of intermediate link between pedagogical ideas of assimilation and multicultural education. First, adherents of the concept do not exclude the dialogue of cultures. Second, they drew attention to the interpenetration of the values of various subcultures in the learning process.

USA, Canada, Australia, they have general settings of education, especially in the concept of multicultural education. They combine the expectations of inter-ethnic and intercultural dialogue. Also, it was proclaimed a democratic solution to the problems of cultural, linguistic, social, and economic diversity through education. The idea that education should create the ability to cooperate with representatives of other cultures is fundamental in all variants of the concepts of multicultural education. Since the 1960s, multicultural education in the educational institutions of these countries, has passed three main stages of evolutionary development: 1) the addition of ethno-cultural components of the curriculum; 2) conversion of a multicultural component in an integral component of the curriculum; 3) selection of content and teaching methods appropriate to the ideas of multiculturalism (Balitskaya I., 2009, 30). A modern higher educational institution in the U.S., Canada and Australia to change the strategy and programs to meet the needs of students with different ethnic and cultural groups, training of specialists, able to respond effectively to the realities of a multicultural society. The learning process in a multicultural approach involves the recognition of different ways of knowing, intelligences of students. Multicultural education places demands on the teacher of foreign languages: knowledge of Ethnography, the awareness of their own identity, overcoming ethnic stereotypes and prejudices, to establish a tolerant relationship with the students. In the process of training future teachers of foreign language students need to learn materials, not only for the speech carrier, and those that provide information about other European and non-European culture (Grzega Joachim).

1.2 Problem

Today, with the advancement of global education, one needs to get acquainted with the rather evident Anglo-American model of world order, the expansion of Euro-Atlantic cultural values, the adoption of which is for their higher school. The main advantage of which was the critical thinking. It contributed to the formation of a creative approach to any human activity, and the very creation of a lever, which prompted the development of democratic foundations of communication between people. Also, based on the hypothesis of the "world system analysis" of American theorist I. Wallerstein, the present world in its architecture is divided into "core", "semi-periphery" and "periphery". Thus, in the world, the "core" in the form of the United States has a powerful resource and infrastructure power of capital. This is a fairly moderate and comfortable monopolization of markets, where resources are usually more or less sufficient for all prominent market participants. Business circles are negotiable, even

civilized behaviour is emphasized. At least they have at their disposal an extremely effective coordination apparatus that avoids social tension (Wallerstein I., 2006, 248).

The scientist asserted that the nations were social educations born by states. Modelling the collective representation of people about their common past and choosing a set of characteristic mental traits for the ethnic group in the present, the state is constructing a nation. According to I. Wallerstein, its development leads to the formation of a national sense of citizens, which can be used to unite the people to jointly counter the internal and external threats of the state. Nationalism is a consequence of a state strategy and, at the same time, a status identity that supports the modern world system. He is fed up with hostility and, according to an American scholar, systematically observes the three principles: the establishment of a network of elementary schools (visiting which became mandatory by the middle of the 20th century), service in the army (which even in peacetime became the norm in most countries of the world), the widespread spread of collective nationalist rituals (Wallerstein I., 2003, 146). That is why, American culture and its rationality and hedonistic attitude to life, actively tied with the means of telecommunication, in our time has become quite widespread in the world. This is supported by the country's measures of preserving the material and intangible cultural heritage, which became possible at the expense of modern information technologies. We can follow it with the help of all the sites of the "World Wide Web", 70% of which are located in America. Thus, English is the most commonly used language for communication in the world. Culture itself – "neutral" Internet, provides for the formation of rapid, direct and informal communication, provides for the creation of a tight global information environment, in which the formation of obstacles to the spread of American mass culture becomes impossible. To this end, the library as a social institution in its activities began to take into account the factor of cross-cultural communication. In higher education institutions in many countries, it has begun to organize and teach for librarians courses aimed at familiarizing students with the theoretical and practical aspects of servicing various social groups in the context of multicultural education (Tumuhairwe G., 2013, 17-23). For example, the Library of Congress retains its leadership in the country's library system and in the digital age. She heads and brings the work of modern digital projects and programs of national importance. So, one of the interesting projects under the leadership of the Library of Congress is the "National Digital Library" (NDL) (American Memory) program. The NDL project analysed globalization processes in the world that were also characterized by multiculturalism and a tendency to expand cultural space-the integration of different cultures

of the planet, the influence of other traditions, other national and religious peculiarities. All this has come about in the global digital library project of the World Digital Library (WDL) (World Digital Library) of the US Congress. The current WDL website helps explore and explore world-class historical values from different countries. The criteria for selecting the content for this library were sources that represent the history of mankind: the best represented are the respective national cultures; history and culture of other countries; some monuments and collections included in the "Memory of the World" registry. WDL works in seven languages: English, French, Arabic, Chinese, Russian, Portuguese and Spanish (virtual exhibits are available in 40 languages). Thus, WDL has become an example of a multinational resource from different countries, representing the best cultural heritage of world-class countries and nations and endangered cultures.

In 1960, the problems of foreign workers, the necessity and possibilities for their integration into German society began to be developed in the Federal Republic of Germany, when they became an effective factor in the economic and social life of the country, although after 1945 the phenomenon of immigration was considered in the context of temporary, in particular labour. First, the issue was resolved through the involvement of ethnic Germans living in central Europe and wishing to return to their homeland or to leave the territory under the jurisdiction of the Soviet Union. Secondly, the Government of West Germany signed contracts for the construction industry with Italy (1955), Spain (1960), Greece (1960), Turkey (1961) and Yugoslavia (1968) for effective labour policy (Gastarbeiter) (Pogrebinsky M. Tolpigo A., 2013, 149). This was facilitated by the fact that in 1970 the number of non-indigenous people in the FRG exceeded 2 million and continued to grow. A high standard of living, a democratic political system and a liberal immigration law "On Reunification of Families" (1974), thanks to which relatives came to guest workers, as well as later laws "On Aliens", "On the Right to Fundamentals" (2000), which provided the German passport of all children born on its territory, "On Immigration" (2005), which considerably simplified the employment of skilled professionals, considered the issue of refugees and provided social and economic assistance to immigrants with a compulsory requirement for language proficiency, bullet tour and history of the state; The "Anti-Discrimination Act" (2006), which has set itself the goal of stopping all forms of discrimination, whether in the workplace, in search of housing or ethnic or religious grounds, has attracted millions of political refugees and economic displaced persons (Götz I., 2011, 95). This openness of the country has led to a large flow of immigrants to Germany.

2. METHOD

The complication of the political processes taking place in the modern world, the variety of forms of political life at the theoretical level can be understood only on condition of their comparison and comparison, the construction of analytical comparative models that would group and classify political phenomena on certain grounds. This is achieved using the comparative method. It is precisely that the general and specific in political phenomena, the level of evolution and the main tendencies of their development through comparison, make comparative method possible. Ability to develop methods, methods, skills and skills of applying the principles of modern political thinking in the analysis of socio-political problems, to take an active civic position, the ability to effectively influence political processes, participate in the exercise of democracy, and thus performs the science of politics methodological function. It is important to note and the ideological function of political sociology, which to some extent borrows and the science of politics.

Considering the practice of multiculturalism in the countries of the world it is worth mentioning the practice of Germany. The concept of a multicultural society, which was considered undisputed in Germany for the last 40 years, has collapsed. But in October 2010, at the meeting with the young members of the Christian Democratic Union in Potsdam, German Chancellor A. Merkel recognized that an attempt to build a multicultural society in Germany "completely failed". A. Merkel stated that: "It is obvious that the multicultural approach, which provided for happy life side by side with each other, completely failed ... Those who wants to become part of our society, must not only comply with our laws, but also to speak our language» And so, as Merkel continued, "learning a language should be the responsibility of immigrants, as it was before, and not a voluntary option, as it is now." (Merkel, 2010). She further confirmed that immigrants should integrate, adopt the culture of Germany and its values. It should be emphasized that such a statement was made in 2004, but at that time she was not a chancellor and did not listen to her words. Further, A. Merkel condemned the movement of the renationalist movement "Regida" ("Patriotic Europeans against the Islamization of the West" advocated a tight migration policy) and declared in 2013 that takes Muslims under his protection. Before the 2013 elections, the Christian Democrats defeated refugees from Afghanistan, Syria and Chechnya, temporarily held by the Berlin authorities in a former gymnasium in the Hellersdorf district and against which the Germans spoke (Roth A.-L., 2013, 10). With the intensification of migratory flows from Syria between

2015 and 2016, Merkel noted that Germany remains an open country, but without pressure on the social system, so that foreign specialists do not replenish the army of the unemployed.

Problems in society in German were caused by the situation associated with an increase in the number of foreigners. Of the 90 million inhabitants of Germany, 16 million are foreigners. They or their parents came to Germany and got citizenship here. German researchers pointed out that the number of people in need of state aid until 2019 will double, which will lead to future social explosions in the state. In connection with this, in the modern lexicon the term "multiculturalism" was also replaced by a more neutral "national diversity" (Vielfalt). Under such an approach, Germany will be able to turn the "Parallelgesellschaft" into reality and the society will remain German in its essence, since it will have common values for the development of democracy and prosperity, but it will be based on the social relations of tolerance and respect for others (Germany, 2050).

The state policy of contemporary Germany with regard to foreigners has two main directions: firstly, the categorical restriction of immigration from non-EU countries; secondly, the promotion of the integration of those immigrants who live in the country for a long time. For these foreigners, there are state targeted programs for promoting the study of German, social security consultations, etc. The affairs of this category of population are dealt with by a special commissioner under the federal government. The Federal Republic of Germany recognizes the right of foreigners to move freely, freedom of choice of profession and country of residence within the EU.

The development of education in France in the period of multiculturalism has been three stages. The first stage (50-60-ies) – democratization and reform of secondary and higher education in order to create equal conditions for obtaining quality education for representatives of national cultural and religious minorities. The second stage (70 - the half of the 80's) – a series of measures aimed at educating a person ready to live in a multinational society and creating conditions for the humane and creative training of representatives of national minorities and immigrant children was carried out. The third stage (the middle of the 80's and 90's) relates to the return to assimilation policy. In France, in 1975-1984, there were 20 vocational training centers for the training of French language teachers for the training of migrant children. In these centers, teachers began to be involved in an intercultural approach in education. In 1986, the centres were closed (Dyachenko L., 2016, 282). In the higher institutions of France, in the 1980-1990's, institutes of training teachers in educational districts and "National Education Training Officers" organized training courses, working groups on

immigrant culture and the interaction of teachers and parents of pupils in this category of children. This contributed to improving the effectiveness of education, which organized the introduction of teachers with the culture of immigrant communities. In connection with this, new programs of university teacher training institutes began to be prepared, which included separate modules providing multicultural education. It was during this period that contradictions began to be outlined in solving the problem of constructing the content of education. In this regard, the President of France, N. Sarkozy, spoke on multiculturalism: "My answer is unequivocal: yes, this is a failure. We do not want the demonstration of religious rites on French streets. We are against trying to persuade others to believe in the territory of the French Republic. The French national community does not want to change its way of life, equality between men and women, free attendance at the girls' school. We have a secular country, prayer does not confuse anybody, but we do not want the demonstration of religious rites on the street" (What is fraught with failure).

2.1 The World example

B In unison with these politicians, the prime minister of Great Britain D. Cameron, [Deputy Prime Minister of the Netherlands](#) M. Verhagen, [25th Prime Minister of Norway](#): Thorbjørn Jagland, [Prime Minister of Spain](#) – José María Aznar, [Prime Minister of Belgium](#) – Yv Leterm etc. Thus, the crisis of multiculturalism in Europe was called the state in which the state and society are represented in the form of disparate communities living side by side, but those who do not cooperate do not identify themselves as a single state. But despite the declarations of failure to try to create a multicultural society, leading European countries continue to support immigration. Firstly, because it requires a resolution of the acute demographic crisis. The east moves to the West with the permission of the latter, because the difference between them is not geographical, but demographic. All civilized communities are turning over to a state of high birth and high mortality to a state of low mortality and low birth rates.

Globalization, in its unity of economic, political and cultural processes, leads to convergence of economic development of the countries, but does not contribute to the elimination of earlier created divisions, between developed and developing countries. By making a monotonous world market for goods and services, it contributes to the destruction of traditional ways of life. Modern values, based on which globalization extends, though seemingly universal are abstract. The realization of the main economic, political, market and other aspects of fullness depends on the cultural features of the nation, so it is worth remembering.

The experience of politics of multiculturalism in Western Europe, the USA and Canada is interesting for Ukraine. In our country the process of forming a civil (political) nation is quite difficult. If the Ukrainian ethnic nation is a product of history that has absorbed the centuries-old experience, then the Ukrainian polyethnic "nation" is rather a phenomenon of the future. Thus, whatever model of multiculturalism the country would take as a basis, the basic principle of its practice, in state policy is the principle of cultural freedom, that is giving individuals the right to live according to their own choosing, having real opportunity to appreciate other options.

Despite the fact that multiculturalism occurs in the second half of the nineteenth century, its ideological principles can be seen in the works of prominent figures of the Ukrainian public opinion of the past: I. Franko, M. Dragomanov, V. Lipinsky and others. Even today, V. Lypynsky's ideas remain relevant in his letter to B. Shemet, written in Reichenau on Dec. 12, 1925: "If you want to be the Ukrainian State - you must be patriots, not chauvinists. This means, above all, that your nationalism must rely on the love of your fellow countrymen, not the hatred for them, because they are not Ukrainian nationalists. For you, for example, there should be a closer Ukrainian Muscovophile or Polonophyll ... than a foreigner who would help you to escape from Moscow or from Poland. You must all your feelings and your whole mind focus on finding an understanding, finding a common political language with the local Mussoffil or polonofil – in other words: to create with them a separate state on the Ukrainian Earth ... To be a patriot means to desire all the forces of one's soul the creation of social, state and political coexistence of people who lives in Ukraine, rather than dream of drowning in the Dnipro of most of their own countrymen. To be a patriot means, first of all, to demand good and good deeds from himself, as a Ukrainian, and not primarily to hate others because they are "not Ukrainian" (Rymarenko Y., 1996).

The gradual transformation of Ukraine into an open society is the democratization of society, the construction of the rule of law through the recognition of basic human rights and freedoms, the expansion of opportunities for the development of the spiritual and material needs of the individual. These development trends are quite controversial in Ukraine, requiring a rethinking of the goals and results of education. This has a direct impact on the status of different languages in the country, namely the change in the context of their study. The process of national emancipation takes place in the direction of the general democratic, pro-European. So, in the Ukrainian universities, when determining the content of multicultural education, there are problems with the theoretical plan related to the implementation of

bilingualism. But, in assessing the place of the native language when studying its relation with the national language, it is necessary to consider that each nation has a specific pragmatics of language and that socio-cultural values are transmitted through the manner of conversation, the use of certain modal verbs, words of evaluations that correlate with ethical norms. Representatives of more than 130 nationalities and nationalities live in Ukraine, and each of these representatives considers this or that region of our country as their homeland. Also, it has its consequences. For example, schools of national minorities in the Transcarpathia have a number of problems. Today, students of these schools do not have enough Ukrainian language to socialize in Ukrainian society. All this lowers their competitiveness in entering (testing) and studying in higher education institutions. In connection with this, part of graduates of these schools are forced to receive higher education in Hungary.

Also, the Ukrainian society is in the process of reforming all branches of education, in particular, with factors such as obsolete educational system and inadequate quality of educational services. In addition, taking into account the weak economic development of the state, this leads to an increase in the "outflow of intelligence" abroad. As a result, immigration flows of young people are rapidly increasing. Modern, competitive universities of Ukraine constantly take into account modern changes in society regarding cultural and scientific technical development, in order to be able to find themselves in the realities of today.

If we try to summarize the main views of scholars, it becomes clear that the process of internationalization in the field of higher education leads to the strengthening of the integration of universities and educational systems, while globalization processes increase their competition. Nowadays, universities are the main social institution of modern society.

According to scientists, in the next twenty-five years, more than two billion people will be born in the world, including 50 million in developed countries and 1 billion. 850 million are in lagging behind. If this prediction is confirmed, then humanity is waiting for a great relocation of people.

3. CONCLUSIONS

Further, nobody knows what further fate of our planet and the entire Universe as a whole. Since October 2016, there is an interesting mega-project of the new cosmic state of Asgardia (Asgardia, or Space Kingdom of Asgardia) - the basis of earth colonization of the cosmos. In

fact, this is the state of the future of cosmic humanity, which has already begun to be organized on Earth. This is the colonization of space, the construction of new cities, settlements of people. Today, thousands of people agree to become cosmic colonists of the universe. Modern scholars need to think, to find a new model of the relationships of the people of the Earth who will never return home. So, while preparations are under way, citizens of Asgardia took up state-owned construction. The discussion of the text of the Constitution ended, the ministries and the Supreme Court were organized in the country, the flag, anthem was adopted, and the bank was created. Asgardia is the creation in space of a state and a nation free from existing countries.

International corporations, private space companies, individuals invest a lot of money in the development of space technology to make space travel trendy not only for wealthy people, but for future space colonists. These new conditions require theoretical elaboration of issues of responsibility in space activities, effective dispute resolution procedures, peculiarities of the organization of service of space settlers, the specifics of the organization of entrepreneurial activity in the field of commercial space flights, economic and environmental consequences of the development of space tourism, compensation of harm, etc. Today, space activities are an important factor in the sustainable development of society, an indicator of the level of scientific and technical potential of the state, an effective tool for ensuring its interests in the field of science, defence, environmental management, telecommunications, etc.

4. RESULT, DISCUSSION, SUGGESTION

Thus, scholars who do not perceive multiculturalism as a philosophical concept and do not recognize it as a factor in the unification of society and the means of democratization, put forward the thesis that no society is now multicultural in the full sense of the word. But we cannot name a single democratic society that fully meets all the principles and requirements of democracy as a philosophical discourse. Consequently, multiculturalism, as an idea that unites a multicultural society, democratizes it by virtue of its (multiculturalism) based on universal values, can be perceived as a theoretical model to which a multi-ethnic, multiconfessional, multilingual society can strive for. Consequently, without deep knowledge of our historical past, it is impossible to understand modern, predict, and even more successfully build the future.

4.1 Results

There are several basic models of multiculturalism (Canadian, American, German, Australian, etc.), its typology ("moral", postmodernist, "fundamentalist" types), various forms of practical policy that take into account the cultural diversity of society (multicultural education, autonomy, multinationalism).

Multiculturalism remains one of the most controversial concepts of political practice and contemporary political thought. Conservative criticism proceeds from the need to replace multiculturalism with monoculturalism, insists on a legally-established regime of privileges for dominant cultural groups. Liberal criticism of multiculturalism proceeds from the fact that the preservation of cultural identity is the right of all citizens. However, the practice demonstrates an increase in voluntary and compulsory segregation, an increase in contradictions between human rights and group rights, and the violation of the civil nature of modern society. A paradoxical situation is widespread: multiculturalism at the country level turns into monoculturalism and segregation at the local level.

4.2 Suggestions

Summarizing the western experience of theoretical understanding of the phenomenon of multiculturalism and the social relevance of the ideology of multiculturalism, one can conclude that multiculturalism in contemporary socio-cultural contexts may have unpredictable forms of manifestation and self-affirmation.

Today it can be argued that whatever the model of multiculturalism would be taken by the state as a basis, its basic principle in practice, the state policy is the principle of cultural freedom that is, giving individuals the right to live according to their own choosing with the real possibility to evaluate other options.

The task faced by modern countries, especially in the field of employment and education, the provision of civil liberties, is not to suppress or artificially restrict people's desire to maintain and publicly express their identity, including collective ones, but to find a flexible and reasonable balance between these claims and principles of national citizenship, freedoms and equality of a citizen irrespective of their ethnic, religious, racial differences, preservation, and not weakening, consolidating tradition and norm of civil identity and the institute of citizenship.

Also, for the nations, historical memory is usually a fact unifying. In the nineteenth century, the French researcher Ernest Renan paid special attention to this: "The nation is the result of long efforts, sacrifices and self-denial ... Heroic past, great people, glory – that's the main capital on which the national idea is based." From this point of view it becomes obvious that the memory of the past, which makes the community a nation, is not a set of facts, but their selective interpretation.

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