

The Essence of Intercultural Educational Environment

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In today's open and globalized world, there are no nations that, in the course of historical development, have not been influenced (culturally, religiously, politically, economically) by other nations. The interculturality of the environment in which a modern person lives, gets educated and works is gradually becoming an integral characteristic of the modern post-industrial society. The combination of the phenomenon of globalization with the features of scientific and technological progress led to the strengthening of integration processes in all spheres of social life, which influenced, in particular, the intensification of international cooperation and intercultural interpenetration and mutual influence of different peoples, nations and ethnic groups in many and, primarily, European countries. On the other hand, the processes of integration and globalization, aimed at the mutual development of modern countries, peaceful coexistence and socio-economic cooperation of the world community, today become a defining feature of the latest educational paradigms and educational activities of states, peoples and each person in particular.

Keywords: intercultural environment, educational environment, multicultural society, education

INTRODUCTION

National relations never exist outside of other social phenomena (political, spiritual, socio-economic, etc.). In culturally-politically-religiously-nationally mixed societies, people live, study, work and rest in racially, religiously, politically and linguistically mixed groups. National relations are always related to the solution of certain ethnic problems related to the conditions of survival and development of ethnic groups (problems of territory, political power, language, culture, traditions, preservation of identity, etc.). The subjects of such relations often demonstrate the peculiarities of their ethnic consciousness and self-awareness. Therefore, international relations, even with a stable objective-subjective basis, unfold in the sphere of feelings, illusions, national myths and prejudices.

The constant crossing of cultural groups often causes misunderstandings, prompting conflicts and discrimination that arise in industrial, educational institutions and between citizens in communities. In culturally mixed collectives, in addition to prejudice, people often, as a result of various conflict situations,

experience a deterioration of their physical and psychological condition, which is accompanied by a decrease in educational and industrial activity, labor productivity.

FORMULATION OF THE PROBLEM

The culture of international relations in modern developed countries is characterized by the following indicators: a high level of perception of the national-specific and cultural-general; hypertrophied national identification and reflection; adequate perception of the ethnic image of the world; conscious direction of communication and collective activity with people of different nationalities, adoption of ideas of multiculturalism; transfer of positive experience of international interaction to children, the ability to prevent and resolve international conflicts in the children's environment. In general, the entire range of requests and interests of national groups in developed countries is ensured by the established system of institutional guarantees for ethno-national minorities. These interests concern the preservation of their identity, the development of the economy, culture and language of ethnic groups, that is, conscious national self-assertion.

A significant part of the regions of Ukraine are historically multinational, and therefore intercultural environments are formed in institutions of higher education and institutions of general secondary education located in such territories. In the conditions of globalization and European integration aspirations of multinational Ukraine, the issue of forming a tolerant attitude towards representatives of other cultures, nations, nationalities and ethnic groups is acute in the education system. Therefore, the idea that the educational process in institutions of higher education and in institutions of general secondary education should be aimed at realizing the unity of the world community, a sense of national patriotism and self-awareness, and be based on the values achieved by the efforts of the peoples who inhabit our planet are becoming more and more popular. It is necessary to state that the majority of educational programs, textbooks, other educational and methodical literature, on the basis of which teachers carry out the educational process in institutions of general secondary education, do not take into account the interculturality of the environment in which they function. At the same time, the main goal of intercultural education in the countries of the European Union, to which Ukraine aspires to join, is the education of a personality free from negative ethno-cultural stereotypes, who has a developed sense of understanding and respect for other cultures, the ability to live in peace and harmony with people of different nationalities, ethnic groups and religions, ready for creative activity in an intercultural environment.

The European integration policy of Ukraine, the "New Ukrainian School" Concept and the institutional documents adopted for their implementation simultaneously motivate and aim the national education system at the implementation of the competence paradigm and the professional training of future teachers who are ready to live and work in an extremely globalized, intercultural and dynamically changing world. to perceive it between culture and variability as essential components of one's own way of life. That is why the main attention in higher education should be paid to the issue of overcoming conservatism in approaches to educational activity, existing stereotypes of pedagogical work and the thinking process of all subjects of the educational process. Only an inherently innovative education and an appropriately trained teacher can raise a young person who is able to live according to modern laws and taking into account the development trends of an intercultural society.

The new Ukrainian school needs new approaches to learning, which are based on the principles of partnership pedagogy, moving away from the authoritarian model of communication, cooperation between students and teachers, which requires rethinking the role of both the teacher and the student. Qualitative changes in education are impossible without a confident, competent and motivated teacher who enjoys general respect and is ready to work in an intercultural environment. The primary role in these processes is given to the teacher, his training in the process of learning in higher education institutions, which, within the framework of the competence paradigm, is aimed at his mastery of professional and general competencies and the scientific and methodological foundations of innovative educational activities in an intercultural educational environment.

ANALYSIS OF RECENT RESEARCH AND PUBLICATION

In the first decades of the 21st century, interest in this problem increased significantly, in particular in Ukraine. In recent years, domestic pedagogical publications have published studies by Abibulaeva (2001), Aghadulina (2004), Honcharenko (2009), Hryva (2008), Dovgopolova (2007), Pentylyuk (2007) and others, in which the processes of the formation of interculturality are considered. In the future, we will consider interculturalism as the coexistence and functioning of various ethnocultural communities in a certain society, with their inherent awareness of their own identity, equality, tolerance and organic connection with the wider cross-cultural community, mutual enrichment of cultures, as well as the presence and recognition of a common national system of norms and values that form the basis of the civic consciousness of every member of society (Concept of 12-year general secondary education, 2002).

THE PURPOSE OF THE ARTICLE

Investigate the issue of the intercultural environment, which is often considered as an international issue - the culture of many peoples in one educational environment (Antonyuk, 2003 & Sushchenko, 2005). Scientists have shown that the intercultural environment is a significant factor in socialization. If a person grows up, learns and is brought up in such an environment, then regardless of his desire, he falls under the influence of the traditions formed in it. This imposes additional tasks on teachers regarding the organization of intercultural education of those who study, primarily pupils and students (Akayomova, 2008 & Antonova, 2015 & Sushchenko, 2005).

PRESENTATION OF THE MAIN MATERIAL

There are no monocultural states in the modern world, as they are all largely multicultural, uniting representatives of different nations and religions (Eremeeva, 2002). The peculiarity of the modern stage of the development of the countries of the world, the openness of society, the absence of regulatory barriers in the interaction of different socio-cultural groups set before the pedagogical science the task of revising a number of theoretical provisions regarding the socialization of the individual and singled out the problem of forming tolerant relations of representatives of different nationalities, communities, and cultures. The essence of the intercultural environment can be roughly defined as a set of social material and spiritual conditions of human existence and activity, which are formed in the space of residence and communication of representatives of many ethnic groups and are accordingly characterized by the simultaneous use of different languages, traditions, customs, etc. The concept of an intercultural environment best demonstrates how, through culture and the laws of dialectics, the national and universal unite, and the best achievements of national cultures form the universal culture.

The combination of the phenomenon of globalization with the features of scientific and technological progress led to the strengthening of integration processes in all spheres of social life, which influenced, in particular, the intensification of international cooperation and intercultural interaction of different peoples of many and, first of all, European countries. For their part, the processes of integration and globalization, aimed at the mutual development of modern countries, peaceful coexistence and cooperation of the world community, today become a defining feature of the latest educational paradigms and educational activities of states, peoples and every person in particular (Arkusinska, 2004 & Asanova, 2014 & Cherednychenko, 2008 & Yankina, 2006).

The interculturality of the environment in which a modern person lives, gets educated and works is gradually becoming an integral characteristic of the modern post-industrial society (Burkova, 2010). It is in the conditions of globalization and European integration aspirations of Ukraine in the national education system that the issue of forming a tolerant attitude towards representatives of other cultures and ethnic groups is acute (Varfolomeeva, 2014). That is why the idea that the educational process in higher education and in higher education should be aimed at realizing the unity of the world community, a sense of national

patriotism and self-awareness, and be based on the values achieved by the efforts of the peoples who inhabit our planet (Khoruzha, 2004 & Yaksa & Kuzhelev, 2015) is becoming more and more popular.

National relations are always related to the solution of certain ethnic problems related to the conditions of survival and development of ethnic groups (problems of territory, political power, language, culture, traditions, preservation of identity, etc.). An objective prerequisite for the emergence and development of national-ethnic relations is the existence of separate ethnic communities that differ in their ethno-cultural features (peoples, nations). National relations never exist outside of other social phenomena (political, spiritual, social, economic, etc.). The subjects of such relations often demonstrate the peculiarities of their ethnic consciousness and self-awareness (Kochenkova, 2014). Therefore, international relations, even with a stable objective-subjective basis, unfold in the sphere of feelings, illusions, national myths and prejudices.

The culture of international relations is always characterized by the following indicators: a high level of perception of the national-specific and cultural-general; non-hypertrophied national identification and reflection; adequate perception of the ethnic image of the world; conscious direction of communication and collective activity with people of different nationalities, adoption of ideas of multiculturalism; transfer of positive experience of international interaction to children, the ability to prevent and resolve international conflicts in the children's environment (Absalyamova, 2007). Ethno-national relations in the field of culture create opportunities for contacts between the cultures of different ethnic groups. In general, the entire spectrum of ethno-national phenomena is realized not only by the existence of many nationalities within the borders of a certain state, but also thanks to the system of ethno-national interests. These interests relate to the preservation of their identity, the development of the economy, the culture of ethnic groups, that is, the conscious national self-assertion (Yevtukh, 2001).

Modern intercultural society has become a natural result of social development. It is a complex system that connects people of different nationalities with the whole set of their forms of interaction, interdependence and mutual influence. An attribute of an intercultural society is the phenomenon of self-sufficiency, which ensures personal motivation of the subjects operating in it, taking into account their national characteristics, ethnic culture, and the political, economic, and social realities of the state in which these subjects live. This thesis directly leads us to the processes of personality socialization in an intercultural environment.

The processes of socialization of an individual are one of the most relevant aspects of his/her life in an intercultural environment, because they encompass a whole series of multidirectional processes from passive adaptation to active integration, which acquire obvious, but not yet clearly spelled out in the scientific literature, specificity under the influence of the created environment. At the same time, it is obvious that in the process of socialization, a certain picture of the world is formed in the individual, which is one of the forms of worldview reflection of objective reality in the public consciousness and a visual image of the reality mastered in practice, a component of the worldview. This is a synthesis of many images of various projections and aspects of reality that are revealed in the process of social-historical practice. Under the condition of socialization in an intercultural environment, such a picture of the world is formed, which makes it possible for each person to develop a positive attitude towards representatives of other ethnic groups, nations and nationalities, directs the desire to learn as much as possible about their culture, determines the individual's pursuit of freedom, the ability to defend his position and ideals, the formation of spiritual flexibility and understanding of the need for compromises, the inclusion of a person in the daily life of both individual groups and society as a whole. The formation of such a picture of the world during schooling, according to the conclusions of L. Honcharenko and V. Kuzmenko, significantly expands the boundaries of human freedom and forms the basis of intercultural education (Honcharenko & Zubko & Kuzmenko, 2006 & 2009). This is because modern problems of interculturality, worldview and culture of the individual are interconnected; it is their combination that determines the social position and behavior of a person (Boychenko, 2006 & Varfolomeeva, 2014 & Voyloshnikova & Velychko, 2014 & Zaredinova & Muyedinova, 2014).

We emphasize once again that the interculturality of the environment surrounding an individual requires him to:

- knowledge of more than one language;

- acquaintance with different cultures of the peoples of the world;
- openness of consciousness and activity, new dialogues and contacts;
- tolerant attitude towards representatives of other cultures.

On the other hand, the interculturality of the environment also carries a number of threats to the process of socialization of the individual, the main ones of which are:

- complicated self-identification;
- chaotic adaptation to the social environment;
- intrapersonal chaos as a consequence of these processes, which can also contribute to interpersonal and intra-societal chaos;
- the threat of distorted language learning as a result, the spread of “surzhik”, etc. [Bosa, 2018 & Burkova, 2010 & Eremeeva, 2002).

It follows from the above that the socialization of an individual in modern society should include preparation for life in an intercultural environment. According to the researches of O. Hukalenko, such socialization of the individual can be most effectively realized in a complex organized system “... in which the diversity of cultures is not simply represented in total, but various cultural manifestations take place at the level of nation, ethnicity, confessions, races, gender, social and other differences. At the same time, they interact, complementing and enriching each other, based on the principles of humanism” (Hukalenko, 2003).

Based on the views of scientists, it can be argued that such preparation for life in an intercultural environment should remove contradictions between the systems and norms of education of dominant nations, on the one hand, and ethnic minorities, on the other. Such socialization promotes the adaptation of ethnic groups to each other, provided that the ethnic majority refuses cultural, educational and other types of monopoly. On a more global scale, this process is aimed at the formation of socially important qualities of an individual, at the creation and expansion of his relations in the surrounding world to the surrounding society, to people, to himself. In scientific studies of teachers on this topic, the emphasis is on the methods and technologies of intercultural education, on the intercultural competence of teachers (Danilova, 2007 & Dolzhenko, 2006 & Zaredinova & Muyedinova, 2014), on the culture of international communication. According to the conclusions of many numerous studies by O. Dubaseniuk, the interculturality of an individual is formed as “...the ability of an individual to carry out intercommunicative communication, which is formed on the basis of one’s own life experience and multicultural upbringing by society and is characterized by adequate mutual understanding of representatives of different cultures, intercultural competence, tolerance, empathy, aspiration to international agreement in all spheres of communication” (Danilova, 2007 & Dubasenyuk, 2015).

Doctor of Philosophical Sciences O. Hryva in his writings relates the concept of “interculturalism” to the ability to see and hear the other, to allow the existence of differences, to provide an opportunity for representatives of different cultures to realize themselves in the context of coexistence. At the same time, it is emphasized that the perspective of intercultural development is not an integrated conglomerate of unified cultures, but an environment where the value of each culture should grow and enrich other cultures with which it is in contact. In her opinion, the intercultural environment is formed by the historical path of mutual influence of different cultures developing in the same region. The researcher emphasizes that these cultures may not be similar at all, have different evaluation criteria, which does not allow to single out or elevate one of them above the others (Hryva, 2008).

In the dissertation study of V. Dolzhenko, interculturality is considered as “the ability of education and upbringing to teach student youth to perceive the diversity of cultures, the ability to create conditions for the formation of tolerance, and this, in turn, contributes to the formation of national consciousness, patriotism, intercultural communication of the individual.” At the same time, the author relies on the understanding that “a multicultural environment is not only its multinationality, but also the interaction of cultural images of activity in various spheres of social life” (Dolzhenko, 2006).

Multiculturalism calls for the preservation and development of the cultural and linguistic identity of nations and ethnic groups, in particular for the study of small cultures, the publication of books in the native languages of a few nations and even dialects of the languages of large nations (Sokolova, 2021). The

process of social construction can be aimed, in particular, at compensating for the deficit of cultural differences. For this purpose, attempts are made to strengthen the process of cultural divergence. Often, elites, in an effort to mobilize an ethnic group against their political opponents, try to increase the number of group traits and symbols in order to prove that group members differ not only in some single characteristic (for example, dialect), but in many traits (Takhokhov & Bogatykh, 2008).

Ukraine, like many other countries of the world, is a multi-ethnic state that determines the development of an intercultural environment on its territory and thus creates specific conditions for social adaptation and socialization of its population and each individual, in particular. The presence of many cultures, national languages, different customs, traditions, religions, ways of life - all this determines the peculiarities of the social, psychological and cultural environment of Ukraine and creates unique opportunities for the upward socio-economic development of the country (Zaredinova & Muyedinova, 2014 & Kordratieva, 2017). The West of Ukraine is a special geopolitical region in which the conditions of multiculturalism, caused by the coexistence of a significant number of national and cultural groups, have historically developed. Therefore, the theoretical search and practical attempts to build a constructive tolerant dialogue in this region can serve as an example for other regions of the country in solving similar issues.

In particular, the National Doctrine of the Development of Education of Ukraine in the 21st Century states that education is subject to the formation of a system of national interests as the main priorities of the worldview culture of an individual, and at the same time it contributes to mastering the riches of world culture and fostering respect for the peoples of the world (National doctrine of education development of Ukraine, 2002). Among the priority tasks is the education of patriots of Ukraine, citizens of a legal, democratic state, capable of socialization in the conditions of civil society, who possess high morals and show national and religious tolerance, respect for the languages, traditions and culture of other people; formation of world culture and interpersonal relations.

According to the Concept of NUSH, the Laws of Ukraine “On Education” (2017) and “On Comprehensive General Secondary Education” (2020), the system of education and upbringing is one of the factors of socio-economic progress of society, which forms universal human qualities, general and professional competence of an individual in the process and on the basis of assimilation of world culture, aimed at forming a highly moral citizen, at creating conditions for his self-determination and self-realization (Law of Ukraine “On Education”, 2021 & Law of Ukraine “On comprehensive general secondary education”, 2021 & Concept of 12-year general secondary education, 2002). At the same time, the population of Ukraine is territorially divided into communities of west and east, south and north, which differ in terms of historical past, formed by culture, religion and mentality. Such demarcation is caused by differences in the socio-cultural, economic and political development of these territories, which often divides the nation. In addition, Ukraine is a multi-ethnic state, on the territory of which representatives of more than 130 nationalities live, and the problem of inter-ethnic relations is extremely relevant for Ukraine. The differences between the territorial communities of Ukraine are first manifested in their political preferences, which complicates the process of state building, causes frequent political crises, which hinder the successful economic, cultural and social development of Ukrainian society. The national component of such problems has a significant impact on the consciousness and behavior of people, on the education system and the educational activities of teachers.

That is why the Constitution and legislation of Ukraine guarantee equal political, social, economic rights and freedoms to all citizens, regardless of their national origin, and this creates conditions for the growth of national and ethnic self-awareness. As a result, during the years of Ukraine’s independence, there has been a trend towards a rapprochement of peoples, a tolerant and respectful attitude towards each other.

This problem becomes especially relevant in the conditions of a multicultural space, in particular in the western regions of Ukraine: in the territory from the Zbruch River to the Carpathians (Volyn, Rivne, Lviv, Ternopil, Ivano-Frankivsk regions), the ethnic groups of Ukrainians, Russians, Poles and other smaller population groups living in this region. In the Chernivtsi and Transcarpathian regions, they are supplemented by the ethnic groups of Romanians, Moldovans, Bulgarians, Germans and Hungarians, who have lived in the specified territories for centuries and have a great influence on the ethno-political situation

of the western region of Ukraine. In addition, recently, due to various reasons, migration processes are increasing, which also affects the intercultural environment in Ukraine.

A complex of issues related to various aspects of intercultural communications is also faced by Ukraine in connection with its integration into the European and world cultural space, including the educational space. Thanks to joining the Bologna process, Ukraine is gradually becoming an active participant in the formation of the European space of higher education and the spread of the standards of the European education system in the world (Bologna Process: Documents / Compiler, 2004). The preservation and development of the heritage of humanity, the possibility of further use of the treasures of European and world culture and education directly depend on the ability of Ukrainian youth to be tolerant and effective in the intercultural space. Therefore, the multinational structure of Ukrainian society and complex cultural and political phenomena in it actualize the study of the factors of socialization of the individual in an intercultural environment. In the scientific literature, the intercultural environment is defined as a specific social space characterized by the coexistence and interaction of diverse and equal cultures, and which includes both formal (kindergartens, schools, technical schools, colleges, institutes, universities, libraries, museums, etc.) and informal (family, friends, neighbors, communities, etc.) structures. The main role in these issues is assigned to education in general and to teachers of subjects of the humanitarian cycle and, first of all, philological disciplines, among which the central place in the education of Ukraine is assigned to the Ukrainian language and literature.

Investigating the problems of inter-ethnic relations in Transcarpathia, T. Shulda draws attention to the fact that, obeying the general laws of social identity formation, ethnic identity as a form of internal ethnic and inter-ethnic interaction has its own characteristics: it originates from the past; is mythological; can grow and weaken according to different circumstances; solidarizes individuals on the basis of group membership; performs the function of relations with other ethnic groups; is an emotional-normative category (Shulda, 2011).

As for ethnic self-awareness, scientists identify the following main components in it: awareness of belonging to one's people; awareness of the interests of one's people; ideas about culture, language, territory. Images of one's own and other ethnic groups occupy a central place among ethno-social representations. It is they who make up the main content of ethnic identity as a cognitive-motivational core of ethnic self-awareness. Ethnic identity acts as the psychological basis of ethno-political mobilization, i.e., the readiness of people united by ethnicity to take group action to realize national interests.

Summarizing, it is possible to single out the following main factors that lead to the formation of an intercultural environment in modern conditions:

- growth of ethnic, national and racial consciousness of people;
- intensification of migration processes, which significantly strengthen intercultural contacts;
- processes of globalization of the world, which take place in the economy, politics, education, etc.

Such a modern intercultural environment, in order to mark its difference from the traditional one, can be called an intercultural society, because the level of its integrity is much higher. An intercultural society brings together people who belong to different cultures and have positive relationships. The relationships formed in such a society encourage people to develop a willingness to live in such an environment.

We believe that it is possible to talk about an intercultural society only at the level of a separate nation-state, the population of which consists of representatives of different ethnic groups, religions, confessions, etc. After all, the very term "society" denotes a social system of the highest degree of self-sufficiency; a system resulting from the combination of personal and social needs. In our opinion, this characteristic of self-sufficiency is achieved only within the boundaries of a separate country, which has an autonomous state-management subsystem and a civil society built in a certain way.

If we are talking about the spaces of different levels: the region, the world community, etc., it is legitimate to use only the term intercultural environment, the formation and functioning of which is significantly influenced by intercultural education and intercultural education.

However, the intercultural educational environment can be presented more broadly, as a system where international culture is only one of the components. In this case, the provision on education as a dialogue

of cultures is relevant (Beh, 2008 & Boychenko, 2006). These interpretations do not contradict each other, but detail and specify both the idea and the process of cultural interaction. Man, as a unique world of culture, includes his national characteristics of relations and behavior, as well as individual and supranational characteristics of cognition.

In pedagogy, many scientists have studied the concepts of “educational environment and cultural and educational environment”. According to scientists, one of the most effective methods of organized purposeful influence of the environment on children is education and upbringing through a special organization of the environment of those who, interacting with this environment, acquire education and upbringing. This important principle of teaching and upbringing pedagogy is considered through the special arrangement and organization of the environment of those who, interacting with this environment, receive education (Bologna Process: Documents / Compiler, 2004 & Pedagogy: Big contemporary encyclopedia, 2005).

V. Yasvin defines the cultural and educational environment as a system of influences and conditions for the formation of personality according to a given model, as well as opportunities for its development contained in the social and spatial-subject environment, while considering this concept as generic for the concepts of “family environment”, “ school environment” etc. V. Yasvin also introduces the concept of local educational environment. By it, he understands the functional and spatial association of subjects of education, between which close group contacts are established. This understanding of the educational environment includes the possibilities of the activity of the individual, his participation in the creation and change of the cultural and educational environment itself, the product of which this individual is. According to V. Yasvin, the integrative quality criterion of a developmental cultural and educational environment is the ability of this environment to provide all subjects of the educational process with opportunities for effective personal and professional self-development (Yasvin, 2001).

V. Belykov (2004) carried out pedagogical characteristics of the cultural and educational environment in different types of educational institutions. He singled out a number of features of the cultural and educational environment, including a complex systemic nature, integrity, social character, the ability to contain local environments, the ability to be not only a condition, but also a means of learning and education, etc. The scientist focuses on the fact that the cultural and educational environment is a process of dialectical interaction of social, spatial-subject and psychological-didactic components that form a coordinate system of leading conditions, influences and trends of pedagogical goals.

Considering the cultural and educational environment of an educational institution, it should be emphasized that the process of generation and destruction of the cultural layer is constantly taking place in it, therefore the task of the cultural and educational environment is also to protect the psyche of students from the influence of other subcultures (Semichenko, 2004). As noted by I. Zimnya, “considering the conditions of the cultural and educational environment of an educational institution as those that largely determine the educational activity in it, allows us to talk about the educational potential of the environment, which is manifested in different levels of educational influence.” The researcher singles out several levels of the educational influence of the cultural and educational environment, and Saame (Zimnaya, 2004):

- administrative, through the management structure of the educational institution;
- socio-cultural, through all cultural activities;
- educational and subject, i.e. through the content of education;
- personal, through dialogic interaction, cooperation.

Most researchers of the phenomenon of the cultural and educational environment agree that the environment can both promote and hinder the process of personality development in terms of its influence on the individual. The creative possibilities of the environment change from a potential to an actual state only depending on the activity of people and the nature of the use of the components of the environment in the process of its development and transformation. Therefore, we consider it necessary to prepare future teachers to create such a cultural and educational environment in the school, which would be a subsystem of the external intercultural environment and would maximally contribute to the socialization of the individual in a multicultural society. However, first such an environment must be created in a pedagogical higher education institution.

The concept of “cultural and educational environment of higher education institutions” has been revealed in many studies and is interpreted as a set of subspaces that provide the possibility of multidimensional movement of the individual in the educational and educational space and optimal conditions created for adequate creative self-realization of students; a specially organized socio-cultural and professional-educational space, which creates a set of qualitatively heterogeneous educational and educational conditions and provides maximum opportunities for self-development of all subjects involved in it. From this definition, it can be concluded that using the cultural and educational environment of higher educational institutions as a condition and means of professional development of students, it is necessary to make maximum use of the context of the future professional activity of students.

An intercultural educational environment is a unity of social and material objects, conditions and relations in which the activities of a multicultural educational institution for teaching and educating pupils or students take place. An intercultural educational environment is a set of subsystems that purposefully ensure the achievement of educational goals by participants of the educational process of different nationalities and cultures (All-European Recommendations on language education: study, teaching, evaluation, 2003). As G. Dmitriev emphasizes, in the process of development, a person chooses one or another cultural identity, but he also has the right to a multi-identity, which is often culturally appropriate to the international environment, its formation and development. A multicultural environment with the help of education forms a multicultural personality, a completely different, more harmonious form of existence of a modern person; contributes to the formation of an individual ready for active creative activity in a modern intercultural and multinational society, able to live in peace and harmony with representatives of different nationalities, races, and beliefs (Dmitriev, 1999).

The composition of the intercultural educational environment of the educational institution includes components that are directly determined by the national composition of the staff of teachers and students of higher education institutions and pedagogical conditions that provide intercultural education and preparation for life in an intercultural society. Researchers (Hukalenko, 2000, & Dovgoplova 2007, & Kondratieva 2017, & Murzina 2009, etc.) define the components of the intercultural educational space as value-content, personal-oriented, operational-activity and regional integration. They reflect a set of attitudes:

- to the person as a higher value, the subject of life;
- to the teacher as a mediator between man and culture;
- to education, its content as a cultural process;
- an educational institution, as a holistic, intercultural educational space, where cultural values and examples of the harmonious life of the participants of the educational process exist and are reproduced.

The intercultural educational environment contains the following subsystems: social-psychological, informational-cognitive, communicative-pedagogical.

Socio-psychological is formed as a system of relationships between the subjects of the educational process. Information-cognitive is a system of humanitarian knowledge (cultural, sociological, historical, psychological, linguistic). Communicative-pedagogical is the sphere of communication and joint activity of the subjects of the environment, which exert an educational influence on each other, culturally developing and mutually enriching each other.

All three subsystems interact with each other, forming a complex intercultural environment in which a citizen of the state, a citizen of the future society, is educated. It is obvious that a significant role in building such an environment and ensuring its effective functioning belongs to teachers of philological disciplines. While studying at a higher education institution, they must master the necessary competencies for organizing the educational process in an intercultural environment, in particular for the implementation of intercultural education using the opportunities of the educational discipline - Ukrainian language and literature.

However, in modern pedagogy there is a significant deficiency in the development of this issue, because in most cases researchers are interested in the problems of intercultural education and upbringing of students, which, of course, has a direct solution to the problem of intercultural competence of teachers, but

does not specify the ways of its formation as the basis of the teacher's readiness to educational and educational activities in the conditions of a multicultural environment.

Intercultural education is a type of purposeful socialization that ensures the assimilation of examples and values of world culture, cultural-historical and social experience of different countries and peoples; formation of a social, value-oriented tendency to intercultural communication, education of interethnic tolerance and culture of behavior and communication with representatives of different peoples, cultures and social groups. Strengthening this function of education puts new demands on the philologist teacher who works in an intercultural educational environment. Its main task is to ensure mutual understanding, self-identification, and cooperation in conditions of cultural and worldview diversity (Shulda, 2011).

CONCLUSIONS

Therefore, an intercultural educational environment is a specific social space of an educational institution, which is characterized by the coexistence and interaction of diverse and equal cultures, the communication of representatives of many ethnic groups, the simultaneous study and use of different languages, traditions, folk customs, etc.

Intercultural education creates conditions for the involvement of the younger generation in ethnic, national and world culture, the development of planetary consciousness on this basis, the formation of readiness and the ability to live in a multinational environment (Dmitriev, 1999).

Thus, multicultural education helps to reveal and reveal the best human qualities, national self-awareness and international self-awareness. Intercultural education focuses on the values embedded in ethnic cultures, which have universal significance, and thus will contribute to the development of the individual, the establishment of good-neighborly cooperation at the interpersonal, state and international levels. Such education is based on the principle of interaction and mutual understanding.

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