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INTERCULTURAL EDUCATION IN THE ITALIAN REPUBLIC: ON THE QUESTION OF CONCEPTUAL CATEGORICAL APPARATUS OF RESEARCH

The article describes the conceptual and categorical apparatus of the study of intercultural education in the Italian Republic. The essence of such fundamental concepts as "culture", "interculturalism", "intercultural education" is clarified. It is determined that culture is a system of knowledge shared by a relatively large group of people; communication; cultivated behavior; a collection of a person learned by a person, which is socially transmitted; The way of life of a group of people, behavior, beliefs, values and symbols they accept, as a rule, without thinking about them, and which are transmitted by communication and imitation from one generation to the next; symbolic communication; collective programming of the mind that distinguishes members of one group or category of people from another. The main tasks of intercultural education are outlined.

Key words: *intercultural education, Italian republic, culture, interculturalism, inter-ethnic communication.*

Introduction. Today's globalization trends have encouraged the establishment of interculturality in various spheres of human life. In this context, the education system was also affected by the specified trend. Modern global socio-political and socio-economic reforms have led to an increase in the importance of the native language both in everyday life and in the learning process. Therefore, in Ukraine, an important prerequisite for the formation of intercultural education was the development of a civil democratic society, for which chauvinism, racism, and ethnic egoism were uncharacteristic from the beginning, instead, openness in attitudes towards other countries, peoples, and cultures existed for a long time, and education in the spirit of peace and mutual understanding was promoted. In addition, the urgency of the problem is confirmed by the integration processes of the Ukrainian state into the world and European social, cultural and educational spaces. It should be emphasized that these processes take place under the condition of preservation of national identity and traditions, which was reflected in a number of regulatory and legal documents, such as: the Law of Ukraine "On Education" (1917), the Law of Ukraine "On Higher Education" (1914),

the National Strategy for the Development of Education in Ukraine for the period until 2021 (2013), etc.).

Therefore, they are convinced that the study of intercultural education of youth in the Italian Republic is in time.

Analysis of current research. The problem of intercultural education of young people has become increasingly relevant recently. Yes, it has become the subject of special consideration of such domestic scientists as: R. Antonyuk, V. Borisov, T. Vasilyeva, I. Dmitrenko, T. Mayboroda, O. Kovalchuk, N. Lavrychenko, A. Lesnyanskaya-Doschak, I. Leshchenova, I., O. Milyutin, Yu. Petrushenko, L. Pukhovskaya, O. Feldman, G. Filipchuk, S. Tsymbrylo and others.

At the end of the twentieth century, the problems of intercultural education were also actualized in foreign scientific and pedagogical discourse (M. Abdallah-Pretey, L. Agostinetti, J. Banks, K. Bennett, D. Washburne, P. Gorsky, L. Ekstrand, D. Eliot, P. Krakuer, M. Lyissester, J. Lynch, J. Male, M. Pedriali, A. Potroti, A. Porter, N. Podkoviroff, P. Remie, T. Rulker, T. Folk, etc.).

The aim of the article is to characterize the conceptual categorical apparatus of research of intercultural education in the Italian Republic.

Research methods. The article for the realization of the goal used a complex of interrelated methods of theoretical level, namely: analysis, systematization and generalization of philosophical, psychological, pedagogical literature in order to determine and argue the basic concepts of research.

Results research. We consider it necessary to emphasize the fact that over the last decade, the educational policy of the European Union has gained more accentuation on the role of intercultural education in strengthening social inclusion against social exclusion and inequality, as well as in the development of human and social capital. In many scientific intelligence, researchers focus on various reforms in pre-school, secondary and higher education institutions, as well as in the field of adult education, on the introduction of intercultural education. A large number of projects aimed at intercultural education were launched. The European Commission emphasizes that education plays a crucial role in the help of migrants to integrate into a host society (Dale, 2009).

In order to characterize the conceptual categorical apparatus of the study, we consider it necessary to find out the essence of such fundamental concepts as "culture", "interculturalism", "intercultural education".

It should be noted that in scientific discourse, both domestic and foreign, there are a large number of definitions of the concept of "culture". In different years, there were from 250 to 500.

In this study we offer different approaches and concepts of understanding the phenomenon under study. We are impressed by the theory of Italian researcher F. Remotti, according to which there are two fundamentally different concepts of "culture": classical and traditional, which states and offers the ideal of individual learning (such as the Greek concept of παιδεία), other - modern and scientific in that sense that it is confirmed by modern social sciences (Remotti, 1992).

P. Rossi emphasizes that the first concept is normative and indicates the need for some individuals of certain societies. In turn, the second concept has an analytical basis and illustrates a state that affects members of any social (Rossi, 1983, p. 3-28).

In the Encyclopedia of Modern Ukraine, culture is interpreted as a manifestation of human life, which is expressed in patterns of behavior, means and products of activity, in particular ideas, ideals, norms and values.

L. A. White in the Encyclopaedia Britannica suggests that culture be considered as the behavior characteristic of Homo sapiens along with the material objects that are used as an integral part of this behavior. Thus, the author argues, culture includes language, ideas, beliefs, customs, codes, institutions, tools, technology, works of art, rituals and ceremonies, among other elements (Culture).

Thus, based on the analysis of the above definitions of the concept of "culture", we can generalize that culture is a system of knowledge shared by a relatively large group of people; communication; cultivated behavior; a set of experience acquired by a person, which is socially transmitted; the way of life of a group of people, the behavior, beliefs, values and symbols that they adopt, as a rule, without thinking about them, and which are transmitted through communication and imitation from one generation to the next; symbolic communication; collective programming of the mind that distinguishes members of one group or category of people from another.

Next, let us turn to the definition of the essence of the concepts of "interculturalism".

In this study, we consider it necessary to state that in general, the intercultural idea is aimed at solving a number of critical questions about how people treat each other, and how these interactions are formed and carried out in everyday situations. More significantly, other key relevant

issues relate to how people and groups of people from different cultures interact with each other; how well they live together, despite the differences concerning language, culture, religion, ethnic origin and other socio-cultural orientations; how they resolve conflicts arising from intercultural misunderstandings; and how their daily meeting with diversity forms their attitude, behavior and experience.

We state that the emergence of intercultural theory should be understood within different key conceptual debates. First, the study of migrant integration and the dynamics of variety management traditionally place a dichotomous wedge in identity discourses against diversity, assimilation against multiculturalism and exclusion against attracting (Joppke, 2005; Portes, Vickstrom, 2011). However, recent conversations about the negative reaction to the interculturality and restoration of migration debates require new theorization that go beyond fixed analytical categories and traditional conceptual dichotomies.

Second, social cohesion and intercultural contact have recently become two interconnected thematic orientations of the intercultural approach. The social cohesion deficit was a motivation to find a new approach to managing diversity, while contact suggested potential to overcome breaks through the contours of cultural differences. This link between interculturality and wider social cohesion programs is increasingly reflected in various interdisciplinary approaches to all intercultural issues.

Third, interest in intercultural approaches to diversity management has grown due to global security concerns, particularly in a climate of perceived weakening of social cohesion and consequent resurgence of xenophobic nationalism, racism and violent extremism (Cantle, 2012; Council of Europe, 2008; Zapata-Barrero, 2017).

In Europe, the intercultural narrative is a political narrative that existed in previous practice. R. Zapata-Barrero (2017) cites the example of Barcelona, which in 1997 decided to call its policy "intercultural as a result of dissatisfaction with the existing multicultural/assimilationist one in Europe", a policy which focused from the very beginning "on promoting contact and not separation "unity". In France, the idea of interculturality was expressed as an "intercultural policy" in the 1970s and was part of an education focused on "the value of reciprocity and exchange." This policy led to a "policy measure to establish positive interaction and understanding among students of different cultures" (Kerzil, 2002) and what were then called "integration classes" for immigrant children.

Based on the above and as a result of analysis of regulatory documents on the phenomenon under study, we will determine the main characteristics of intercultural formation.

First, it is important to note that interculturality appreciates cultural diversity and pluralism, which, in turn, necessarily entails the realization of a reasonable culture of residence. It also emphasizes integration and social inclusion, where integration is defined as a bilateral process in which both minorities and most place housing to each other. In addition, and again, as well as multiculturalism, interculturality concerns the solution of the main structural political, economic and social shortcomings and inequalities, which are often experienced by members of minority groups, which involves taking measures.

However, interculturalism puts the main focus on intercultural dialogue, interaction and exchange. Within the framework of intercultural theory, an intercultural dialogue can be defined as an open and respectful exchange of views between persons and groups that have different cultural accessories based on equality.

Today, researchers face these and other related issues in many disciplines, including education, sociology, language, geography and demography, communication, psychology, business and economics, political science and more. Over the past few decades, a number of research areas have been developing that have been trying to explain and analyze intercultural problems. Among them are intercultural education, intercultural communication, intercultural relations, intercultural competence, intercultural understanding, intercultural conflict, cultural studies and cosmopolitanism.

In the context of this scientific intelligence, it should be noted that in 1973 the introduction of social policy called "Intercultural Education" was described as a way of "French children to learn about other cultures to live better." Intercultural educational policy emerges as a kind of pragmatic policy of "mutual admission at school and in the neighborhood." However, experience based on experience shows that politics has been limited in practice of "everyday diversity" and faces problems of achievements.

In the process of considering the fundamental concept of research, let us turn to scientific explorations of foreign and domestic scientists.

Intercultural education refers to "the training of people capable of appreciating the different cultures that have been created in a traditional society, and therefore capable of accepting evolution in contact with

these cultures, so that this diversity can become an asset that enriches cultural, social and economic life. environment" (Cozma, 2001).

Intercultural education involves the presence of representatives of different cultures, namely the education of interpersonal relationships.

Intercultural education is a dimension of education in a global perspective (together with other forms of education: for peace, human rights, sustainable development, education for respect and protection of the environment), which is based on the following values: intercultural values: tolerance, pluralism, accountability and openness to others; openness to the world: solidarity, cooperation and devotion; democracy: equality, peace, freedom, justice.

Intercultural education involves a pedagogical approach to cultural differences, a strategy that takes into account spiritual or other characteristics (gender, social or economic differences, etc.), avoiding, as far as possible, risks arising from unequal exchanges between cultures or, worse, tendencies atomization of culture. "The intercultural approach is neither a new science nor a new discipline, but a new methodology that seeks to integrate the data of psychology, anthropology, social sciences, politics, culture and history in the survey of the educational space" (Cucoş, 2000).

M. Bennett is convinced that intercultural education is "cultural self-awareness", that is, awareness of the ways in which one's own worldview to some extent reflects the group of people with whom they interact." (Bennett 2009, p. 4).

In the International Scientific Discourse, attention is focused on the prospects of intercultural education, one of which is conflict resolution. It should be noted that this perspective is also possible to determine the essence of intercultural education. Yes, intercultural education helps to resolve economic, social, historical conflicts, etc., which alternatively have a cultural component. It is believed that the lack of spiritual communication generates and supports other states of misunderstandings and tension. One of the conditions for managing these states of misunderstanding is the identification and support of some lines of spiritual communication. In addition, intercultural education can be approached in terms of conflicts as a solution to racism, intolerance, xenophobia. Such education is a very useful tool in combating them. Or interculturalism is a tool for promoting equal opportunities, the development of democracy, respect for human rights. By teaching people in an intercultural spirit, it is possible to avoid and even solve a number of problems, including trends of neglect, denial of values and

traditions, as well as different behavior. Intercultural education in terms of personal identity formation comes from the fact that people come into contact with each other, and maintaining social relationships can be difficult because we have different ways of action, thoughts and feelings. People can develop different strategies in interpersonal relationships: either an openness or admission to other people, or closed in themselves, protecting culture and personal identity.

We are convinced that intercultural education from the point of view of openness to different values essentially aims to integrate individuals into a dynamic and polymorphic world. It promotes personality development by valuing individual traits that need to be recognized and developed, thus supporting society and ensuring coherence, functionality and solidarity.

L. Gin and M. Cortaza argue that intercultural education is dealing with the educational process in terms of cultural diversity and focused on the phenomenon of cultural interaction (people, cultures, religions, native speakers of different languages, people who have different views and views, etc.). This was the need for a pragmatic version for the "majority", which is preparing for the integration of displaced persons into a multicultural context, as well as for "minority" aimed at the preparation of future citizens, very well integrated socio -culturally because of the best choice in their personal life. To expand civil lifestyle and social interaction that strengthen respect for human rights and responsibility in the exercise of personal freedom, the results of intercultural education require pragmatic coherence and time perspective (Jin and Cortazzi 2013, p. 4).

On the basis of study, analysis, generalization and systematization, in order to better understand the essence of intercultural education, we consider it necessary to point out such principles of intercultural education as:

Principle I. Intercultural education respects the cultural identity of the learner by providing a culturally appropriate and sensitive quality education for all. The specified principle can be achieved by: use of educational programs and educational materials that: are built on various knowledge systems; and experience of students; inclusion of national history, knowledge and technologies, value system and further social, economic and cultural aspirations; acquaintance of acquirers with understanding and appreciation of their cultural heritage (UNESCO, 1992); aimed at developing respect for the cultural identity, language and values of students (The Convention on the Rights of the Child, 1989); use of national resources.

Principle II. Intercultural education provides every applicant for education cultural knowledge, attitude and skills necessary to achieve active and full participation in society. The specified principle can be achieved through: guaranteeing equal and fair opportunities in education by: ensuring equal access to all forms of education for all cultural groups (Constitution of Unesco, 1945); elimination of all forms of discrimination in the education system, providing educational qualifications to ensure equal access to secondary and afterward education and vocational training (The Hamburg Declaration on Adult Learning, Adopted by the Fifth International Conference on Adult Education, 1997); taking measures that contribute to the integration into the education system of groups with special cultural needs, such as children of migrants (International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, 1990); ensuring equal opportunities for participation in the educational process (Batelaan, 1992); providing a learning environment, which is non - discriminatory, safe and peaceful; implementation of special measures to resolve the situation where historical lags are restricted.

Principle III. Intercultural education provides all learners with cultural knowledge, skills and abilities that enable them to promote respect, understanding and solidarity between individuals, ethnic, social, cultural and religious groups and nations. This principle can be achieved through the development of training programs that contribute to: discovery of cultural diversity, awareness of the positive value of cultural diversity (UNESCO. Universal Declaration on Cultural Diversity, 2001); critical awareness of the fight against racism and discrimination; acquiring knowledge about cultural heritage through the study of history, geography, literature, language, artistic and aesthetic disciplines, scientific and technical subjects (UNESCO, 1992); understanding and respect for all nations; their cultures, civilizations, values and ways of life; inclusion of national ethnic cultures and cultures of other nations (UNESCO, 1974); awareness of the growing global interdependence between people and nations (UNESCO, 1974); awareness of not only the rights, but also the responsibilities that rest on individuals, social groups and nations in relation to each other (UNESCO, 1974); understanding the need for international solidarity and cooperation (UNESCO, 1974); awareness of one's own cultural values, which underlie the interpretation of situations and problems (Integrated Framework of Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its 28th session, 1995), as well as the ability to reflect and revise information

enriched with knowledge of different cultural perspectives (Batelaan, 1992); respect for different thinking models (Turkovich, 1998).

As a result of the generalization of scientific literature, we identified the main tasks of intercultural education, namely: improving the efficiency of intercultural relations; increasing tolerance and accepting those who are different; teaching people the perception, acceptance and respect of diversity to mediate social relations.

Conclusions. Thus, we can come to the conclusion that the problems of the essence of culture and multicultural environment as a whole, their influence on the development of civilization are revealed in philosophical works; in the field of sociology, multiculturalism is considered as a social institution that provides society with systemic qualities, as well as as a source of information transmission; works on cultural studies reveal the concept of culture, its role in the formation of a person, characterize the process of convergence of cultures in time and space; psychology studies problems of intercultural adaptation and ethnic factors of aggression; in pedagogy, attention is focused on the features of international communication, which makes it possible to realize the equality of citizens in obtaining an education, including ethnic interests.

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АНОТАЦІЯ

Миколайко Володимир, Тригубчак Олена. Інтеркультурна освіта в Італійській Республіці: до питання поняттєво-категоріального апарату дослідження.

У статті охарактеризовано поняттєво-категоріального апарату дослідження інтеркультурної освіти в Італійській Республіці. З'ясовано сутність таких основоположних понять, як «культура», «інтеркультурність», «інтеркультурна освіта». Визначено, що культура є системою знань, які поділяє відносно велика група людей; спілкуванням; культивованою поведінкою; сукупністю засвоєного людиною досвіду, який соціально передається; способом життя групи людей, поведінкою, переконаннями, цінностями і символами, які вони приймають, як правило, не замислюючись над ними, і які передаються шляхом спілкування та наслідування від одного покоління до наступного; символічним спілкуванням; колективним програмуванням розуму, що відрізняє членів однієї групи або категорії людей від іншої. Подано основні характеристики формування інтеркультурності (інтеркультурність цінує культурне різноманіття та плюралізм, що, у свою чергу, обов'язково тягне за собою реалізацію розумної культури проживання; інтеркультурність робить акцент на інтеграції та соціальному включенні, де інтеграція визначається як двосторонній процес, в якому обидві меншини і більшість розміщує житло один до одного; інтеркультурність стосується вирішення основних структурних політичних, економічних та соціальних недоліків та нерівностей, які часто переживають члени груп меншин, що передбачає вжиття заходів). З'ясовано, що інтеркультурна освіта передбачає педагогічний підхід до культурних відмінностей, стратегію, за допомогою якої враховуються духовні особливості чи інші особливості (стать, соціальні чи економічні відмінності тощо), уникаючи, наскільки це можливо, ризиків, що виникають через нерівні обміни між культурами або, гірше, тенденції атомізації культури. Окреслено основні завдання інтеркультурної освіти (підвищення ефективності міжкультурних відносин; підвищення толерантності та прийняття тих, хто відрізняється; навчання людей сприйняттю, прийняттю та повазі різноманітності для посередництва соціальних відносин).

Ключові слова: інтеркультурна освіта, Італійська Республіка, культура, інтеркультурність, міжнаціональне спілкування.