

ному суспільстві на основі нових засобів комунікації і цифрових технологій. Нові технології стимулюють поглиблення кризи відносин людини і природи, кризи глобального переформатування людської цивілізації, кризи традиційних інститутів влади, трансформацію інституту сім'ї, проблему маніпуляції суспільною свідомістю тощо [3].

Інформаційна етика як прикладна етика, не протистоїть традиційним етичним цінностям. Вона займається аналізом соціальних і особистісних впливів інформаційних технологій. Її основне завдання полягає в конкретизації моральних норм з метою регулювання людської поведінки в сфері створення і використання комп'ютерних технологій. У той же час регулятивна функція інформаційної етики виявляється надзвичайно важливою. Коректне та грамотне застосування норм і принципів інформаційної етики допоможе сучасному інформаційному суспільству набути гідний цивілізаційний вигляд.

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THE BENEFITS OF INTRODUCING MULTICULTURALISM FOR UKRAINE

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Contemporary multicultural societies should frame themselves as shifting entities with a procedural ethics and elevate tolerance and inclusion to key values. Multiculturalism helps to secure a principle of respect for cultural diversity.

This paper reviews multiculturalism as a concept and a policy and argues the advantages of its implementations for Ukraine and Kharkiv.

The researchers of multiculturalism point out that it has a lot of definitions depending on the context and national cultural and political traditions. The concept of “multicultural” itself refers to a variety of ways of thinking and lifestyles: the knowledge, values, mentality and behavior that belong to the groups of people. Multiculturalism is viewed as a response to both the increasing cultural interaction due to globalization and the growth of regionalism. Although some authors argue the limits of engagement with multiculturalism in Europe, it appears to be a helpful instrument in managing cultural diversity for Canada,

Australia and New Zealand. European states also deal with multinational and polyethnic societies, even the homogenous origin of these nation-states is questioned. Severe criticism of multiculturalism as a policy in the countries which implemented it (such as Australia and Canada) is quite normal experience for liberal democracies. This criticism has led to the replacement of multiculturalism with interculturalism and it does not devalue the multiculturalism. Ongoing policy changes and discussions reflect the process of finding balance between individual rights and group rights. On the one hand liberal criticism of multiculturalism is often premised upon the assumption that group rights inhibit the development of a shared identity necessary for a stable order, because multiculturalism encourages groups to focus upon differences – not shared purposes. On the other hand Taras Kuzio concludes that the provision of group rights is a sensible, just and liberal approach to dealing with national minorities. In the absence of such policies violence and civil war may lead to the national minority increasing its demand from mere federal autonomy to that of confederation or even a separate state [2, p. 7, 13].

Polish researcher K. Ziółkowska-Weiss proves that multiculturalism as a fact of coexistence of many cultures and cultural divergence can considerably increase the tourist attractiveness of a given area and promote this area for cultural tourism in a broader sense [4]. However, the policy of multiculturalism and the resulting cultural achievements need the acceptance and the approval of the local community. Multiculturalism demands a deep respect for all of the cultures coexisting in a given area, as each one of them has the right to create its own collective identity as well as determine the norms of rationality and humanism. The initiatives supporting the experiencing and popularization of the heritage of various ethnic and national groups are of vital importance. These are the actions aiming at maintaining their cultural diversity and promoting the region as a tourist attraction. They are a form of care for the vanishing traditions, for the historic memory and their main goals are to build and strengthen the consciousness and cultural identity as well as promoting the culture and traditions of the ethnic minorities [4, p. 216–218].

Jocelyn Maclure [3] questions whether the concepts such as culture, multiculturalism, and polyethnic rights are appropriate to describe and make sense of religious and conscious-based claims. Although liberal culturalism and multiculturalism play important role in the treatment of minority rights and cultural diversity, and they remain highly useful for the claims of linguistic and national minorities, these concepts cannot be thought as the all-encompassing frameworks for thinking about justice and diversity in her point of view [3, p. 145].

Multiculturalism proves to be a universalistic theory. The human rights and universal humanistic principles don't contradict or defy moral of values and traditions of different cultures but actually promote and enrich them. A principle of respect for cultural diversity has a great moral value, because it is an interpretive principle for basic and regulative principles of freedom, equality, and self-

determination. The broader understanding of multiculturalism includes the democracy and pluralism of social life. It encompasses the diversity of lifestyles, religious, political and social views, personal beliefs, gender roles etc. Liberal multicultural theories serve to ensure social justice and harmony as well as civil rights of the minorities in liberal societies all over the world. Multiculturalism became a political practice of the Western European states since the establishment of the Treaty of Rome in 1959 and in Canada and Australia in the 1960s – early 1970s gradually.

The intercommunity toleration plays a crucial role as the fundamental liberal virtue helping the majorities and the minorities to manage both social and personal relations. Cultural recognition of minority groups is a key concept for social inclusion in multicultural societies. Nowadays multiculturalism deals with both ethnic diversity and the whole variety of social and cultural identities considering the fact that national culture is internally plural and highly differentiated. It has a humanistic core of values and supports the respect and recognition of individual human dignity for all. Multiculturalism is essential to foster the common sense of belonging that means social recognition, acceptance and inclusion as well as a sense of commitment to the political community of a state. In this way multiculturalism is a strong integrative factor that promotes unity, solidarity and tolerance in the country it acts. Multicultural education can assist in building up the toleration in Ukraine.

N. Avshenyuk and L. Golub state that the development of contemporary societies due to processes of integration and globalization in the world requires new multicultural approaches to the education. Multiculturalism as an official government policy focuses on building a society of social cohesion and inclusion to achieve social harmony between different cultures, to take advantage of the cultural diversity of the country for the benefit of all [1, p. 93–94]. Multicultural education plays a key role in providing these advantages. Namely it helps to integrate the global with the local experience. Multicultural education helps to acquire knowledge, attitudes, and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate, and communicate with people from diverse groups in order to create a civic and moral community that works for the common good [1, p. 95–96].

Education appears to be one of the most sensitive aspects of promoting social diversity, inclusion and toleration to provide liberal democratic practices and to establish the fulfillment of rights of the minorities. But education may easily become an instrument of discrimination, segregation, inequalities and limitation of rights. That is why a lot of political efforts as well as research interests in multiculturalism are focused upon the educational system. It is through multicultural education one can remove the barriers to social integration. Such education encourages people to revise their worldview on different controversial social topics and ways of living. Multiculturalism is based on democratic educa-

tional approaches and dialogical pedagogy. Intercultural competence is gaining higher and higher value in contemporary education worldwide.

L. Golub and N. Avshenyuk show that Kharkiv is one of Ukrainian centers of multicultural education development. The special course for teachers “Multicultural Education at Schools” (created by Kharkiv regional scientific and methodical Institute of Lifelong Education) aims to provide teachers’ scientific and practical training to the implementation of multicultural education in secondary schools. It covers such objectives and topics as forming skills to design the educational process of multicultural education, improving skills of intercultural interaction, the theoretical basis of multicultural and international experience, forms and methods of forming multicultural competencies and designing educational process on the principles of multiculturalism [1, p. 99].

Kharkiv may play an important role in the introduction of multicultural policies in Ukraine. Our city has an outstanding and rich tradition of polyethnic, international and intercultural communication, the experience of peaceful coexistence through the centuries of its history. Contemporary city shows a great variety of different ethnic, religious, social and cultural groups of people living together and creatively cooperating. Kharkiv will certainly benefit the application of multiculturalism in its urban community development and will enhance this creative cooperation. Both our nation and our city should recognize their inherent plurality as the greatest treasure that can be successfully managed with multiculturalism.

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