

Cultural challenges in education: strategies for consideration of various intercultural aspects in the educational process



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Abstract Building a harmonious society and fostering a robust and influential state represent pressing imperatives in contemporary times. Amidst the backdrop of the Russian-Ukrainian conflict, the consideration of cultural challenges within intercultural education emerges as a matter of paramount strategic significance. Intercultural education stands as an integral facet of the modern educational process within our increasingly globalized world. The endeavor to cultivate coexistence and mutual development within a multicultural context, as discerned from humanity's historical trajectory, proves to be an exceedingly intricate undertaking. Therefore, it becomes imperative to draw upon the experiences of other nations in this domain while anchoring strategies in Ukraine's distinctive historical traditions. The cultivation of language competencies represents a cornerstone, constituting one of the pivotal "three keys" upon which the strategies of intercultural education in Ukraine ought to be predicated. Moreover, the inculcation of trust, tolerance, and intercultural sensitivity is equally indispensable. In navigating intercultural communication, due consideration must be given to principles of political correctness, awareness of cultural taboos (both verbal and non-verbal), and the manifestation of empathy. The analysis of scientific, theoretical, and practical developments from the latter half of the 20th century to the early 21st century indicates that the implementation of intercultural education in various tiers of the educational process has predominantly been reactive rather than proactive. In light of prevailing cultural challenges such as migration, globalization, glocalization, and internal issues within Ukraine, it is imperative to address the "Inner cultural," "Intracultural," and "Intercultural" dimensions, as well as the worldview and ideological significance of intercultural education when formulating educational programs for both wartime and post-war reconstruction.

Keywords: intercultural education, education, competence, globalization, glocalization, pedagogy.

1. Introduction

Intercultural aspects within the educational process constitute a significant constituent of contemporary education across all levels. Within the framework of swift transformations, issues about cultural, national, religious, gender identity, and intercultural dialogue are gaining heightened relevance, necessitating judicious and equitable approaches for their elucidation and resolution. The current agenda encompasses the pragmatic realization of intercultural education concepts and the cultivation of multicultural competence, all while safeguarding one's inherent cultural identity.

Globalization, glocalization ("global regionalization") as conceptualized by Robertson (1995), and virtualization represent challenges that have become entrenched in our daily existence. The impact of these challenges has been further compounded by the advent of the COVID-19 pandemic and the Russian-Ukrainian war of 2014-2022...

Before delving into the intricate domain of our study, it is pertinent to delineate the terminological framework for the analysis of cultural challenges in education, particularly through the lens of intercultural aspects. Given the constraints imposed by the article format, a comprehensive coverage of all facets of this issue is unfeasible. Consequently, the emphasis will be directed towards what is perceived as the most characteristic and pressing strategic approaches in acknowledging the intercultural nuances within the educational process. This article posits a research focus on the historical and linguistic dimensions of intercultural education.

Intercultural strategies encompass a spectrum of approaches, methods, and techniques designed to facilitate effective communication among individuals from diverse cultural backgrounds. These strategies play a pivotal role in mitigating cultural



disparities and fostering trustful relationships among individuals from distinct cultures. Components of these strategies encompass comprehension of cultural variations, utilization of linguistic and non-verbal communication tools, and the integration of cultural sensitivities into decision-making processes.

Educational process strategies are conceptual plans delineating the trajectory of the educational process with the overarching objective of ensuring educational quality. These strategies necessitate a fundamental shift in tactics concerning the content, forms, and methods of cognitive activities. The structuring of instructional activities is grounded in novel and progressive pedagogical concepts that integrate interdisciplinary achievements.

The relevance of the chosen topic of the article is determined by the need for the most effective adaptation of education in the context of the growing role and influence of intercultural aspects on the life of society in a globalized world. In Ukraine, this is due to the challenges of the Russian-Ukrainian war.

2. Literature review

In the context of our study, it is imperative to initially acquaint ourselves with works of a comprehensive nature that address large-scale geopolitical processes influencing the strategies of the educational process. In his monograph, "Modernization and Postmodernization: Cultural, Economic, and Political Change in 43 Societies," Inglehart R. presents models of social development stemming from economic, political, and cultural postmodern changes (Inglehart, 2020). A nuanced understanding of cultural challenges necessitates consideration of the experience of migration processes. Thus, reference to the work of Mayblin and Turner titled "Migration Studies and Colonialism" is essential (Mayblin, 2020). The extensive examination provided in "Communication, Cultural and Media Studies: The Key Concepts" focuses on key concepts in communication and cultural studies, exploring them through the lens of media development and their impact, including on the educational process worldwide (Hartley, 2019).

When considering works directly relevant to the issues central to our study, it is imperative to examine foreign scientific contributions within the realm of intercultural education. The exploration of intercultural education, the challenges it entails, and the quest for efficacious solutions to extant and potential issues in Western cultural contexts became notably pronounced post-World War II. This pursuit of strategies and approaches persists to the present day. Gwendolyn C. Baker, in her study "Multicultural Imperatives for Curriculum Development in Teacher Education," underscores the imperative of incorporating multicultural education in curriculum development. Her article accentuates the responsibility incumbent upon teacher education institutions to deliver effective and pertinent training in this pivotal aspect of contemporary life within diverse communities of people (Baker, 1977). Gibson M., drawing upon existing curricula, analyzed cultural education approaches in the United States. These approaches included education on cultural differences, education of culturally different individuals, education on cultural pluralism, and bicultural education. Gibson proposed a variant of multicultural education that transcends formality and is framed through the prism of human experience (Gibson, 1984). In their study titled "A Model for Infusing Cultural Diversity Concepts Across the Curriculum," Flannery and Vanterpool (1990) underscored that American curricula, in their traditional structures, historically tended to promote ethnocentrism and exhibited limited appreciation for other cultures, as observed until the 1990s. However, they acknowledged that this scenario was no longer congruent with the contemporary moment, wherein the imperative to study and understand the diversity of cultures and their interactions had gained prominence on the educational agenda. Approaches to intercultural communication, particularly concerning the "concept of the stranger," are expounded upon in the scholarly work authored by Gudykunst W. and Young Yun Kim, titled "Communicating with strangers: an approach to intercultural communication" (1997). Noteworthy contributions to comprehending the global context of intercultural competence, and its impact on personality development, communication dynamics, and societal functioning, can be found in the works of Darla K. Deardorff, Janet M. Bennett, and Geert Hofstede (Deardorff, 2011; Bennett, 2013; Hofstede, 2003).

A scrutiny of the scholarly endeavors undertaken by domestic researchers reveals a substantial interest in this topic among specialists spanning the fields of philosophy, cultural studies, philology, pedagogy, sociology, history, and political science. Notably, V. Sidenko, in an examination of global challenges and their impact on the shaping of social values, delineates eleven problems of global significance. These include "the rapid growth of the environmental crisis," "the shortage of traditional natural resources," "increasing demographic imbalance associated with accelerated population aging," "growing problems with food supply," "spread of health risks," "significant growth of social disparity in the world," "the spread of cross-border crime," "deformation of market structures and the crisis of investment efficiency," "crisis of global economic governance," "crisis of the world geopolitical system of the unipolar world," and "global cultural crisis" (Sidenko, 2014, pp. 9-10). Regarding Ukraine itself, the researcher highlights the glocalization of value orientations within Ukrainian society (Sidenko, 2014, p. 16). In her work, Logvinova directs attention to the "merits of interculturalism as an alternative model of integration," using the example of Canadian multiculturalism. She asserts that Canadian multiculturalism, while a product of nation-building efforts, is not solely rooted in a sincere commitment to the fundamental principles of ideological multiculturalism. Rather, it functions as an element of the political strategy of the central state to cultivate a steadfast commitment to Canada among its citizens as a singular and united community. Logvinova emphasizes that "Canadian multiculturalism cannot be viewed as an exemplar of the emerging ideology of multiculturalism and its consequences for redefining the legitimacy of nation-states in

the context of multiethnic societies. The fundamental principles of Canadian citizenship align closely with those of the United States. Indeed, the role of culture in the Canadian conception of citizenship is liberal, focusing on nation-building grounded in universal principles. The model of cultural pluralism concerning Quebec interculturalism earnestly endeavors to reconcile the imperatives of unity with the preservation and flourishing of minority cultures" (Logvinova, 2017). Yurieva and Voronenko conducted a review of international experiences with multicultural/polycultural/intercultural education models, offering insights that may prove beneficial for the educational landscape in Ukraine (Yurieva & Voronenko, 2015). Interdisciplinary methodologies in shaping intercultural competence were the focal point of consideration in Harlytska's review article titled "Formation of Intercultural Competence as a Condition for the Implementation of European Standards of Language Education" (Harlytska, 2022). P. Verbytska, in the context of contemporary integration processes, delineated the objectives of historical education (Verbytska, 2013). Roztoka and Cherevychnyi concentrated on the conflictogenic hazards inherent in the globalized world and their repercussions on the educational process (Roztoka & Cherevychnyi, 2021). Saukh provides a philosophical and cultural elucidation of intercultural education strategies (Saukh, 2016).

Hence, the challenges inherent in intercultural education, along with the quest for efficacious strategies to fulfill its objectives in the contemporary and future landscapes, have become the focal point of scientific, theoretical, and practical scrutiny. Researchers in the social sciences and humanities across diverse global regions continue to dedicate attention to these issues, underscoring their enduring significance.

3. Methods

The application of the method of comparative analysis facilitated the identification of shared and distinct approaches to intercultural education across various countries globally, with a particular emphasis on the Western cultural sphere. The historical and comparative method was employed to investigate the historical evolution of intercultural education. General scientific methods such as analysis and synthesis, induction, and deduction were utilized to formulate scientific, theoretical, and practical recommendations. These recommendations aimed at developing an algorithm for the implementation of best practices in incorporating the latest technologies into the educational process, considering their implications for the evolution of the teaching profession.

4. Results and discussion

For a more profound comprehension of cultural challenges in education and the formulation of pertinent strategies for intercultural education, it is advisable to commence by acknowledging the existence of various levels of cultural perception among students.

The term "Inner cultural" pertains to the direct life experiences of the student, encompassing relationships within the family, among siblings, and distinctions between families residing in the same locality, religious community, school, office, etc. On the other hand, "Intracultural" does not directly relate to the learner's life experiences but rather encapsulates experiences within the same society. This level encompasses aspects such as race, ethnicity, religious or gender identities, physical appearance, and socioeconomic status. Moving to a broader perspective, "Intercultural" unveils cultural concepts on an international scale. It is essential to recognize that these levels are not isolated from each other; instead, they are interconnected and interdependent (Flannery, 1990, p. 168).

In an increasingly globalized world, the significance of cross-cultural management, synonymous with the management of cultural diversity, is on the rise. Cultural diversity, as defined in the Convention on the Protection and Promotion of the Diversity of Cultural Expressions, encompasses "the variety of ways in which the cultures of groups and societies find expression. These forms of expression are transmitted within and between groups and societies" (Convention on the Protection and Promotion of the Diversity of Cultural Expressions). In domains like the rapidly evolving field of e-commerce, where effective interaction among individuals with diverse cultural values and perspectives is crucial, the establishment of trust is imperative. Trust, as a constituent element of the e-commerce management process, is deliberated in the article authored by Akimov, titled "Entrepreneurship Education for the Formation of E-commerce Managers' Professional Qualities." The article contends that "the interaction of e-commerce entities is mediated by trust. The essence of trust as an ethical factor in economic relations, reducing costs associated with sanctions and control, is characterized by mutual benefit, not unilaterality. Adhering to the principal methodological tenets governing the study of the trust phenomenon in psychology, trust is posited as a fundamental precondition for various forms of human interaction, influence, collaborative problem-solving, cooperation, and ultimately, organizational effectiveness in the realm of work" (Akimov et al., 2021, p. 4). In addition to trust, the inclusion of tolerance and intercultural sensitivity becomes imperative. In this context, tolerance is not conceived in the immunological sense (as the absence of an immune response to danger) or as a synonym for the term "patience" (an uncomfortable state arising from the adverse impact of external factors). Instead, it is considered in the cultural sense, signifying respect, understanding, and acceptance of cultural diversity. It encapsulates various forms of human expression of self-identification, individuality, and the coexistence of "otherness" and dissimilarity. The foundation for the emergence of tolerance in both society as a whole and within individual minds lies in social guarantees, economic security, and the stable development of the

state. In the context of intercultural interactions, cultivating intercultural sensitivity becomes a crucial task. This involves a conscious comprehension and acceptance of cultural differences, even when faced with initial denial. It also encompasses an awareness of cultural relativism and an understanding of the multitude of ideas, values, and attitudes inherent in diverse cultures. Intercultural sensitivity is perceptible through manifestations of empathy, such as adapting behavior to align with the cultural context, such as using chopsticks when consuming sushi or bowing when greeting, avoiding a handshake, etc. Additionally, meta-coordination is a facet of intercultural sensitivity, involving the creation of a 'third' culture that assimilates valuable elements from different cultures (Yaroshenko, 2019, p. 70). In summary, it can be asserted that "tolerance facilitates the recognition of the significance of each culture in its diversity; trust fosters confidence in a positive communication outcome, and intercultural sensitivity not only enhances an individual's comprehension of the interlocutor's culture but also contributes to the development of one's own identity" (Yaroshenko, 2019, p. 71).

In conjunction with trust, tolerance, and intercultural sensitivity, effective communication necessitates the management of anxiety and impatience. Attaining this objective requires attentiveness, signifying an openness to novel information and alternative perspectives. In this context, intercultural knowledge becomes paramount, and it can be classified into conceptual filters: cultural, sociocultural, psycho-cultural, and environmental. Each category of these filters influences how we interpret information received from others and shapes the predictions we formulate regarding their behavior. Without a comprehension of others' filters, accurate interpretation or prediction of their behavior is unattainable (Gudykunst & Young, 1997, pp. 49-50). Furthermore, possessing requisite knowledge about cultural taboos is crucial. It is essential to acknowledge the significance of non-verbal and verbal taboos in the context of intercultural communication. Non-verbal taboos encompass aspects such as communicatively significant silence, facial expressions, gestures, and odors. Verbal taboos entail the prohibition of certain linguistic units, encompassing verbal prohibitions, phonetic (unacceptable sounds), and graphic (prohibited letters). Additionally, there are thematic taboos, denoting the proscription of certain topics in societal, group, and dialogue contexts. While specific countries maintain their distinct public or private taboos, it is feasible to compile a list of universally recognized topics discouraged from discussion to circumvent conflict situations in intercultural communication. This includes religion, superstition, prejudice, criminal activity, drug addiction, alcoholism, poverty, unemployment, mental and physical disorders, physiological processes, sexuality, family and marriage relations, politics, business, and military topics, as well as ethnic, demographic, and age differences. Nonetheless, many of the previously mentioned topics are generally acceptable or neutral within the communication of individuals sharing common cultural traditions and perspectives (Yelovska, 2014, pp. 221-222). For instance, in Turkey, Turks exhibit an exceptionally high level of patriotism, manifested in a markedly reverential stance toward the national flag. Consequently, it is wholly unacceptable for Turks to incorporate the flag as an element of clothing. Similar cultural nuances extend to attitudes regarding family, emphasizing a respectful demeanor toward older relatives and a culture of adoration for children. Therefore, any negative comments or jokes about family matters are deemed inappropriate in communication. Specific taboos are also linked to the culture of business negotiations; for instance, Turks are often not punctual and avoid discussing business matters during meals in the presence of strangers or loud public places, among other considerations.

It is imperative to elucidate the significance of political correctness as a communication management tool at both institutional and private levels. The concept of political correctness originated in the United States, gaining prominence in the 1980s, and has since proliferated globally. Political correctness has evolved into a contemporary taboo, characterized by the necessity, in a multicultural society, to abstain from certain words and expressions that evoke negative associations. Simultaneously, it encourages the use of expressions that ensure a positive reception among the majority of recipients, aiming to avert conflicts (Kurahina, 2018, p. 115). As an illustration, we can recall an incident in 2013 when the German company Henkel ceased the sale of a plumbing cleaner adorned with a blue and yellow sticker. Furthermore, the company halted the airing of a television advertisement featuring a sticker in the colors of the Ukrainian flag being flushed down the toilet. This act of desecration of national symbols provoked outrage among Ukrainian users, prompting them to post stickers in the colors of the German flag on the company's social media platforms. In response, the company's representative office clarified that the blue and yellow colors were chosen to symbolize water (representing cleanliness and hygiene) and lemon freshness, respectively. The company acknowledged that it was an unfortunate coincidence that these colors aligned with the national flag. Subsequently, Henkel issued an apology to Ukrainian consumers, discontinuing the production and promotion of products in this particular color scheme (Bezpiatchuk, 2013). The aforementioned instances exemplify European political correctness, which revolves around acknowledging the sentiments of others or groups, as well as recognizing cultural meanings and nuances that may diverge from those accepted in a specific society. Broadly, political correctness extends to considerations related to race, gender, sex, religion, nationality, and the characterization of mental or physical attributes of an individual, as well as designations of professions, social, domestic, and commercial phenomena. For instance, in the Ukrainian language, the terms "low-quality goods" and "second-rate stores" are deemed politically correct when substituted with "economy-class goods" and "economy stores," respectively. Similarly, the words "needy," "poor," and "beggars" should be replaced with "socially vulnerable," "low-income," and "people with limited financial resources." Although the issue persists, the language is adjusted to convey a more acceptable tone. The foundational values underpinning political correctness are "justice," "equality," and "respect for human rights" (Karavaieva & Ter-Grigorian, 2020, pp. 287, 289).

In the realm of cultural interaction and the comprehension of cultural interpenetration and mutual influences, a comprehensive approach is deemed crucial. In the study of fiction, "an integrated approach to understanding the essence of internal speech is based on its dialogic nature, virtual communicativeness, and autocommunicativeness, interdependence of language and speech" (Shytyk & Akimova, 2020, p. 376; Akimova, 2022). A. Kozak, in the analysis of intercultural communication within the dialogue of cultures, underscores the significance of integrating language (as a reflection of the culture of the people), culture (as a specificity of socio-historical conditions), and personality, molded by upbringing and education (Kozak, 2013; Popovych, 2022). Linguists and linguistic educators, recognizing the imperative of effective intercultural communication, highlight the interconnection and mutual influence of culture and language: "Sometimes a violation of the rules of communication due to ignorance of the linguistic and cultural peculiarities of different countries causes misunderstandings, conflicts, and wars" (Harlytska, 2022, p. 68). Language serves as a pivotal instrument for intercultural communication, possessing the capacity to articulate a nation's worldview, elucidate the social and cultural nuances of historical development and activities, and articulate the practical and spiritual needs of individuals. Proficiency in different languages facilitates immersion in diverse cultural contexts and exposes individuals to various cultural worlds, concurrently fostering a heightened interest in one's own culture. This process contributes to the establishment of a genuine dialogue among cultures (Kostiuk, 2018, pp. 37-38). As outlined by P. Verbytska, "When individuals engage with the historical milieu, they encounter cultural diversity, characterized by the presence of disparate worldviews and value systems. To achieve harmonious development, each individual must identify their ethnic, linguistic, or any other cultural affiliations" (Verbytska, 2013, p. 195). Consider, for instance, the historical events of 1867, when Japan, after isolating itself from the external world since the 1640s, dispatched a delegation to the Fourth World's Fair in Paris. The magnitude of this exhibition remains noteworthy even today: 42 countries showcased over 50 thousand exhibits, drawing the attention of nearly 15 million visitors. Notably, the Japanese pavilion emerged as a focal point, generating a wave of admiration for Japanese culture throughout Europe. The impact extended to the realm of art, with woodblock prints (ukiyo-e) notably influencing French and British artists of the time, including figures such as Henri de Toulouse-Lautrec and James Abbott McNeill Whistler. Vincent van Gogh articulated the impact of Japanese art on his oeuvre. This "Japanese wave" prompted European artists to contemplate artistic traditions from diverse cultures. By the early twentieth century, the influence of African art significantly shaped the creative styles of Amedeo Modigliani and Pablo Picasso. The longstanding dominance of Renaissance art traditions in European countries started to give way to the sway of foreign cultural influences (Cheshir, 2021, pp. 90-92).

In addition to language, which holds paramount significance in intercultural communication, historical competence emerges as an equally vital aspect. The Russian propaganda campaign against Ukraine serves as an illustrative example of how historical fakes are adeptly and manipulatively employed. Consequently, the imperative to debunk such narratives and contend for one's history and identity becomes apparent (Re-vision of History, 2019). In formulating strategies for intercultural education, it becomes essential to consider the necessity of cultivating historical knowledge and the ability to apply it in practical contexts. This entails considering:

- Interculturalism (the value-based attitude towards the cultures, traditions, religions, lifestyles, etc., of other people).
- Multiperspectivity (the capacity to appreciate different viewpoints on the same historical events and phenomena, such as Christian and Muslim perspectives on the Crusades).
- Multidimensionality (conceiving of history not merely as a collection of dates and facts but comprehending their interconnections and interdependence across cultural, political, ethnic, gender, and religious dimensions).
- Regionalism (evaluating all events and phenomena in a historical context through the lens of the specificities of a region, locality, or continent, i.e., considering historical geography) (Verbytska, 2013, p. 196).

A distinctive challenge for education in Ukraine is the war of consciousness, as highlighted by Zadorozhnyi: "In the context of the modern global war, the 'war of meanings' comes to the fore, which primarily concerns the foundations of people's consciousness, its change in the format set by the party that starts the war" (2021, p. 199). Conscientization warfare represents a campaign to alter consciousness, reshape values, and impose axiological matrices deemed necessary by the adversary. The destruction of educational institutions, museums, and cultural establishments by Russian occupiers in Ukraine underscores the gravity of this situation, eradicating cultural heritage wherever they can reach. As aptly observed by M. Ostapenko, "The weapon of a conscientious war is the word, information, and language. It is through them that the image of reality in the minds of people is influenced and attitudes towards it (attitudes, beliefs, etc.), perception and attitude towards opponents, and the creation of the image of the 'enemy' are formed" (Ostapenko, 2022, p. 9). Countering information aggression requires an asymmetric approach, focusing on "the truth about the history of the nation, the origin of languages, events at the front, heroes of the front and volunteers, the state of society and the economy, current challenges and opportunities to overcome them" (Horbenko et al., 2017, p. 31).

Another important problem of intercultural education (education in general) is the creative burnout of employees of educational institutions. To date, there is no universal methodology for determining the quantitative and qualitative indicators of identifying employees of educational institutions who have creative burnout. In particular, a group of researchers, Kryshchanovych M., Akimova L., Akimov O., Parkhomenko-Kutsevill O., and Omarov A., studying the peculiarities of creative burnout of educational workers in the public administration system, concluded that it is advisable to use the following three

methods: definition analysis, survey, and questionnaire. In their opinion, these methodological approaches allow us to see which group of educators can be assessed as having creative burnout. Creative burnout depends on demographic and socioeconomic factors: "Burnout syndrome is physical, emotional, or motivational exhaustion. This syndrome is usually seen as a reaction to job stress and emotional demands that arise from a person's overdedication to their work" (Kryshtanovych et al., 2022, p. 119).

Saukh P., drawing on the principles of multicultural education (multicultural, intercultural, transcultural, cultural pluralism), outlines five strategies for multicultural education:

1. Reliance on National Consolidating Values.
2. Critical and Analytical Attitude to Cultural and Historical Memory.
3. Eradication of Cultural and Ethnic Narcissism.
4. Individualization of Learning with Emphasis on Cultural Differences and Enhanced Cultural Sensitivity.
5. Combination of Theory and Praxis (Saukh, 2016, pp. 6-7).

For the effective practical application of the intercultural education strategy, it is crucial to acknowledge the following postulates:

- Specialist Training: Quality intercultural education relies on the thorough training of professionals who will serve as educators for pupils and students in the future.
- Appreciation of Cultural Diversity: Recognizing the significance of cultural diversity is a fundamental requirement for the competent incorporation of cultural diversity concepts into the curriculum.
- Introduction of Cultural Diversity Concepts: Incorporating the concepts of cultural diversity is essential for enhancing the cultural awareness of students across various educational levels. Devoting specific sections or courses to cultural diversity is pivotal to offering foundational knowledge and underscoring the relevance of these issues for students.
- Integration into Disciplines: Integrating cultural diversity concepts into specific disciplines is vital. General courses within the social sciences, arts, and humanities serve as the foundational structure, upon which specific disciplines build the core curriculum of intercultural education.
- It is imperative to acknowledge that students, constrained by their age-related limited life experience, may exhibit tendencies toward an egocentric perception of cultural diversity. This egocentrism can pose a hindrance to the introduction and comprehension of cultural diversity concepts. A viable strategy to counteract egocentrism involves imparting material that students or learners can readily relate to their personal experiences.
- Integration of Socio-Humanitarian Disciplines: The incorporation of socio-humanitarian disciplines into the educational process is key. The inclusion of such disciplines will encourage pupils and students to allocate more attention to the understanding of cultural diversity.
- Emphasis on Practical Importance: The successful execution of intercultural education mandates that students grasp the practical significance of intercultural communication within a globalized context.
- Educators must discern the cognitive ("knowing") and affective ("receiving") dimensions of student learning to gauge the levels of receptiveness or resistance to cultural diversity concepts. For instance, merely listening to a lecture on cultural diversity does not equate to perceiving cultural diversity; it solely involves information reception. Consequently, practical experience becomes an indispensable component in cultivating an understanding of cultural diversity. This involves engaging in activities such as communication with individuals from diverse cultural backgrounds, museum visits, attendance at art events, tourism, etc.
- In the absence of curriculum inclusion about the understanding of cultural diversity, students experience a significant reduction in interest, knowledge, and practical skills (Flannery, 1990, pp. 162-167).

Intercultural educational strategies encompass the rejection of ethnocentrism (while preserving ethnic self-identification and self-representation). They aim to overcome stereotypes and prejudices that generate tension and value judgments, facilitating the elimination of barriers among cultures, individuals of varying ages, genders, social statuses, languages, ethnicities, and religions (Dudnik, 2020). These strategies also foster a sense of responsibility to one's community and instill a feeling of citizenship, underscoring the significance of intercultural education as a pivotal skill in the twenty-first century. Project-based activities emerge as effective tools for intercultural education. Undoubtedly, during times of conflict, securing funds for cultural projects within the educational realm proves challenging. Hence, exploring opportunities for grant support from international organizations becomes imperative. Notably, the House of Europe program stands out, specializing in European Union funding for cultural, educational, medical, and media projects that aim to bolster creative collaboration between Ukrainians and their counterparts in the EU (House of Europe).

To attain the strategic objectives of intercultural education within the educational framework, it is imperative to cultivate a comprehensive knowledge base encompassing history, law, psychology, economics, political science, philology, cultural studies, art, and anthropology. This interdisciplinary approach aims to foster the development of a well-rounded individual with the capacity for practical application in later life. Such an education equips individuals with the skills to navigate the complexities of modern society and rapidly evolving realities, enabling them to judiciously and timely discern forms and

methods for productive interaction and cultural dialogue. Given Ukraine's ongoing European integration, there is an increasing relevance in acquiring proficiency in the languages of EU countries, delving into the history and culture of the European continent, and gaining familiarity with legislative norms, all while cultivating an empathic understanding within the context of European civilization.

To confirm the above, we offer statistical data recorded in Figure 1.

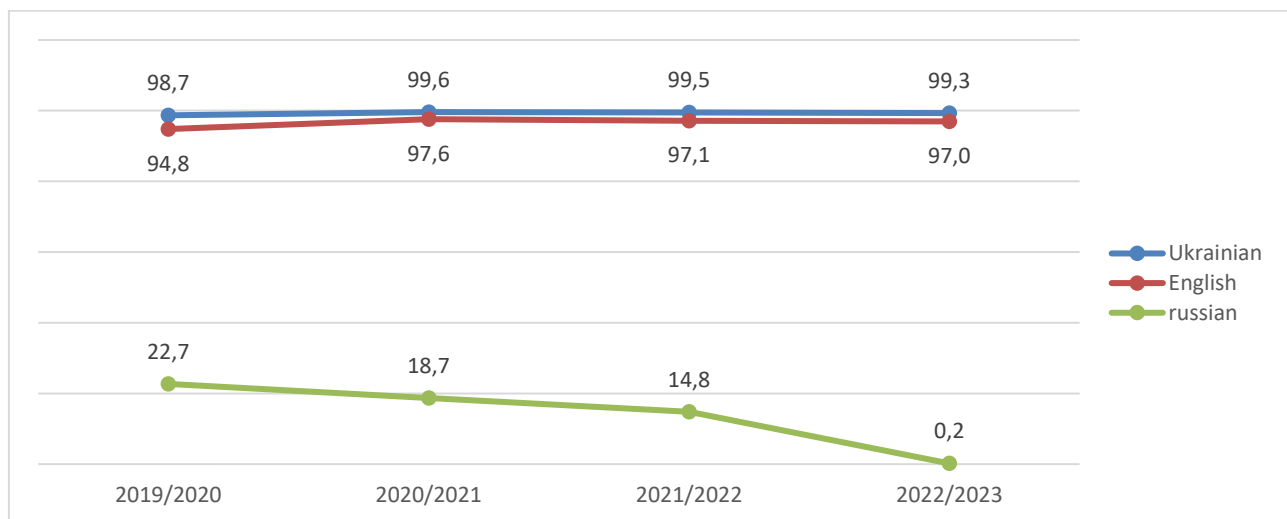


Figure 1. Dynamics of the share of students of secondary schools who studied Ukrainian, English and Russian during 2019/2020 - 2022/2023, %

5. Conclusions

In the immediate future, the educational community in Ukraine will confront several challenges pertaining to the intercultural educational process. These include issues related to the financial, material, and methodological support of the educational process, as well as variations in students' worldviews. A critical concern is the imperative of "de-occupation of brains," particularly pressing and requiring immediate attention. Initiating this process involves effectively dismantling stereotypes, especially those rooted in Soviet and Russian propaganda, and cleansing both symbolic and physical spaces of potential war-related influences. Addressing these multifaceted challenges demands a concerted effort, with a particular emphasis on engaging the younger generation and employing contemporary modes of information dissemination, such as memes, performances, impactful slogans, and the promotion of youth idols. In addition to these challenges, the mental health and emotional well-being of teachers themselves pose significant issues that cannot be overlooked. In our perspective, the pursuit of genuinely effective and sustainable methods and opportunities to prevent and address these problems at various stages is essential for preserving educational potential, ensuring the effectiveness of the educational process, and promoting intercultural education. Moreover, there is a need to emphasize the development of creative management, embodying a systematic approach to the efficient administration of the educational process, to establish optimal conditions for the creative development of individuals. Addressing current challenges involves creating equal educational opportunities for students from minority cultural groups, recognizing cultural differences as an effective tool in combating discrimination, and safeguarding and fostering cultural pluralism in society.

Regrettably, it must be reiterated that the scientific potential of Ukraine is practically excluded from the economic processes. The ongoing trend of highly qualified researchers leaving the country persists, and the full-scale invasion by Russia has further exacerbated these issues. Additionally, the lack of prestige and insufficient remuneration in scientific work fails to attract young talent, posing another significant and ominous challenge for our nation. Education stands as a strategic lever of influence on all processes within the country, a significance that will be particularly crucial during the period of post-war reconstruction.

Intercultural education serves as a potent tool for fostering the multicultural competence of contemporary individuals. Confronted with the challenge of preparing students for success in an ever-evolving environment, intercultural education plays a crucial role. Its primary objective is to equip the younger generation with the skills needed to thrive in a pluralistic, democratic, and globally connected world, emphasizing values such as tolerance and respect for diverse cultural environments. Given the ongoing processes of globalization that fortify the integration of the global educational space, it becomes imperative to strategically ensure equal educational opportunities for individuals from diverse cultural backgrounds. Understanding cultural differences is pivotal for countering various forms of discrimination, and efforts should be directed toward protecting and nurturing cultural pluralism within society. Moreover, the constructive resolution of conflicts, considering diverse interests, and seeking common goals, underscores the importance of intercultural education.

Ethical considerations

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Conflict of Interest

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