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TECHNOLOGY OF MULTICULTURAL TEACHER TRAINING

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Abstract

Challenges and risks of the first decades of the twenty-first century require changes in the content, system, technologies of multicultural education. The purpose of the article is the transformation of the technology of multicultural teacher preparation on the basis of risk analysis of the socio-political, economic, demographic, and pedagogical nature in the early twenty-first century. This study was conducted on the basis of the Republican school of the closed type for children and adolescents of deviant behavior (Levchenko settlement, Kazan). The results of the study claim that educational interventions organized in terms of multicultural interaction between a teacher and a student, a student-teacher and a pupil following a number of organizational and pedagogical conditions, allow you to see and prove the positive dynamics of the formation of multicultural competence of students as it is marked by a quantitative and qualitative changes. Some conclusions and recommendations were drawn according to the problem of technology transformation in multicultural education and development prospects, taking into account the professional competence of the teacher. Modern multicultural education has to be transformed on the following basis: the formation of a meaningful way of life and activities of people in a specific cultural and historical space; the cultivation of generations' "meeting" in their self-images and forms of life; social and pedagogical design of cultural and educational environment in a specific region; cardinal pedagogical consciousness of different social entities etc.

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1. Introduction

Challenges and risks of socio-political, economic and demographic nature directly affect the content, system, technology of multicultural education in Russia, Western Europe, North Africa, the United States. Therefore, in recent years, scientists around the world are actively discussing the risks of a multicultural (polycultural) education. We will mention just some them:

- an increase in the number of immigrants in Western Europe. In most developed countries, the number and power of immigrant communities those who do not aspire to integrate into the host society, has greatly increased (Ivanov, 2012);

- migration from Russia. According to polls of 2017, 22% of people would like to live outside Russia. Two years ago this figure was less twice. Currently, the problem of emigration from Russia is becoming more frightening for the country's subjects, as a result there is a demographic and intellectual decline, which negatively affects the future of the country. Usually the best, talented, active, mobile people, those who are able to make a significant contribution to the development of science, culture and art leave for Western Europe, America etc., (Statistics of emigration from Russia, 2017);

- migration to Russia. According to the Russian statistical agency, the number of visitors from CIS countries only in 2014 reached 361384 people, which is 50,000 more than in 2013 (Types of migration in Russia and its causes, 2017);

- demographic crisis in Russia. The center for strategic research together with the Higher school of Economics predict the natural decline of Russia's population by 2035, which may amount to 400 thousand people, and even a more pessimistic scenario - 1 million people. The reasons for it is lack of country's population (Zhelenin, 2017);

- the confrontation between Russians and Muslims in Russia. Sociologists predict that by the end of this century there will be the majority of Muslims in the Russian Federation, but only if Russian regions become extinct as in the 90s. It might not be true according to 2016 where the fertility rate of Russian women rose to 1.8 against 1.08 in 1999. And if in 1995 the population decreased by 840 thousand people, and in 2000 by 958, 5 thousand people, in 2013 for the first time since 1990 a positive growth (24 thousand people) was registered (Demographics in Russia, 2017);

- the aggravation of interethnic relationships and growth of national aggression. It substantially affects the lives of people, leads to their isolation and gives rise to a number of social fears and prejudices. People often say that they feel a sense of hostility in interethnic communication (24.2% in 2011 and 34.8% in 2015), the reluctance to discuss their problems or demonstrate their professional capabilities in the presence of people of other nationalities (26, 4% in 2011 and 32.6% in 2015). 100% of the respondents of all the nationalities heard or read unfriendly remarks about their nation (Sinyagina, 2017);

- negative influence of media. An important obstacle to the development of tolerant or multicultural society is the media emphasizing the audience's attention only to the negative aspects of interethnic or interreligious dialogue. Experts note the growing number of negative (or sometimes invited) media articles that have a cumulative effect and influence public opinion and their behavior (Savinova, 2015).

2. Problem Statement

The research problem lies in the fact that the traditional multicultural training of teachers requires a serious transformation. The analysis of statistical data, sociological and demographic indicators, the theory and practice of multicultural education in schools and universities show that the current state of different countries confrontation, migration, demography, theory and practice of multicultural education provoke the development of youth marginality, national intolerance, national aggression, the religious extremism and chauvinism. Challenges and risks of the first decades of the twenty-first century require changes in the content, system, technologies of multicultural education.

3. Research Questions

Thus, risks of the global world touches upon such important for multicultural education characteristics of the subjectivity of a man and his social, personal, ethnic identity as consciousness, thinking and cognition (Goncharova, 2012).

The risks of modern civilization are related with the ultimate unification of a man, transformation of the individual into the "social type" who lost his personal, individual and ethnic characteristics. Total sociality leads to the infantilization of a person who becomes a hostage of society's manipulating mechanisms that is formed in the public consciousness in the form of the "universal humanity" - the quality, grading or denying all the other properties of identity: cultural, ethnic, professional etc. (Smirnov, 2004).

Postconventional transformations provoke the universalization of integration and civic values. As a result, the multicultural education becomes only the reverse side of a monoculture where the first absolutizes "the idea of the diversity of world culture" reducing the idea of its unity (Bibler, 1989).

A review of sociological, statistic and demographic sources shows the relevance of multicultural training increasing in recent years: in the 90s, the proportion of foreigners in the UK population reached 3.3%, France - 6.4%, Germany - 8.2%, Belgium - 9.1%, the U.S. - 25% (Ivanov, 2012). By the beginning of 2008 there lived 30.8 million people on the territory of the European Union who were the foreigners in the country of permanent residence (Ivanov, 2012). More than half of the foreigners living on the territory of the EU - 56.3 % are the citizens of the European States, including 36.7 % (11.3 million people) from member countries of the EU, of 19.6% (6.0 million people) from other European countries outside the EU. About 40% of the foreigners arrived in Europe from other continents of the world, including 4.7 million from Africa, 3.7 million from Asia (Ivanov, 2012). The increase in the number of immigrants in Western Europe creates tension in all the spheres of people's life.

Causes of emigration from Russia are the lack of security, the political situation, dissatisfaction with the professional self-realization, wages, living conditions etc. The State statistics service notes that 200 thousand people left the country in 2017; however, 34 thousand people got citizenship immediately. (Statistics of emigration from Russia, 2017).

Migration processes in Russia happen due to the influx of citizens from less affluent countries of the CIS. Although, this migration growth of the population of Russia has decreased by 16% due to the increase in the number of emigrants from the country (Types of migration in Russia and its causes, 2017).

If in 1950 the population of the Russian Federation amounted to 103 million people, then by 1992 it had increased to 148, 6 million people, i.e. it has grown almost by 1.5 during 42 years. The next 20 years, from 1993 until 2013, it was continuously decreasing due to the natural loss, replenishing partially due to migration. A natural increase of the Russian population in 2013 was not substantial, and it has no future, because according to the official forecasts it will end soon (Zhelenin, 2017).

In pedagogical literature the training of teachers from the point of view of the objectives of the multicultural education is viewed in different directions:

- the practical orientation of training (Jenset, Klette, & Hammerness, 2017);

- a proper understanding of reform ideas and their implementation instruments (Kuhlee, 2017);

- mastering innovative technologies (Aspfors & Eklund, 2017);

- transformational initiatives in teacher training (Hatwood Futrell, 2010);

- leadership development in teacher training (McMahon, Forde, & Dickson, 2013);

- the formation of educational policy (Darling-Hammond, 2016);

- global education (Xin, Accardo, Shuff, Cormier, & Doorman, 2016);

- improving the efficiency of multicultural education (Gay & Howard, 2010);

- taking into account demographical and economic factors (Rueda & Stillman, 2012);

- diversification of continuing education (Alliaud & Feen, 2015) etc.

Many Russian scientists (Belogurov, 2003; Tishkov, 2002; Suprunova, 2011; Gabdulchakov & Shishova, 2017; Gabdulchakov & Khairullin, 2018) and foreign researchers (Jenset et al., 2017; Kuhlee, 2017) reasonably believe that the main goal of multicultural education is to provide students with assistance in the development of intercultural (cross-cultural) competence. The intercultural competence is understood as the synthesis of knowledge, attitudes and practical skills necessary for a successful life in various cultural environments.

The review of the pedagogical literature shows that currently we can observe:

the disengagement of the key concepts of multicultural (polycultural) education. If earlier the concepts of multicultural and polycultural education were equal then now they are often opposed. Multiculturalism has its own moral, associated with the tolerance and being tolerable. Multicultural education involves not only tolerance, but also intercultural dialogue, intercultural interaction and co-creation. The last is traditional for Russian multinational communities (Gabdulchakov & Shishova, 2017);

the development of several models of the orientation of higher education content in the polycultural training. The partial model is to incorporate polycultural ideas in all topics of training courses. A modular model means having separate topics for multicultural education in a particular course, the possibility to implement special regulatory or elective courses on issues of polycultural education. Finally, the integrative model is a course which presents information from different areas of knowledge, including polycultural education and learning (Andreeva, 2002);

the assimilation of civic education, the loss of own culture, language and ethnical identity. The result is the alienation of young people from their families and cultural communities. Another consequence is social and political isolation in the national civic culture (Alliaud & Feen, 2015);

ignoring a statement in the pedagogical process about the necessity of accounting teaching and education of the native language and cultural characteristics of the students. Indeed, different nations have

their own features that influence the child's cognitive style, the formation of his views about what successful teaching is, responsibility, discipline and choice of methods of communication with people (Kuhlee, 2017).

4. Purpose of the Study

The research is devoted to the problem of increasing the effectiveness of multicultural training of future teachers in the conditions of ethnic tensions by developing multicultural competence, which is considered to be a key component of professional teacher education. The purpose of the research is to identify the features of national identity and the degree of tolerance and intolerance differences and similarities between of Muslim migrants and the indigenous population aged 17 to 30 in Russia and Western Europe

5. Research Methods

In this research were used such methods as questioning, analysis and comparison, the method of induction and deduction, generalization methods, learning outcomes. The research methodology is based on the concept of dialogue (Bakhtin, 1979), which distinguishes different levels of communication (personal position, trust, harmony, meaning, etc.). Polycultural education is a school of dialogue among cultures (Bakhtin, 1979), the concept of language personality by Karaulov (2010, p.48), according to which the person is regarded as a "national phenomenon". Moreover, in high school when learning a second language, a "project" person is formed as a predicted result of training (Karaulov, 2010), the concept of Lotman (1992) which defines "cultural space" as the "space of some shared memory" and he correlates education with the formation of "semiosphere" culture in society, i.e. semiotic competence; concept of education by Dzhurinsky (2013) when education and training are to be the tools for the development of cultures, the inclusion of values into national practice of education.

Therefore, education becomes an integrative social process with the emphasis on a personality that is being a participant of intercultural dialogue and appears to be in the stream of ethnic and cultural diversity. Directions and principles of education are changing in terms of multiculturalism. Cultural stereotypes are becoming vague, and there is an urgent need for a broad vision of a diverse society (Dzhurinsky, 2013).

6. Findings

The study was conducted in 2014-2017 in Tatarstan on the basis of Kazan (Volga region) Federal University. Currently a complex and contradictory socio-cultural environment has been formed in Tatarstan that provokes the development of marginality, national aggression, and religious extremism among students.

Many issues of the development of negative qualities are associated with bilingualism (national-Russian, Tatar-Russian, Russian-Tatar). Learning a second language implies that the subject has already formed the structure of the linguistic consciousness. As you know, in the process of mastering a new (for

the individual) language certain changes occur in the consciousness of a student that are a consequence of the coexistence of two or more language systems.

For many contemporary Tatars, Bashkirs, Chuvash, Mari and other nations of Tatarstan the language of the soul is not the national language, but Russian. Although, the national is just a language of memory, literature, history, existing in parallel with the Russian, and sometimes English (thanks to modern means of information communication). A separate group of people comprises those who were formed as personalities in their native language; Russian is not only the second language but also a problem for them: life forces them to constantly refer to the translation.

In other words, the language that is to be learned regardless of terminology used (the second, non-native, foreign language, etc.) is a new (strange) for the learner and is superimposed on the forms, concepts, patterns of functioning. Native language is the language of soul whereas the second and others are the languages of memory.

Linguistic and ethnocultural uncertainty provokes the development of marginalism, national aggression, and religious extremism among schoolchildren.

Only culture of peace can resist it, which is necessary to educate not only (not so much) in the frames of the pedagogical University, but also during teaching practice in educational institutions, in the interaction with teenagers already under the influence of ideas of nationalism and religious extremism. The students themselves often are the representatives of such a surrounding; however, they do not possess any skills of working in this environment.

Ethnic composition of schools of Tatarstan is approximately homogeneous: 51% Tatars, 49% Russians, Chuvash, Mari etc., However, students are exposed to both positive and negative influences of modern society. Among the negatives are nationalism, religious extremism, intolerance, aggressiveness, etc.

The questioning carried out among graduate students of a bachelor degree in 2015-2016, (in the beginning of the research) in pedagogical higher educational institutions of Tatarstan showed that:

- 78% of students know the complexity of contemporary polycultural youth environment, but methodically are not ready to work in it;

- 22% of teachers supervising psychological, pedagogical and meaningful for pedagogical activities disciplines admitted that they do not know the specifics of teaching in a polycultural youth environment;

- 48% teachers confessed that they do not equip students with the technologies of working in this environment (see table. 1).

These data suggest that professional training of a modern teacher must not only include polycultural education (multicultural nature of the environment, forms of its development, peculiarities of manifestation), but also pedagogical technologies of working in polycultural environment associated with the formation of students specific general and professional competences.

Table 01. Willingness of graduate students to work in a polycultural school environment

The number of students methodically not ready to work in a polycultural school environment	The number of teachers that represents the specifics of working in a polycultural school environment	Teachers who do not know how to prepare cadets to work in a polycultural youth environment
78%	22%	48%

Experimental work was conducted on the basis of Kazan (Volga region) Federal University studying the following disciplines: "Pedagogy", "Psychology and pedagogy of communication", "Psychology of deviations", "Theory and practice of polycultural education", etc. 312 students and 11 teachers participated in that research. The study was carried out in stages; each stage was measured by specifying the hypothesis, stating and solving specific problems, using the appropriate methods of investigation.

The study of the professional competence of a future teacher made it possible to single out two aspects of his activity: professional (organizational, methodological, educational) from the point of view of organizing educational (prophylactic, correctional) work with schoolchildren in a polycultural environment and competence approach, when competence of a teacher was taken into account in a relevant field of the professional activity.

Professional and pedagogical competence of a teacher is formed on the basis of knowledge, skills received at the pedagogical university, and is improved on the daily basis.

During the research process, 5 components were developed and included into the content through lectures, practical, seminars in such courses as "Teaching theory", "Theory of education", "Theory and practice of polycultural education":

A component of the dialectical involvement of any national culture into the world culture expressing the system of general cultural requirements inherent in all ethno-cultural entities;

A component of the historical, cultural and civilizational orientation of polycultural education, which suggests the need to analyze the historical interdependence of past and present events, the study of oral folk art, national art, rituals and traditions;

A component of multicultural identification and self-actualization of the individual is based on the inclusion into the content the issues of education and knowledge about the individual and society;

A component of involvement in the global cultural and educational process that determines the development of a single multicultural worldview, the communicative features of a man in modern conditions including the overcoming of various barriers: religious, linguistic, racial, ethnic;

5) A component of tolerance and interstate perspectives reflecting the process of ethno self-identification in the field of harmonization and strengthening of international relations.

This technology has greatly enhanced the effectiveness of multicultural training in University.

The survey carried out at Kazan (Volga region) Federal University in 2017 (in the end of the study) showed:

- 92% of graduate students know the complexity of today's multicultural school environment and are methodically willing to work in it;

- 85% of teachers in pedagogical universities delivering psychological and educational disciplines replied that they were aware of the teacher specifics in a multicultural school environment;

- 69% of University teachers said that they equipped students with technologies of working in this environment (see table. 2).

Table 02. Readiness of future teachers to work in multicultural school environment (after the experiment)

Graduate students, methodically willing to work in a multicultural school environment	Teachers representing the specifics of a teacher in a multicultural school environment	Teachers engaged in professional students' training to work in a multicultural school environment
93%	87%	72%

These data suggest that polycultural training of future teachers has significantly increased (in knowledge, readiness and formed competences). If only 22% of students showed a methodical willingness to work in a polycultural environment before the experiment then after the experiment - 93% (an increase by 71%). The number of University teachers representing the specificity of a teacher's work in a polycultural environment has increased by 65%; the number of teachers already engaged in a polycultural training appropriate to modern conditions has increased by 24%.

A series of methodological seminars was conducted for the teaching staff associated with teaching such disciplines as "Theory of teaching", "Theory of education", "Theory and practice of multicultural education."

A significant growth of this preparation is explained by the fact that for the first time in the system of polycultural training of teachers a psychological and pedagogical practice of students was implemented, aimed to work with the students of deviant type of behavior, i.e. juveniles who are under the influence of nationalist and religious movements and those who commit illegal actions. This study was conducted in Republican school of the closed type for children and adolescents with deviant behavior (Levchenko settlement, Kazan).

The results of the study showed that educational interventions organized in conditions of multicultural interaction (following a number of organizational and pedagogical conditions) allow you to see and prove the positive dynamics of the results of polycultural competence formation among students, which is confirmed by obvious quantitative and qualitative changes.

7. Conclusion

In this article we could illustrate (on the basis of the experimental research) the technology to improve the effectiveness of multicultural training of teachers in the conditions of classical University. The implementation of the main components of this technology requires hard work; however, this technology significantly improves the quality of educational communication between a teacher and students, positively affecting the quality of education in general.

The study concluded that multicultural education should be transformed taking into account the following:

- the formation of meaningful ways of life and activities of people in a specific cultural and historical space;

- the cultivation of generations 'continuity in their self-images and forms of life;

- social and pedagogical design of cultural and educational environment in a specific region;

- cardinal pedagogical consciousness of different social subjects that makes them true participants in the educational process;

- the preservation, dissemination and development of national languages and cultures;

- free choice of language learning (native and state) regardless the nationality of a person, as well as the choice of subjects related to the acquisition of the state language as the language of interethnic communication and native language as the language on the regional level;

- the variety of strategies of learning the native (national) or state languages, or two languages at once (with the emphasis on two languages or just a national one or only the state, etc.);

 - the formation of a national consensus, respect for the rights and freedom of the individual;

- national and religious tolerance between representatives of Islam and Christianity, the development of culture of interethnic relations;

- continuity of levels and stages of education regardless the chosen language strategy;

- exploring national and regional content, including issues of national culture, language, history, and local economic, business, industry, chemistry, ecology, etc.;

- training of a qualified personnel, able to develop national and regional aspects of fundamental science and to carry out educational activities in high school on a native (national) language.

At the same time there are some aspects that need thorough investigation, i.e. aspects of technology implementation associated with the establishing of correlation, determination of technology components with the types of professional and pedagogical competence of a teacher.

The thing is that modern scholars (Belogurov, 2003; Tishkov, 2002; Suprunova, 2011; Gabdulchakov & Shishova, 2017) refer the following main types to the professional and pedagogical competence of a future teacher:

- psychological and pedagogical competence (or technological competence), which provides the preparation and organization of educational (correctional) work including the ability to build pedagogical communication, to design leisure and cultural activity of difficult teenagers, to possess pedagogical diagnostics, to ensure the development of positive moral qualities and creative abilities;

- professional that is directly related to the teacher's knowledge and skills of appropriate level, experience of professional activity in terms of, for example, the special school of the closed type (for running wild teenagers who have committed serious offences under the influence of extremist ideas);

- a methodical competence which involves the participation of school teachers in methodological work, as well as their individual work, which provides pedagogical and professional self-education, development of the documentation, improvement in occupational and psycho-pedagogical qualifications.

In future studies it will be necessary to establish a correlation between the well-established technology components and components of professional competence. This will allow us to obtain a holistic model of training future teachers to work in polycultural school environment.

Acknowledgments

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