The innovations in the educational policy of Ukraine are closely connected with global changes in all spheres of human activity: geopolitical problems, migration and emigration, interpersonal and professional contacts. The humanity is in the process of interconnection, interdependence and mutual influence of different countries, peoples and their cultures, religions. Consensus and conflict, cooperation and war make peculiar dialectical pairs, direction and intensity of which determine the viability of any human society. Today these processes in different ways have touched almost every country. Nearly all national and ethnic communities felt the influence of other peoples’ cultures both in positive and negative way. This is the influence of cultural exchanges’ quantity, direct contacts between state institutions, social groups, public movement and definite individuals of different countries and cultures. The significant increase of migrants and refugees caused by military actions and economic crisis creates additional social problems – ignorance of language and disrespect for the norms and traditions of countries in which they are located. Thus, in the center of intercultural interaction there is a person as a carrier of general human universals and national and cultural peculiarities, which requires certain knowledge, skills of intercultural communication. So, the ability of multilingual personality successfully communicates with representatives of other cultures is very important for today. It is the main task of intercultural training of pupils and student youth. That’s why the question as for forming of intercultural communicative competence is very actual, after all it will allow representatives of national communities to adapt more successfully and also to work in the polyethnic environment of Ukraine. The priority directions of education development have been defined in legislative and normative documents which provide successful interaction in all spheres of life.
education first of all concerns the principles of forming of polycultural personality, how this personality expresses himself in language structures and language activity. Feeling a great influence of philosophical, culturological, ethnological, sociological, psychological, pedagogical views, it offers its approach to understanding the boundaries of subject area of the educational space – correlation of the culture and society – as a complex and contradictory whole, produces its content and conceptual apparatus, methods and procedures of study of polycultural language personality [1].

The ideas of polycultural education took place, as known, in works of educators-classics (Ya. A. Komensky, I. G. Pestalozzi, J. Z. Russo, S. Rusova) and consistently developed by foreign and domestic scientists (V. Andruschenko, J. Banks, Z. Gasanov, O. Hriva, A. Dzhurinsky, V. Matis, P. McLaren, S. Nieto, P. Sysoev, N. Yaks). In scientific works of Russian scientists V. Borisenko, E. Bondarevskaya, V. Gershunsky, O. Gukalenko, A. Dzhurinsky, Z. Malkova, M. Pafonova and others “polycultural education” is considered as a phenomenon of culture, and as a mechanism of transfer of social experience, and as a special sphere of pedagogical values, as a new informational environment and even, it is important to note, as a paradigm of the XXI century. In the scientific and pedagogical community of Ukraine, the aspects in which the problem of polycultural education is studied also extremely diverse: “polycultural education” (O. Hryva, V. Kompaniets, A. Solodka); “Polycultural / Multicultural environment” (A. Bogush, A. Gluzman, A. Dubaseniuk, G. Nazarenko A. Suschenko); “Polycultural competention / competence” (R. Agadulin, L. Vorotnyak, V. Kuzmenko). Leading Ukrainian scientists have come to the conclusion that polycultural education expands the horizons of educational activity, from preschool to higher educational establishment, as it cultivates tolerance as a norm of moral behavior, forms in personality the readiness for active activity in modern sociocultural conditions, aspiration for mutual understanding with representatives of other racial, ethnic, confessional, cultural and language communities. The important meaning for consideration the intercultural communication as an instrument of forming of multilingual personality in modern educational space of Ukraine has the analysis of principles of forming of multilingual personality in conditions of polycultural space or in the aspect of correlation of key concepts “culture – society – language”. In this connection we note that the most popular methodical principles of multilingual education are: the principle of dialogue of cultures; the principle of domination of problem cultural studies tasks; the principle of integrativeness and cultural variability; the principle of cultural reflection [2].

The study of works on philosophy, psychology, pedagogy and also study of statistical materials and documents of the Ministry of Education and Science of Ukraine gave opportunity to assert that there is necessity to create the methodology of forming of personality’s humanistic culture in polycultural education, based on principles of the philosophy of humanism, cross-culturalism. In the aspect of philosophy of humanism, the education of humanitarian culture of personality of polylelings there have been considered the attitude to personality as a higher value, because it requires the forming of integrity, the system of world vision and its place in it on the basis of unity of the theory and personal social experience. Through the prism of cross-culturalism there have been considered the formation of personality’s
humanitarian culture, in giving the help in cultural identification in polycultural environment, in getting of meanings and experience of intercultural interaction. The development of personality’s humanitarian culture should be carried out by means of forming of own creative forces, through the transformation of this development into self-organized process of highlighting of cultural values and ways of life.

The development of cross-cultural dialogical thinking of polylexings in the context of those transformations which take place in modern linguistic education raises controversy and search of methodological principles continues till today. The development of methods, means of forming of intercultural communicative competence as an instrument of forming of multilingual personality provides the presence of scientifically grounded methodology, in the creation of which we use the thesis that specific of the content of educational subject defines the methodology of its study. One of the means of forming of such thinking is study and teaching of humanitarian courses in educational establishments with polyethnic contingent.

The conceptual ideas which contribute to the formation of cross-cultural dialogical thinking and forming of multilingual personality, adequate to sociocultural demands of multilingual society are the idea of intentionality. So, the principle of cross-cultural dialogism is suggested as one of methodological foundations of forming of intercultural communicative competence as an instrument of forming of multilingual personality. According to defined principles there have been determined the necessary conditions for the development of polycultural personality by means of intercultural communication: orientation to polycultural and multilingual education; combination of communicative, culturological and humanistic approaches to study of languages and cultures; accounting of variability of the culture in every concrete language community; attention to the content of cultural symbolism and cultural phenomena; creating of professional and oriented technologies which contribute to cultural enrichment of language practice.

The retrospective and comparative-content analysis of theory and practice of language education of national communities’ representatives shows the necessity of searching the means of solving the contradictions between: growing interest of personality to style of life, the culture of those who live next to, the desire to communicate with peers of another nationality; national self-consciousness, which arises on the basis of opposition “they” and “we” and constant feeling of uniqueness “our” relatively “alien”; national and international education, patriotism and citizenship [3]. The given dialectical contradictions arise from the nature of intercultural dialogue, they are constantly renewed, and therefore the society needs corresponding to every stage of the development of personality mechanisms of their removal. In method of teaching of any language it is necessary to solve the problem of interethnic cultural communication. The using of modern pedagogical experience of foreign language teaching in conditions of interethnic communication is a very actual task, which needs the new methodological orientation. In our case this task is formation of intercultural communicative competence of multilingual personality at the angle of cross-cultural linguistics, cross-cultural psychology, forming of intercultural language paradigm of personality.
V. Zagorodnova, V. Kononenko, V. Kostomarov, L. Palamar, O. Potapenko, L. Skuratovsky, G. Elizarov and others) recognize that for efficient intercultural communication language personality must master the intercultural competence, inherent language personality as a cultural mediator, who has learned through the language both features of different cultures and features of their interaction. The research sources in sociolinguistics, psycholinguistics and cross-cultural psychology allow asserting that the concept “personality” is connected not only with the peculiarity of every person, its unique individuality but also with its experience of social interaction. These two aspects of personality – individual and social are most become apparent in the process of its speech activity, sphere of social activity, that provides the interaction with other participants of communication, and also individual, creative activity connected with the concept of self-realization of personality in the process of communication. The assimilation of norms of communication and communicative behavior is connected with the process of becoming the communicant’s personality. The modern situation of interethnic communication envisages not only the imitation of norms and rules but also certain selectivity in real circumstances of communication connected with getting goals of communicative activity. In fact, a person constantly has to care about what and how to do, what speak in certain circumstances, constantly reflex, it makes us to know the specific of cultural space of personality’s activity, its speech activity [4]. For this research interesting is the complex of questions connected with social nature of language, its social functions, mechanism of influence of social factors on the language and role of language in the life of society, social language differentiation, language situation in Ukraine, interaction of language and culture, bilingualism and multilingualism.

References