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FEATURES OF THE IMPLEMENTATION OF POLY CULTURAL EDUCATION IN CHINA

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At present, the problems of interethnic interaction associated with political and economic transformation have become aggravated in the world. The current global economy, informatization of society, social and cultural diversification, exacerbation of migration processes necessitate the preparation of the younger generation for effective intercultural interaction and increased attention to the problem of preserving national identity. The formation of global competencies among students, polycultural education, the formation of national identity are among the main tasks of modern educational systems, which are solved through polycultural education.

Initially, polycultural education as a concept originated and developed mainly in multi-ethnic countries with a high level of migration. The main idea of such an interpretation of the essence of polycultural education was the idea that all students, regardless of nationality, should have equal opportunities to receive education.

In the future, the concept of «polycultural education» was significantly transformed and began to be organically included in the idea of inclusive education, i.e. education for children of various social groups, regardless of gender, nationality, characteristics of psychophysical development.

At present, in the process of internationalization of education, the world has provided a wider space for polycultural education and endowed it with new connotations. Polycultural education today is aimed at preparing the younger generation for life in a polycultural world, where the basis of economic and social well-being is the ability to effectively interact with representatives of different nationalities. Polycultural education allows you to comprehend the achievements of different cultures and enrich your own national culture.

The essence of polycultural education in such a broad sense is defined as education, including the organization and content of the pedagogical process, in which two or more cultures are represented, differing in linguistic, ethnic and national characteristics, aimed at introducing the younger generation to ethnic, national and world culture, developing this base of the foundations of the planetary worldview, the assimilation of the cultural, historical and social experience of various countries and peoples, the formation of readiness and ability to live in a globalized world with the preservation and strengthening of national identity [1].

Polycultural education is also the basis of consolidation in each particular state, which, as a rule, consists of representatives of different nationalities. In a multinational country, each ethnic group can preserve its own language and traditional culture, and at the same time must successfully integrate into the national (national) culture.

Thus, the theory and practice of polycultural education has evolved from the need to resolve interethnic conflicts and contradictions between different cultural groups within specific states to the solution of global problems of modern society.

The theory of polycultural education in China was developed only in the 90s of the twentieth century and it was born on the basis of Western European scientific research. At the beginning of the 21st century, the research of Chinese scientists was mainly focused on the field of comparative studies. In this direction, such Chinese scientists as Wang Jian, Yu Haibo, Meng Fanli, Chen Shijian.

These studies provide a comparative analysis of Western European educational practices and the implementation of education for ethnic minorities in China. It was noted that ethnic education is very often characterized by a lower quality and sometimes contributes to the emergence of nationalist manifestations. Therefore, Chinese scholars have stepped up research on the applicability of polycultural education to Chinese education and to finding a balance between "diversity" and "integration". These studies laid the foundation for the localization of polycultural education in China. It was clear that only the creation of its own theoretical system of polycultural education could solve the existing theoretical and practical problems in China.

Further research concerned changes in educational programs that implement a polycultural approach. In this direction, such Chinese scientists as Wang Jian, Chen Yue ming dan, Wan Minggang and Bao Leri.

In China, national, regional and individual academic disciplines were created, which ensured the implementation of a polycultural approach in specific educational institutions. The Basic Education Curriculum Reform Program published by the Ministry of Education of the People's Republic of China in 2001 stated that, in implementing the national and local curriculum, schools should take into account the specific situation of the socio-economic development of the region and should combine national and local traditions with the interests of students. each school must choose or develop its own curricula suitable for their own schools. This provision ensures the implementation of the idea of polycultural education in the reform of local (regional) curricula [2]. For example, the Guangxi Zhuang and Dong training courses are combined with the unique national culture of Guangxi. They are integrated into the basic courses and ensure the preservation and development of the local traditional culture of Guangxi [3].

Currently, the People's Republic of China is a country with 56 nationalities. In order to enable students from ethnic minorities to master their own language and culture, a bilingual education policy has been implemented in minority areas in China. Bilingual education was first enshrined in the state educational policy in 1950. In ethnic areas, especially those that do not speak Chinese, such as the Tibet Autonomous Region and the Xinjiang Uyghur Autonomous Region, bilingual education among ethnic groups is actively promoted. Based on teaching the native language (for example, Tibetan or Uighur), studying and expanding the practice of using the Chinese language, improving the quality of learning foreign languages, the level of education of children of small ethnic groups is significantly optimized, which allows the younger generation to be fully adapted to the market economy and knowledge economy in the future. in areas inhabited by minorities. Polyethnic education or the education of ethnic minorities is only one of the important aspects of the theory and practice of modern polycultural education.

The theory of polycultural education in China is based on the philosophy of Marxism. The Marxist understanding of the patterns of development of inter-ethnic relations and national problems is the basis of the state policy in the field of education, including ethnic minorities. Each nation is the creator of material wealth, history and civilization of mankind. All ethnic groups must unite on the basis of full equality and resolutely oppose any form of ethnic discrimination and oppression.

At present, China is in a critical period of comprehensively building a prosperous society. Under the guidance of the concept of scientific development, the Party Central Committee and the State Council put forward the theory of social development. Against this background, the national integration education of all ethnic groups is developing harmoniously, which creates favorable social conditions for the development of the Chinese nation as a whole.

Thus, polycultural education in China is not only a scientific and theoretical problem, but also an important practical task. The concept of “polycultural education” contains rich connotations and is understood as the need to include in the content of education the achievements of world and national cultures, as well as the culture of ethnic minorities. Polycultural education stands for the general development of cultural diversity, and also promotes mutual understanding, exchange, dialogue, mutual respect and tolerance between representatives of different countries and peoples to achieve the goals of world peace, human equality, social justice, cultural coexistence and harmonious coexistence of man and nature.

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К ПРОБЛЕМЕ САМОИНДЕФИКАЦИИ СТУДЕНТОВ: О ЧЕМ ГОВОРЯТ НАДПИСИ НА ОДЕЖДЕ

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Мода стала неотъемлемой частью жизни каждого человека. Все мы, выходя на улицу, собираясь на учебу или на работу, стараемся разнообразить свой стиль, в том числе и благодаря некоторым декоративным элементам, например, узорам, вышивке, стразам, рисункам и надписям на одежде. В последнее время все большую популярность приобретает одежда с принтом в виде надписей на родном или иностранном языках. Надписи на одежде могут рассказать о характере, об интересах, музыкальных предпочтениях ее владельца, о важных событиях в личной жизни человека или целой страны, о наличии (или отсутствии) чувства юмора, о любимой профессии, о любви к родным людям и многом другом.

Зачастую надписи на футболке являются рекламой. Промоутеры в футболках с символикой или слоганом привлекают внимание клиентов к товару или услуге лучше любого столба с объявлениями. Подарки футболок клиентам в ходе какой-нибудь акции – это реклама, которую носят сами клиенты.

Целью нашей статьи является установление особенностей применения лексики родного и иностранных языков на предметах одежды. При исследовании надписей на одежде мы использовали описательный и нормативно-стилистический методы