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APPLYING THE PRINCIPLES OF THE NEW UKRAINIAN SCHOOL TO TEACHER TRAINING: CELEBRATING DIVERSITY

Ukrainian education has been undergoing fundamental changes on its transition from authoritarian ways of the soviet period to the Education for All sustainable goals. The ongoing revision of strategies and practices of learning and teaching calls for the changes in the teacher-training system. Alongside with improving the quality and applicability of the acquired skills and knowledge, the social aspect of teaching future generations should be taken into account. Ukraine's educational reform, guided by international and national initiatives to adhere to the principles of diversity, equality and inclusion, strives to model the positive practices of the EU nations and develop a system from which each student will benefit.

The Concept of the New Ukrainian School [3] defines the goal of every educational institution to create the nurturing and comfortable environment for education and development of all students without discrimination. Since its publication, an increasing number of students with special educational needs and disabilities have been attending local regular schools. Much work is required to adapt buildings, equipment, materials in order to make them accessible and inclusive. Apart from it, there are tasks in the realm of social and professional enlightenment – changing mindsets, eliminating stereotypes, raising awareness and appreciating diversity. Hence, the teacher's aim is to educate a free and creative generation of students in an inclusive environment with provision of necessary assistance and support to those who need it.

It is important to clarify some sociocultural aspects of the usage of inclusive terminology in Ukrainian- and English-speaking discourse. Let us consider the notion *tolerance*, which is popular among domestic teachers and scholars. Post-soviet pedagogy still operates the term "tolerance" while in the West, using this word with

respect to individuals with disabilities can be seen as derogatory. The trend has moved toward "inclusion", "celebration" or "appreciation" of disability and diversity. "There are different tolerance discourses that work out differently in construing "us–them" distinctions. The power of the (in)toleration discourse depends on the meanings that are deployed, the way in which these are used, and who is using them and for which purposes. Tolerance and intolerance are discourses that have different meanings which can be used for progressive or oppressive ends and therefore are not by definition desirable or undesirable" [6].

In the western tradition the term "tolerance" implicitly refers to something that is perceived not only as excellent, but also to some extent as negative or undesirable, which must be accepted [4], whereas in the Ukrainian context tolerance is not a hostile attitude towards others who are different. Being tolerant to other ways of life, culture, behavior, traditions, customs, or worldview means to respect them. This concept can sometimes mean the lack of prejudice, negative stereotypes or general stigma towards people with disabilities.

It is true that by teaching children to appreciate diversity, any society will increase its moral capital. Therefore, teachers of the New Ukrainian School should strive to educate morally stable and spiritually rich individuals. Thus, this problem requires an immediate solution to improve the efficiency of education of which the key is: equal access to quality education for all children, an educational process that ensures the formation of important values, development of cooperative relations between students and teachers; orientation towards the student's personality [5].

There is a wide range of definitions, notions and concepts, which comprise the terminological field of inclusive education. Existing legal and regulatory acts, professional fields, approaches to disability, societal awareness and communication determine the area of usage of these terms.

There are dynamic changes, some words and definitions are now obsolete and outdated, some are demeaning and offensive. The terms, that were used in education in the past, but now obsolete, are "educationally subnormal" (a term has not been used in the UK since the 1970s); "moderate learning difficulties"; "retarded" or "mentally retarded" (it is now substituted by 'cognitive learning disabilities'). The terms "invalid", "handicapped", "cripple" are derogative, so an educator should be careful not to use them both in everyday life and in a professional activity.

Andrews et al. express their concern relating to the use of euphemisms, such as "differently abled" or "physically / mentally challenged", "differently abled" which are meant to be less offensive alternatives to the term "disability". These terms are often endorsed by nondisabled parents, and have largely been rejected by the disability community as superficial, infantilizing, and patronizing [2].

According to a social model that calls for a paradigm shift from disability being viewed as an individual's impairment to considering disability as a socially constructed experience, the acceptable term is a person with a disability. This approach provides an alternative to understand the disability experience and seeks to change society to accommodate the individual [5].

In order to create and use a comprehensive general glossary of key notions of inclusive education one must make sure how disability advocates and NGOs that

promote inclusion use these terms. It is worth mentioning that disability language has undergone significant evolution in response to cultural changes and advocacy. The term "person with disability" was developed with the good intention of reducing stigma, but its usage may have unintended consequences. One of the recent examples is a social media initiative to embrace disability identity #SaytheWord that draws attention to sociocultural implications of the term "disability".

Andrews et al. argue that erasure of the word "disability" and disability identity in the context of current socio political efforts can have unintended and adverse consequences reducing and eliminating public services and supports for persons with disabilities. Moving toward the status of a diverse cultural group with a social justice agenda, the disability movement must reconcile its own history of exclusion and adopt a disability justice framework [2].

Recent discussions on disability terminology evolve around notions of person-first Identity-first languages. While the former places the person before the disability (e.g., "person with disability" or "person with autism"), identity-first language, sometimes referred to as disability-first language, places the disability first in phrasing (e.g., "disabled person", "autistic person"). This approach was common in Deaf culture, but has more recently been adopted by a wider disability community, particularly those who identify as disability rights advocates [1].

In conclusion, we believe that the New Ukrainian School reform demands greater professionalism on a part of a foreign language teacher. Pedagogical and linguistic competence should be combined with awareness of the global societal and cultural trends and practices, thus teacher training should involve a component in inclusive education curriculum.

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НАРАТИВ ЯК ЛІНГВІСТИЧНА КАТЕГОРІЯ

Наратив – це складна лінгвістична категорія, яка визначається не лише мовною формою, але й структурою та функцією тексту. Дослідження наративу у лінгвістиці відзначається своєю актуальністю та розширеними перспективами для подальших досліджень. У нашому дослідженні ми розглянемо історичний аспект розвитку поняття «наратив», представимо визначення відомих вчених сучасності та вказано нові напрямки дослідження наративу у лінгвістиці, підкреслимо перспективи та шляхи подальших досліджень цієї лінгвістичної категорії.

Історія вивчення наративу у лінгвістиці сягає своїми коріннями глибоко в минуле. Вже в античні часи видатні філософи розглядали наративи як важливий аспект риторики та мови загалом. Однак сучасне розуміння наративу суттєво вдосконалилося завдяки внеску структуралізму, постструктуралізму та семіотики. Зокрема, Ролан Барт вніс важливий вклад у вивчення наративу, виділивши його структурні елементи та зв'язки між ними [1].

Сучасні дослідники наративу розглядають цю категорію з різних перспектив. Наприклад, Вольф Шмідт визначає наратив як основну структурну одиницю літературного твору і об'єкт дослідження для багатьох літературознавців і лінгвістів. Шмідт пропонує кілька ключових аспектів у визначенні наративу: сюжетна послідовність, персонажі, час і простір, сюжетний розклад і повідомлення, зміна стану [2]. З іншого боку, Волтер Фішер аргументує, що наративи – це спосіб конструювати дійсність, де мова виступає як основний інструмент формування наративних структур [3].

Беручи до уваги той факт, що новий вектор дослідження наративу у лінгвістиці набуває все більшого поширення, слід зазначити, що з одного боку, сучасні засоби аналізу текстів, такі як корпусна лінгвістика та обчислювальна лінгвістика, відкривають нові можливості для дослідження наративів (автоматична обробка текстів дозволяє аналізувати великі обсяги даних та виявляти закономірності у структурі наративів). З іншого боку, дослідники активно досліджують взаємодію наративу з іншими лінгвістичними категоріями, такими як дискурс, жанр, та мовленнєва стратегія. Це дозволяє краще розуміти, як наративи впливають на спосіб комунікації та як вони відображають культурні особливості суспільства.

На нашу думку, в сучасному світі перспективи дослідження наративу як лінгвістичної категорії повинні бути різноманітними та багатоаспектними. Дослідження можуть включати аналіз наративів у різних культурних