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THEORETICAL FOUNDATIONS OF THE FORMATION OF A POLYCULTURAL PERSONALITY OF A SPANISH STUDENT

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Keywords: polycultural personality, Spanish students, higher education, polycultural education, multiculturalism, polyculturalism, interculturalism, cultural diversity, intercultural communication, intercultural competence.

Relevance of the Problem. Modern European society is characterized by increasing cultural diversity caused by intracontinental migration, changes in political borders, historical processes, and ongoing cultural exchange. Migration processes, globalization, and the internationalization of higher education contribute to the

formation of multinational, multilingual, and polycultural societies in which representatives of different cultures interact and exchange ideas and cultural practices.

Under these conditions, the formation of a personality capable of functioning effectively in a culturally diverse environment, preserving their own cultural identity while remaining open to interaction with representatives of other cultures, becomes particularly important. For the higher education system, this means creating conditions for the development of tolerance, cultural empathy, critical thinking, intercultural sensitivity, and the ability to engage in constructive dialogue.

The relevance of the study is also determined by the need to distinguish theoretically between the concepts of "multiculturalism," "polyculturalism," and "interculturalism." In scientific and pedagogical discourse, these concepts are sometimes used as synonyms, although they emphasize different ways of understanding cultural diversity and organizing interaction between cultural groups.

Main Provisions of the Study. Multiculturalism is understood as the coexistence of different cultures within one society while preserving their distinctiveness. At the same time, interaction between representatives of different cultures may remain limited, and knowledge about other cultural groups may be superficial.

In contrast to multiculturalism, polyculturalism is based on the idea of the historical and contemporary interconnectedness of cultures. Cultures are viewed not as isolated and static entities, but as dynamic systems that constantly interact, interpenetrate, and enrich one another. This approach emphasizes not only differences between cultures, but also the connections, exchange, and mutual influence between them.

Interculturalism emphasizes active dialogue and interaction between cultures aimed at achieving mutual understanding, cooperation, and the development of common norms through communication. Accordingly, polycultural and intercultural education focus not only on familiarizing students with different cultures, but also on developing their ability to interact effectively in conditions of cultural diversity.

In this study, the education of a polycultural personality of a Spanish student is considered a comprehensive and systematic psychological and pedagogical process. It involves taking into account the cultural interests of different national and ethnic minorities, the sociocultural adaptation of young people to different values, and the development of knowledge, skills, and abilities for positive interethnic and intercultural interaction based on dialogic relations.

The polycultural personality of a Spanish student is defined as an integrative and dynamic characteristic of an individual who is open to interaction, culturally flexible, and socially responsible. Such a personality possesses the knowledge, values, and intercultural communication strategies necessary for effective orientation and activity in a multicultural environment. Its important characteristics include an active life position, empathy toward cultural differences, tolerance, intercultural sensitivity, and strong motivation to acquire new knowledge and experience of intercultural interaction.

The theoretical understanding of the content and structure of the education of a polycultural personality makes it possible to distinguish three interrelated components: cognitive, motivational and value-based, and activity-based. The integrated

development of these components is a necessary condition for the effective formation of the phenomenon under study.

The cognitive component includes cultural knowledge, cognitive flexibility, multicultural and multimodal literacy, as well as critical thinking about stereotypes and categorization. It enables students to recognize, analyze, and consciously assess cultural differences, as well as to understand the values, beliefs, traditions, and social norms of different cultural groups.

An important element of the cognitive component is cognitive flexibility, which is understood as the ability to adaptively restructure one's ways of thinking and behavior in accordance with the requirements of different cultural contexts. It is manifested in the ability to switch between cultural codes, perceive a diversity of value systems without reducing them to one's own cultural categories, and integrate knowledge from different cultural sources.

Multicultural literacy involves knowledge about different cultures, their languages, traditions, and ways of thinking, awareness of cultural biases and stereotypes, and readiness for tolerant and ethical interaction with representatives of other cultures. Critical thinking about stereotypes and categorization consists in the ability to analyze and question simplified perceptions of social and cultural groups, recognize prejudice, and avoid accepting cultural generalizations as objective truth.

The motivational and value-based component determines the internal beliefs, value orientations, and personal meanings that shape a student's attitude toward cultural diversity. It includes motivation for intercultural interaction, a value-based attitude toward the world of cultures, tolerance, respect for and recognition of the equality and dignity of all peoples and cultures, openness to intercultural dialogue, awareness of one's own cultural identity, and cultural empathy.

Within this component, cultural empathy involves the ability to understand the emotional states, behavioral manifestations, and value orientations of representatives of other cultures and to adjust one's own communication accordingly. It includes emotional and value-based empathy, perspective-taking, and communicative sensitivity. As a result, students can reduce the risk of intercultural conflicts, avoid ethnocentrism, and select appropriate verbal and nonverbal means according to the cultural context.

The activity-based component ensures the practical implementation of knowledge and values in behavior and interaction. It includes readiness for intercultural interaction, mastery of intercultural communication strategies, the ability to overcome intercultural barriers, participation in joint cultural and educational initiatives, flexibility, adaptability, and reflection.

The content of the activity-based component is also connected with the ability to communicate the values of one's own culture to representatives of other cultures, resist conflicts, demonstrate respect for cultural differences, and maintain constructive intercultural communication. Its development is manifested in the ability to integrate into another culture while maintaining a connection with one's native culture.

Research Results. The theoretical analysis demonstrates that the formation of a polycultural personality cannot be limited to providing students with information about

different cultures. It must also include the development of personal values, motivation for intercultural interaction, and practical communication skills. The interrelationship of the cognitive, motivational and value-based, and activity-based components ensures the integrity of the process of educating a polycultural personality.

It has been established that a polycultural personality develops through the integration of diverse cultural experiences without the loss of personal autonomy and the integrity of the self. Direct interpersonal interaction plays an important role in this process, including joint learning, residence, participation in sports teams, study groups, and other forms of shared activity. During such interaction, students' cultural values may expand and be reconsidered, which contributes to more effective functioning in a culturally diverse environment.

The study also demonstrates that the contemporary higher education environment should take into account not only direct oral and written communication, but also digital and multimodal forms of interaction. Multimodal literacy combines information, visual, multicultural, and media literacy and ensures the practical use of knowledge from different fields.

It has been clarified that the polycultural personality of a Spanish student is not a static set of qualities, but a dynamic and integrative characteristic. It develops through the interaction of culture and education, sociocultural adaptation, cultural identification, intercultural communication, self-knowledge, and self-realization.

Conclusions. Thus, multiculturalism, polyculturalism, and interculturalism reflect different models of the coexistence and interaction of cultures. Multiculturalism emphasizes the coexistence of cultures while preserving their distinctiveness, polyculturalism reveals the historical interpenetration and mutual enrichment of cultures, and interculturalism focuses on active dialogue and communication between them.

The polycultural personality of a Spanish student is defined as an integrative and dynamic characteristic of an individual who is open to interaction, culturally flexible, and socially responsible, and who possesses knowledge, values, and intercultural communication strategies. Its formation involves the development of an active life position, empathy, tolerance, intercultural sensitivity, and readiness to acquire new cultural experience.

The structure of the education of a polycultural personality includes cognitive, motivational and value-based, and activity-based components. Their interconnected development ensures not only an understanding of cultural differences, but also readiness for dialogue, cooperation, the overcoming of intercultural barriers, and constructive interaction.

Therefore, the education of a polycultural personality is a comprehensive psychological and pedagogical process that combines cultural knowledge, value orientations, motivation, and practical intercultural communication skills. Its outcome should be a personality capable of integrating into a multicultural environment while maintaining a connection with their own culture, respecting cultural differences, and participating in constructive dialogue.

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НАРАТИВ ЯК МЕХАНІЗМ ПОДОЛАННЯ ІНФОРМАЦІЙНОГО ПЕРЕВАНТАЖЕННЯ У СУЧАСНОМУ ОСВІТНЬОМУ СЕРЕДОВИЩІ

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Анотація: У статті досліджено проблему інформаційного перевантаження як одного з ключових викликів сучасної цифрової освіти та проаналізовано дидактичний потенціал наративу як засобу її подолання. Розглянуто основні положення теорії когнітивного навантаження Свеллера, теорії мультимедійного навчання Масра, моделі розуміння тексту Кінча, а також концепції наративного мислення Брунера і теорії Ното паганс Фішера. Обґрунтовано, що ефективність навчання визначається не стільки обсягом навчальної інформації, скільки способами її логічної та смислової організації відповідно до особливостей функціонування когнітивної системи людини. Показано, що наративна структура навчального матеріалу сприяє оптимізації використання ресурсів робочої пам'яті, формуванню цілісних когнітивних моделей, глибшому засвоєнню інформації та зменшенню негативних наслідків інформаційного перевантаження. Особливу увагу приділено результатам емпіричних досліджень цифрової журналістики, які підтверджують ефективність структурованих наративних форматів навіть в умовах кліпового мислення та високої конкуренції