

# ВИХОВАННЯ ОСОБИСТОСТІ. ПОЗАШКІЛЬНА ОСВІТА

УДК 37.013.43:37.017-021.483

DOI: 10.37026/2520-6427-2020-103-3-159-162

Nataliia BESSARAB,

researcher State Scientific Institution

«Institute of education content modernization», Kyiv

## EDUCATION OF INTERCULTURALLY TOLERANT PERSONALITY IN THE MULTICULTURAL EDUCATIONAL SPACE OF GENERAL SECONDARY EDUCATION

*The article reveals the urgency of studying an important problem for society - the education of the younger generation of intercultural tolerance, which involves the ability to establish contact and maintain appropriate relations with other ethnic, social, age and professional groups, to position themselves correctly, preserving their identity, solving the most important task of education – the ability to live together, in the transformation of the existing interdependence of states and ethnic groups into true solidarity.*

*The perception of cultural diversity and cultural differences, understanding of the need for equal dialogue, the main task of which is to ensure humane relations between representatives of different national cultures, the adoption of the principles of tolerance; the analysis of theoretical and applied pedagogical researches on a problem of creation of multicultural educational space is made.*

*The problem of defining the pedagogical condition as «formation of a positive attitude of junior school-children to themselves, representatives of other cultures, development of skills of tolerant behavior» is analyzed; the conclusion about the potential of multicultural educational space in the education of interculturally tolerant personality is made.*

*The potential of multicultural educational space based on the possibility of strengthening aspects of multicultural education and the formation of multicultural competence is considered. In the content of educational material, which provides a successful solution to the tasks: the connection of the studied material with life, future personal and professional plans.*

*The article emphasizes the need to promote modern education for children's awareness of the culture of their people, determining the importance of multiculturalism, which creates conditions for rapid adaptation of students to changing conditions in society, helping to form a multifaceted picture of the world, self-awareness as part*

*of a multicultural society; development of the culture of inter-ethnic interaction, mutual understanding, mutual respect, the formation of a new type of relations - dialogue of cultures.*

**Key words:** *educational space, multiculturalism, pedagogical condition, a dialogue of cultures, intercultural tolerance, interethnic interaction.*

*У статті розкрито актуальність вивчення важливої для суспільства проблеми – виховання в підростаючого покоління міжкультурної толерантності, що передбачає вміння встановлювати контакт і підтримувати належні відносини з представниками інших етнічних, соціальних, вікових і професійних груп, коректно позиціонувати себе, зберігаючи власну ідентичність, сприяючи вирішенню найважливішого завдання виховання – жити разом, перетворюючи існуючу взаємозалежність держав і етносів у справжню солідарність. Висвітлено сприйняття культурного розмаїття і культурних відмінностей, розуміння необхідності рівноправного діалогу, основним завданням якого є забезпечення гуманних взаємин представників різних національних культур, прийняття принципів толерантності. Зроблено аналіз теоретичних та прикладних педагогічних досліджень із проблеми створення полікультурного освітнього простору.*

*Окреслено проблему визначення педагогічної умови як «формування позитивного відношення молодших школярів до себе, представників інших культур, вироблення навичок толерантної поведінки»; зроблено висновок про потенціал полікультурного освітнього простору у вихованні міжкультурно толерантної особистості.*

*Наголошується на необхідності сприяння сучасної освіти усвідомленню дитиною культури свого народу, визначенню важливого значення полікультурності, яка створює умови для швидкої адаптації учнів до умов існування в суспільстві, що змінюються,*

допомагаючи сформувати в уяві дитини багатогранну картину світу, усвідомлення себе як частини полікультурного суспільства; розвитку культури міжнаціональної взаємодії, взаєморозуміння, взаємоповаги, становлення нового типу взаємин – діалогу культур.

**Ключові слова:** освітній простір, полікультурність, педагогічна умова, діалог культур, міжкультурна толерантність, міжнаціональна взаємодія.

*В статтє раскрыта актуальность изучения важной для общества проблемы – воспитания у подрастающего поколения межкультурной толерантности, предполагающий умение устанавливать контакт и поддерживать надлежащие отношения с представителями других этнических, социальных, возрастных и профессиональных групп, корректно позиционировать себя, сохраняя собственную идентичность, решение важнейшей задачи воспитания – умение жить вместе, в преобразовании существующей взаимозависимости государств и этносов в настоящую солидарность.*

*Освещены восприятия культурного разнообразия и культурных различий, понимание необходимости равноправного диалога, основной задачей которого является обеспечение гуманных взаимоотношений представителей различных национальных культур, принятие принципов толерантности. Сделан анализ теоретических и прикладных педагогических исследований по проблеме создания поликультурного образовательного пространства.*

*Проанализирована проблема определения педагогического условия как «формирования положительного отношения младших школьников к себе, представителей других культур, выработка навыков толерантного поведения»; сделан вывод о потенциале поликультурного образовательного пространства в воспитании межкультурно толерантной личности.*

*Подчеркивается необходимость содействия современному образованию для осознания ребенком культуры своего народа, определение важности, значения поликультурности, которая создает условия для быстрой адаптации учащихся к условиям существования в обществе, помогаая сформировать в воображении ребенка многогранную картину мира, осознание себя как части поликультурного общества; развития культуры межнационального взаимодействия, взаимопонимания, взаимоуважения, становление нового типа взаимоотношений – диалога культур.*

**Ключевые слова:** образовательное пространство, поликультурность, педагогическое условие, диалог культур, межкультурная толерантность, межнациональное взаимодействие.

**Problem statement.** In modern conditions, characterized by increasing globalization and integration of all life processes and phenomena, on the one hand, and the desire to separate national cultures, on the other hand, the problem of tolerant relations between representatives of different cultural communities becomes especially important. The perception of cultural diversity and cultural differences presupposes an understanding of the need for equal dialogue, the main task of which is to ensure humane relations between representatives of different national cultures, the adoption of the principles of tolerance. For Ukraine as a country that has chosen the European integration course of development, the problem of educating the younger generation of intercultural tolerance is of particular importance, which involves the ability to establish contact and maintain

appropriate relations with other ethnic, social, age and professional groups, to position themselves correctly while maintaining their identity.

**Recent research and publication.** The problem of determining pedagogical conditions has found its meaning in the scientific works of A. Alekseyuk, V. Andreev, A. Ayurzanain, O. Brazhnych, V. Kozakov, P. Pidkasisty, V. Manko, and others. The analysis of the pedagogical literature shows the lack of a unified approach to the definition of «pedagogical conditions», however, the analyzed interpretations are similar in content, namely as «factor, circumstance, means, possibilities of content, methods and organizational forms, etc».

**The purpose of the article.** In our paper we try to coverage of the problem of education of intercultural tolerant personality, which involves the ability to establish, maintain friendly relations with representatives of other ethnic, social, age, and professional groups, to position themselves correctly, while maintaining their own identity.

**Presentation of the main material.** In psychology, the concept of «pedagogical conditions», according to the dictionary of R. Nемов, is presented in the context of mental development and is revealed by a set of internal and external bases that determine the psychological development of man, and accelerate or slow it down, influencing the development process, its dynamics and final results» [10, p. 270].

According to O. Brazhnych, pedagogical conditions are a set of objective possibilities of content, methods, organizational forms, and material capabilities of the pedagogical process, which ensures the successful achievement of the goal [5, p. 198].

The pedagogical conditions for the education of tolerance of junior schoolchildren were considered by S. Gerasimov, O. Voloshin, O. Stolyarenko, G. Kobernyk, E. Koikova, S. Dobryanska, M. Horvat, Y. Kotelyants, and I. Sukhopara. Scientists define such pedagogical conditions as «the formation of a positive attitude of younger students to themselves, representatives of other cultures, the development of skills of tolerant behavior» and note that the pedagogical conditions for educating tolerance of younger students have their own specifics.

Scientists O. Hryva, N. Kichuk, T. Gurova, E. Koikova in their research prove that «an effective condition for the formation of tolerance is the presence of multicultural space».

E. Koikova defines multicultural space as «the coexistence in a given society of different ethnocultural communities, with their inherent awareness of their own identity, which ensures their equality, tolerance and organic connection with the wider cross-cultural community, mutual enrichment of cultures, and the presence and recognition of cultures. The nationwide system of norms and values can form the basis of civic consciousness of each member of society» [8, p. 11]. T. Motuz notes that «for the education of tolerance is of great importance the organization of the educational environment in which there is plurality, i.e. a person must be ready to accept differences, and surrounded by others to be able to interact without losing himself» [9, p. 361].

Given the research of M. Horvat, G. Kobernyk, S. Dobryanska, T. Motuz and others, we believe that the conditions for using the potential of the educational environment should take into account psychodidactic (content and methods of teaching and education) and social (nature of the relationship of all subjects of the educational process) components of the educational environment.

Asmolov believes that within the educational space there is a full education of tolerant behavior of primary school children not only as an important social value but also as a personally important quality. Tolerance and educational space have a strong relationship, because the education of tolerance is more successful in the educational space, while the effectiveness of the educational process within the educational space depends on the manifestation of tolerance in the interaction of learners [2, p. 62].

In the context of our study, we consider the multicultural educational environment, based on the definition of S. Odaynyk, as a set of subsystems that purposefully ensure the achievement of educational goals by participants in the educational process of different nationalities and cultures. The peculiarity of a multicultural educational environment is that the participants in the educational process are representatives of different nationalities. Being carriers of different cultures, participants in the educational process build relationships based on their ideas about interaction. These ideas may not coincide due to cultural differences, different value systems, different understandings of social roles, etc. [12, p. 250].

Bogdanova notes that a multicultural educational environment contributes to the successful integration of the individual into national and world culture, forms both the actual ethnic and national identity of the individual. A multicultural environment forms a multicultural personality, a completely different, more harmonious form of existence of modern man, helps him find his place in the system of relationships at the social, cultural, economic, and other levels [4, p. 114].

According to R. Nikolaevskaya, a multicultural environment in itself does not guarantee development; it is possible only when the focus of the teacher's attention will be deep personal changes that may occur under the influence of various factors of multicultural space. Transformation of the reality surrounding the student into an environment that can affect the individual becomes a priority pedagogical task [11].

Based on the research of O. Antonova, A. Bogdanova, L. Popova, S. Odaichyk, N. Shchygoleva, V. Yasvin, we consider the creation of a multicultural educational environment as a condition for raising a child who preserves his own socio-cultural identity, seeks to understand the cultures of different peoples, respects the cultural and ethnic characteristics of a multicultural society, is able to live in peace and harmony with representatives of different nationalities and races. The multicultural environment is aimed at fostering intercultural tolerance, the desire for mutual understanding.

The multicultural educational environment contributes to:

- acquisition of knowledge about national values of their own culture and other cultures;
- the formation of a desire to know and understand the characteristics of other cultures;
- perception of the diversity of the modern world as a positive phenomenon;
- positive attitude to cultural differences;
- active interaction with representatives of different cultures while preserving their own cultural identity;
- readiness to counteract intercultural stereotypes.

The multicultural potential of individual subjects is based on the possibility of strengthening aspects of multicultural education and the formation of multicultural competence in the content of educational material,

which provides a successful solution: the connection of research material with life, future personal and professional plans of personality. The selection of the content of educational material should be based on the emphasis on value and moral aspects that constitute multicultural competence. When solving educational tasks it is necessary to involve materials, facts of the historical and cultural heritage of the country, region. When studying the subject it is necessary to use local lore material, take into account local traditions and cultural values [1, p. 30].

O. Hryva believes that the multicultural environment is characterized by a set of human living conditions, which are determined by creative, parity interaction in one complex of cultures (ethnic, religious, etc.), the purpose of which is mutual enrichment and further development of each culture; the value of each culture should grow and enrich other cultures with which it is in contact [7, p. 47].

A. Bogdanova notes that a multicultural educational environment contributes to the successful integration of the individual into national and world culture, forms both the actual ethnic and national identity of the individual. A multicultural environment forms a multicultural personality, a completely different, more harmonious form of existence of modern man, helps him to find his place in the system of relationships at the social, cultural, economic, and other levels. The researcher insists on the need to create a modern multicultural educational environment as a spatio-temporal organization of the objective world, which, being external to the subject, significantly affects its condition and development, as well as provides various opportunities for comprehensive personal development [4, p. 115].

The intercultural environment in general secondary education institutions contributes to the fact that students get acquainted with the peculiarities of culture, traditions, customs, beliefs, social and everyday life, ideas about the world of many countries. This provides an opportunity for cultural self-expression of the individual, his involvement in world cultural and historical values. Staying, studying in this environment, is characterized by the richness and diversity of interethnic cultures and contributes to the development of a culture of interethnic interaction, mutual understanding, mutual respect, the formation of a new type of relationship – dialogue of cultures. It leads to a tolerant attitude to other nationalities, cooperation and provides respect for the dignity, honor, culture, language, history of each people, interest in national values not only their own but also other peoples, willingness to always come to the aid of another nationality, friendliness, attention in communication with representatives of other countries, tact, intolerance of any manifestations of national supremacy, ridicule or humiliation. One of the most important tasks of society is to educate people to live together, to help transform the existing interdependence of states and ethnic groups into true solidarity. To this end, modern education should help the child to better understand the culture of his people and thus be able to determine the place he occupies in the world. It is multiculturalism in education that creates the conditions for rapid adaptation of students to the conditions of existence in a changing society, helps to form in the imagination a multifaceted picture of the world, self-awareness as part of a multicultural society.

The intercultural environment also contributes to the fact that people get acquainted with the peculiarities of the culture of other peoples, their traditions, customs,

beliefs, socio-domestic way of life, ideas about the world of other peoples. This provides an opportunity for cultural self-expression of the individual, involvement in world cultural and historical values. Learning in an environment characterized by the richness of interethnic cultures promotes the development of a culture of interethnic interaction, mutual understanding, mutual respect, the formation of a new type of relationship – dialogue of cultures. It leads to cooperation, tolerance towards other nationalities and provides respect for the dignity, honor, culture, language, history of each nation, constant interest in their own national values not only their own but also other nations, willingness to always come to the aid of another nationality, benevolence, tact, attention in communication with other peoples, intolerance of any manifestations of national supremacy, ridicule or humiliation. One of the most important functions of such an environment is to teach people to live together, to help them turn the existing interdependence of states and ethnic groups into true solidarity. To this end, education should help people to realize their roots and thus be able to determine their place in the world.

M. Bakhtin emphasizes that «another's culture reveals itself more fully and deeply only in the eyes of another culture. One meaning reveals its depths, having met and confronted with another, alien content, between them begins as if a dialogue that overcomes the isolation and one-sidedness of these meanings, these cultures. In such a dialogical meeting of two cultures, they do not merge or mix, but they mutually enrich each other. For both parties, the dialogue of cultures can be fruitful, because, according to the same researcher, each culture raises new questions to another culture, which it did not ask itself, and another culture answers these questions, opening new horizons, new semantic depths» [6, p. 354].

I. Bekh notes that «given the developmental power of the idea of a dialogue of cultures, there is an urgent need to transform it into a rank of methodological principle as cultural dialogic and to implement it along with the principle of cultural conformity in the modern educational process. This task requires appropriate theoretical reflection on the idea of intercultural dialogue. The scientist believes that the creation of an educational space that would be directly aimed at the holistic spiritual and moral development of the individual is still at the stage of experimentation and search for optimal models. Under the educational space, we will understand the psychological and pedagogical project, the purpose of which is the spiritual and moral improvement of the growing personality. The very essence of its design is to create and implement a system of scientific guidelines that set the technological vector of the teacher and the interaction of students aimed at successfully achieving the educational goal – the development of a spiritually mature personality. The educational space of the system of its influences should provide optimal conditions for the personal development of each pupil. The main thing here should be the high intellectual and emotional and semantic saturation of schoolchildren's life. The ideological guideline of such life is their social activity and education of their responsibility for what is happening in the environment» [3, p. 3].

Modeling situations of intercultural dialogue in the classroom allows students to compare the way and style of life of people in their country and other countries. The implementation of the principle of reliance on intercultural dialogue is facilitated by the following types of

situations of educational-labor, family-domestic and socio-cultural spheres of communication:

- situations-analogs of potential communication of children with native speakers (by means of correspondence, communication in Skype, Zoom);
- acquaintance with games, fairy tales, musical and cultural features;
- situations with a fairy-tale plot that simulate the interaction of favorite cartoon characters (for example, the cartoon «Chicken in a Cell», «Little Pan of Anatoly»);
- situations – imaginary trips to sights of Ukraine and other countries (for example, Oleshkivski Sands National Nature Park, Sacré-Coeur Basilica, North Cape, historical and architectural monument Krakow Barbican and megalith (cromlech) Stonehenge);
- situations related to the discussion of the acquired knowledge about the national realities of another culture, for example, about holidays, currencies, culture.

**Conclusion.** Therefore, the organization of the educational environment, in which there is plurality, promotes multiculturalism; a person is ready to perceive differences, and in the environment of others to be able to interact without losing himself.

Involving a younger student in an acquaintance with another culture allows him to realize himself as a person who belongs to a certain socio-cultural community of people and instills in the child respect and tolerance for another way of life.

## REFERENCES

1. Antonova, O. E. The influence of the multicultural environment on the development of giftedness of future teachers. *Problems of education: Collection of scientific works*. 2015. V. 82. P. 27–32.
2. Asmolov A. Historical culture and pedagogy of tolerance. *Memorial*. 2001. № 24. P. 61–63.
3. Vyktorova, L. G. The dialogue concept of culture by M. M. Bakhtin – V. S. Bibler. *Paradigm. Intercultural Communication Journal*. 1998. № 1. P. 14–22.
4. Bekh I. D. Dialogue of cultures in psychological and pedagogical comprehension. *Current issues of art education and upbringing*. 2013. V. 2. P. 79–84.
5. Bogdanova A. I. Multicultural educational environment. *Modern high technologies*. 2011. № 1. P. 113–115.
6. Brazhnich O. G. Pedagogical conditions of differentiated learning of secondary school students. 2001. 238 p.
7. Gryva O. A. Socio-pedagogical bases of tolerance formation in children and youth in the field of the cultural environment: monograph. Kyiv : PARAPAN, 2005. 228 p.
8. Koikova E. I. Education of tolerance in junior schoolchildren in music lessons in a multicultural space: author's ref. dis. 2009. 22 p.
9. Motuz T. V. Gender tolerance: socio-pedagogical aspect. *Pedagogical sciences: theory, history, innovative technologies*. 2015. № 8. P. 361–372.
10. Nemov R. S. Psychology: reference dictionary. Moscow : Publishing house VLADOS-PRESS, 2003. 352 p.
11. Nikolaevska R. M. The role of a multicultural educational enriched environment in the formation of a creative personality. URL: [http://virtkafedra.ucoz.ua/el\\_gurnal/pages/vyp4/vyhovanna/nikolaevska.pdf](http://virtkafedra.ucoz.ua/el_gurnal/pages/vyp4/vyhovanna/nikolaevska.pdf). 2011 (date of application: 10.06.2020).
12. Odainyk S. Management of an educational institution in a multicultural educational environment. *Pedagogical almanac*. 2015. V. 25. P. 249–253.

Дата надходження до редакції: 07.08.2020 р.