

MILITARY CONDITIONALITY OF USING NEW PEDAGOGICAL METHODS TO FOSTER TOLERANCE IN STUDENTS

ВОЄННА ОБУМОВЛЕНІСТЬ ЗАСТОСУВАННЯ НОВИХ ПЕДАГОГІЧНИХ ПРИЙОМІВ ДО ФОРМУВАННЯ ТОЛЕРАНТНОСТІ СТУДЕНТСЬКОЇ МОЛОДІ

The article discusses the pressing issue of fostering tolerance among student youth, particularly in the context of full-scale invasion. The 21st century is characterised by a world without borders, barriers, and with interaction, coexistence, and conscious acceptance of diversity. However, it is also a world of war, destruction, shattered destinies, and health losses, which Ukraine is currently experiencing.

People with physical disabilities, having overcome all physical difficulties, face problems of discrimination, prejudice, moral and psychological oppression from society. Such conditions force the educational community to react more actively to the challenges of educating and teaching young people in the spirit of tolerance, empathy, and acceptance. Teachers should perceive the formation of tolerance as a permanent process, as an ongoing activity. Tolerance should be consciously embodied by students in their daily lives not just as tolerance for everything different, but as a life position that values people first and

then distinguishes their differences if they are visible or expressed during interaction. The authors

of the study reveal the essence of the concept of 'tolerance', justify the need to introduce new accents in the formation of students' 'tolerance', and indicate ways and methods of its formation during learning.

Pedagogical tasks have been analysed and principles of teaching have been proposed to promote tolerance among students. Additionally, the media's tolerant activities have been examined as a means of shaping public opinion. Psychologists' advice on tolerant attitudes towards war-induced inclusion and mechanisms for their practical application are provided. Values that form the basis for conscious tolerance formation among the younger generation are listed. Of course, the list of tasks we have raised in this article is not exhaustive, but it is representative enough to be studied in the future from the perspective of updating approaches to inclusive education not only for students but also in schools.

Key words: *tolerance, equal opportunity society, war, student youth, educators, education.*

Стаття висвітлює актуальне питання – формування толерантності студентської

молоді, особливо в умовах повномасштабного вторгнення.

Світ без кордонів, світ без бар'єрів, світ взаємодії, співіснування та усвідомленого сприйняття багатоманітності – такими ознаками характеризують епоху 21 століття. Однак, це також і світ війни, руйнувань, зламаних долі та втрати здоров'я, що особливо жакливо відчуває зараз Україна. Переживши всі фізичні складності, люди з фізичними порушеннями стикаються з проблемами дискримінації, упередженості, моральним та психологічним утиском з боку суспільства. Такі умови змушують педагогічну спільноту активніше реагувати на виклики виховання та навчання молоді в дусі толерантності, терпимості, емпатії. Педагоги мають сприймати формування толерантності як перманентний процес, як повсякчасну діяльність, яка повинна свідомо втілюватися студентами в життєвих умовах не просто як терпимість до всього інакшого, а як життєва позиція бачити

спочатку цінність людини, а вже потім розрізняти цю інакшість, якщо вона видна або якось

проявляється під час контактування.

*Авторами дослідження розкрито суть поняття «толерантність», обґрунтовано необхідність внесення нових акцентів до формування «толерантності» студентів, зокрема зазначено шляхи й методи її формування під час навчання. Проаналізовано педагогічні завдання й запропоновано принципи навчання задля формування толерантності студентської молоді. Проаналізовано також толерантну діяльність медіа як засіб формування громадської позиції. Наведено поради психологів щодо толерантного ставлення до спричиненої війною інклюзії та механізми застосування їх на практиці. Перелічено цінності, які стають базою для усвідомленого формування толерантності молодого покоління. Звичайно, перелік завдань, які ми порушили в цій статті невичерпний, але достатньо репрезентативний, у майбутньому може бути досліджений з позиції оновлення підходів до інклюзивного навчання не тільки студентів, а й у школах. **Ключові слова:** толерантність, суспільство рівних можливостей, війна, студентська молодь, педагоги, навчання.*

UDC 378.147

DOI <https://doi.org/10.32782/2663-6085/2024/69.1.30>

Zarivna O.T.,

Ph.D. in Pedagogic Sciences,
Associate professor at the Department
of English for Engineering № 2
National Technical University of Ukraine
“Igor Sikorsky Kyiv Polytechnic Institute”

Markiv O.T.,

Ph.D. in Pedagogic Sciences,
Associate Professor at the Department
of Journalism
Dragomanov Ukrainian State University

Khymai N.I.,

Senior Lecturer at the Department
of English for Engineering № 2
National Technical University of Ukraine
“Igor Sikorsky Kyiv Polytechnic Institute”

Shalova N.S.,

Senior Lecturer at the Department
of English for Engineering № 2
National Technical University of Ukraine
“Igor Sikorsky Kyiv Polytechnic Institute”

Problem statement. “Tolerance” is a frequently used term in the 21st century in various fields: gender tolerance, age tolerance, educational tolerance, interethnic tolerance, racial tolerance, religious tolerance, geographical tolerance, interclass tolerance, physiological tolerance, political tolerance, sexual orientation tolerance, and marginalised tolerance. In other words, everyone views this concept from their own perspective. However, the meaning of «tolerance» is understood in a similar way as a well-mannered, tolerant attitude towards people with

certain differences; as a worldview trait inherent in a

person who perceives the world in its diversity and appreciates it. For some, it is simply an indifferent, indifferent attitude towards «others». For those who have a sense of dignity and respect the rights of others, tolerance means an awareness of the cultural diversity that surrounds us, of the various forms of human expression and self-determination. However, tolerance is not only an intrinsic quality of an individual, but also a sign of social maturity [13, p. 2].

The problem of tolerance as a kind of norm that regulates relations between people and determines the nature of their attitude to each other, today really

falls within the scope of social and pedagogical sciences. After all, the formation of a culture of tolerance should take place in the pedagogical space of all levels, and the younger generation should be ideologically prepared to perceive the diversity of the world.

Until 2014, in our country, we really understood the concept of «tolerance» as a philosophical category that was oriented towards the globalisation movement – intercultural communication, mobility, multiracialism, multireligion, etc. Since the outbreak of hostilities in Ukraine, there has been an increased demand for the «application» of tolerance in social and everyday life, for its more real expression in action – to accept people who have been affected by the war in every way, to learn to coexist with them and not to divide them, to respect their equal rights and create opportunities for a full life.

The full-scale war has led to a tangible need to build tolerance, especially in the educational and media spaces, even at the household level, and has led to the need to understand, perceive and talk about human trauma and war-related injuries in a correct and somewhat more empathetic way. The material of the Institute of Mass Communication «Disability and Inclusiveness in Ukrainian. How to Fail the Tolerance Test» reads: «In Ukraine, the number of people who are injured and, as a result, disabled due to the war is increasing every day. Over the year and a half of full-scale war, the number of people with disabilities has increased by about 300,000. These figures were voiced by the Minister of Social Policy Oksana Zholnovych, who noted that in September 2023, there were already 3 million such people in Ukraine. The Wall Street Journal, citing the German prosthesis manufacturer Ottobock, notes that in just 17 months of war, about 50,000 Ukrainians have lost limbs and need prosthetics» [8, p. 1].

On the website of the Cabinet of Ministers of Ukraine (<https://petition.kmu.gov.ua/petitions/5784>), among the unsupported petitions in the section «Education, scientific, scientific and technical, innovation and intellectual property» is Petition №. 41/005784-23ep «Tolerance towards people with amputated limbs» (by Olesya Chernets), which identifies the need for educational attention to this problem: «In Ukraine, the problem of tolerance is quite acute and requires specific actions from the state and society. After all, there is a war in the country, as a result of which many civilians and soldiers have suffered injuries that have led to physical disabilities. Having survived all the physical difficulties, people with physical disabilities face problems of discrimination, prejudice, moral and psychological harassment from society. The society is not ready to treat people with physical disabilities, including amputees, with tolerance and respect. This problem is related to insufficient awareness, lack of reliable and correct information, insufficient

dissemination in the media and educational institutions. That is why our society needs to improve tolerance. Particular attention should be paid to the upbringing of children so that they have the right model of behaviour and worldview from an early age, as is the case in European countries» (<https://petition.kmu.gov.ua/petitions/5784>). The author of the petition makes proposals related to pedagogy, including: 1) «the inclusion in the school curriculum of a lecture by psychologists on tolerance, focusing on the problem and ways to solve it, which can be applied by each member of society in the future. 2). To organise events, borrowing from the experience of the Netherlands, where children can experience the life of people with physical disabilities by doing everyday things (going to the store, making breakfast, making a bed, etc.) Tolerance is a feature of a civilised society that we will certainly develop through coordinated actions of the state and society!» [9, c. 1].

Previous publications on the topic. Tolerance as a philosophical category is well understood in scientific discourse. Contemporary scholars have studied it as a social and philosophical value: T. Andrushchenko, I. Bekh, T. Bondyryeva, O. Hryva, O. Dubaseniuk, H. Kovadlo, V. Liapunova, O. Sakaliuk, E. Shvachko, Y. Ishchenko, O. Tyaglo, and Y. Bystrytskyi. The rich modern scientific heritage of the language of tolerance: E. Bilchenko, G. Pocheptsov, O. Kharytonenko, T. Isakova, I. Bogdanova, O. Leptuga. The work of O. Zarivna, S. Miroshnyk, O. Hryva, L. Sugeiko and others is devoted to the formation of tolerance in the educational process.

The purpose of the article. Given the relevance outlined above, this article aims to substantiate the need for increased emphasis on the formation of tolerance in higher education. Specifically, it aims to indicate the ways and methods of tolerance formation in the course of study.

To achieve this goal, we set out the following objectives:

- to characterise the concept of «tolerance»;
- to analyse the challenges of war that relate to tolerance during a full-scale invasion, to name ways and methods (psychological, pedagogical) to overcome them;
- to outline pedagogical tasks and propose principles of teaching for the formation of tolerance among students.

Presentation of the main material. Tolerance is not leniency or indulgence; it is, above all, an active position based on the recognition of universal human rights and fundamental freedoms.

We propose to understand tolerance as a process, as a purposeful action that should be based on values and worldviews that do not simply mean restrained «tolerance» for «otherness», but the ability of human consciousness to first perceive the value of

the individual with all its manifestations, and only then to notice or understand what causes this “otherness”.

There are three words in the English language: “tolerance”, “tolerance” and “toleranceism”. Some authors have referred to them as different aspects of tolerance. Lement suggests that the word “tolerance” refers to the action or practice of tolerance, and the term “toleration” to the doctrine of its necessity, noting the historical precedence of “tolerance”. However, in everyday usage, “toleration” means the action of tolerance (or a certain inclination to be tolerant). At the same time, it is easy to separate it from the doctrine of tolerance without introducing additional terms. Moreover, as Raphael shows, if there is a need to use such an additional term, the word tolerationism is quite suitable for this purpose [6, p. 132].

In Ukrainian, we have two words with similar meanings: tolerance and patience. The term «tolerance» is used in medicine and the humanities, meaning «the absence or weakening of a response to a certain adverse factor as a result of a decrease in sensitivity to its impact» [6, p. 133]. And the word «patience», more familiar and habitual, used in everyday speech, means «the ability, skill to endure, put up with someone else’s opinion, be lenient to the actions of other people». The word «patience» is often associated with passive acceptance of the surrounding reality, non-resistance, and the ability to «turn the other cheek». Tolerant attitudes, on the contrary, manifest themselves as an active life position that involves the protection of the rights of any person and the attitude to manifestations of intolerance as unacceptable.

Tolerance is respect, acceptance and understanding of the diversity of cultures in our world, forms of human expression and self-determination [14, p. 1(20)]. We can say that it is tolerance for a different worldview, way of life, behaviour and customs. Therefore, in ethical terms, the concept of tolerance is based on humanistic trends that emphasise the eternal value of human dignity and virtues, including the virtues (diversity of characteristics) that distinguish one person from another.

Tolerance, in our opinion, is also a characteristic feature of a healthy, coherent, democratic, free, united society, which contributes to its resilience and invincibility, which is so important now in the context of a full-scale invasion. However, as noted in Krut Y. «Tolerance vs War (For the International Day of Tolerance)» [12, p. 1], «the war has united Ukrainians around a common goal, but no matter how paradoxical it may sound, establishing social contacts with each other has become more difficult. After all, each person now has his or her own history of war. Therefore, we need to be more sensitive and cautious when dealing with both military and civilians.» The author also collected advice from psychologists, which, in our opinion, can be useful in selecting methods and

techniques for forming a team during training, so we consider it necessary to list them:

- do not make choices for your interlocutor. Every adult should be an active participant in their life and have control over their decisions;

- respect other people’s boundaries. Before helping, ask the person if they really need it. Otherwise, even good intentions can be perceived as violence. It is important not to touch someone’s body without permission. So hugging is not always appropriate;

- don’t try to explain the behaviour of others. Everyone reacts differently to events in wartime. So it is better to ask directly what was the reason for a particular action;

- do not pity, but empathise. Pity deprives a person of strength, while empathy supports them in difficult times;

- do not devalue the emotions of others. You should not compare the life situations of different people and their reactions to them. Anyone who has experienced terrible events has the right to feel any emotion, from grief to rage;

- withstand the emotions of others. It is very important to understand what a person needs at that moment: to tell their story or, on the contrary, to be silent together. The main thing is to be there for them;

- enjoy life. No one will feel better if you feel bad. And it is hardly possible to help anyone with a depressed mood. However, it will also be strange to pretend that there is no war. Find a balance and help the country in your place;

- do not use the phrases «I understand you», «Oh, you poor thing!», «You have to...», «Everything will be fine», «Time will heal wounds», etc. They do not work. It is better to be there for each other and overcome life’s difficulties together;

- support healthy habits. Taking care of yourself provides not only physical but also psychological resources;

- dose information about military operations. When a person has escaped from the hell of war and is in a relatively safe place, an excessive amount of news from hot spots brings them back to traumatic memories. So control the information flow;

- make plans for a joint future, but only with the consent of the person you are talking to! Otherwise, it can be perceived as psychological pressure and cause resistance;

- provide basic human needs. To feel safe, the body needs to feel that its basic needs are met: nutrition, sleep, hygiene, etc.

We understand the decisive role of media influence on shaping the worldview of the population. Of course, the task of the media during the war is to write about sensitive groups and people with disabilities as tolerantly as possible. This is especially true of commentary, as comments set the tone

for the facts, form impressions and attitudes towards a situation or event, and thus produce and reinforce stereotypes [7, p. 606]. Experts from the Commission on Journalism Ethics or the Institute of Mass Communication “urge editors to constantly raise awareness of tolerant journalism and not to use such lexemes as “disabled”, “crippled”, “incapacitated”, “person with nuances”, etc. in headlines, even if it is direct speech of the characters. In addition to incorrect terminology, such language can offend people from sensitive groups. Journalistic texts should use neutral terminology without expressiveness or emotionality, i.e., adhere to standards. It is also a good idea to take sensitivity training courses on complex topics from time to time, and to expand your vocabulary with the help of Google or advice from colleagues. You can also subscribe to and follow the resources of human rights organisations. This way, the editorial staff will be able to receive fresh advice and instructions for working with sensitive topics” [8, p. 4].

As mentioned above, tolerance is a key feature of a society of equal opportunities, which implies fair and just treatment of all people and the prevention of any discrimination. It is impossible to build a society of equal opportunities without a sense of respect for others, which implies the ability to understand others and empathise, especially when it comes to people with disabilities. In order to be tolerant, it is necessary to: realise that all people are different; learn to accept people as they are, not to try to change what we do not like about them; value each person as a person, respect their thoughts, feelings, beliefs, regardless of whether they coincide with ours; preserve their own dignity and remain themselves under any circumstances [14, p. 2(21)].

According to the Declaration of Principles on Tolerance, knowledge, openness of communication and freedom of thought, conscience and belief contribute to the formation of tolerance [4]. All this can be obtained by a person in the modern education system. Of course, if the latter is democratic, humanised and personally oriented. This means that the education system fosters tolerance through the entire arsenal of tools for humanistic education of the individual. After all, an educated person is more tolerant than an uneducated one. Therefore, it is in the field of education, where at a young age a person learns experience in the form of a system of knowledge, skills, abilities and attitudes, that the most favourable conditions for the formation of tolerance are created. The younger generation should be guided by the worldview principles of “unity in diversity” and “complementation instead of opposition” [5, p. 82].

O. Zarivna identified the main tasks that arise in the process of developing tolerance in students:

- forming the ability to develop one’s own views on certain issues that may not be shared by other

individuals and to show respect for the views of other people;

- developing effective communication skills that enable students to communicate with all people, regardless of their personal characteristics, and to avoid conflict situations;

- development of interest and respect for the cultural heritage of all peoples, the desire to understand the most important, specific and general characteristics of these cultures;

- expanding opportunities for learning foreign languages in educational institutions;

- promoting a humanistic vision of the world in all its diversity and unity;

- improving the vision of oneself in interdependence with others, understanding the need to take into account the needs, priorities and values of individuals, groups of people, and entire nations [5, p. 88].

It is important to remember that developing a tolerant attitude is a process that requires time, effort and openness to learning and development, but it is very important for the formation of harmonious relations in society. In our opinion, it should be based on the following principles:

Understanding: each person is unique and has his or her own beliefs, values, traditions and experience. Therefore, it is necessary to understand where they come from and why people act the way they do:

- cultural awareness – learning about other people’s culture, traditions and customs can help you understand them better;

- communication – the ability to communicate and be open to dialogue, as well as to listen to others, their stories, opinions and views. This is how experience is formed;

- empathy – developing your empathy for other people, trying to put yourself in the other person’s shoes and trying to imagine how you would feel in a similar situation;

- openness to diversity – diversity is the wealth of society;

- avoidance of stereotypes – every person is an individual and should not be represented through the prism of general stereotypes;

- education – to educate the younger generation and set an example of living in a spirit of tolerance and respect for others;

- support for tolerant communities – to promote the activities of organisations and communities that promote tolerance and understanding between different cultures and groups.

Tolerant attitudes towards people who have been directly affected by war are extremely important for supporting their physical and psychological recovery, as well as for building an inclusive and compassionate society. Above, we have mentioned the advice of psychologists. Let’s move on to pedagogical

recommendations that, in our opinion, contribute to the formation of tolerance among students.

The university is a good environment not only for developing competence – a tolerant attitude towards the world – but also for learning skills in practice. That is why it is extremely important to organise all kinds of educational performances that focus on examples of tolerant behaviour, simulate situations and provoke problem solving based on the principle of tolerance. In our opinion, it is justified to involve students in educational activities (in planned and variable educational components to include topics or even modules with content focused on tolerance) and outside of university work – to participate in communication of various professional communities or NGOs, where they would be able to apply the acquired knowledge in practice.

We would like to mention the types of work with young people during their studies at universities.

Directly educational activities. As noted above, this includes the inclusion of tolerance in the curricula and syllabi of courses in various disciplines, where it can be found.

Awareness-raising activities are targeted lectures, seminars or workshops aimed at raising students' awareness of various aspects of tolerance.

Intercultural interaction, which involves organising intercultural events to promote understanding between students of different cultures. For example, international holidays, cultural festivals, themed evenings, joint events with foreign students, etc.

Discussion performances. Forming groups to discuss tolerance topics where students can freely express their opinions, accept the views of others and look for common solutions. It is important to create a safe environment where everyone can hear and be heard. *Role-playing and simulations* can be organised as part of such meetings, i.e. modelling conflict situations and finding constructive solutions, which helps to develop empathy and understanding of other people's positions.

Cooperation with public organisations. Involvement of public organizations working in the field of tolerance and intercultural understanding in university projects and events or, in the context of our study, inviting people directly affected by the war to meet with students to tell their stories and talk about the difficulties and challenges they face in society.

We are convinced that these methods can be effective in fostering a tolerant environment at universities and contribute to the development of citizens with an open and tolerant outlook.

Conclusion. Thus, tolerance is a feature of a civilised society in which no one restricts the free will of another because they disagree with someone else's worldview or because they look or behave differently.

Forming tolerance means developing the ability to accept and respect other people's choices, characteristics, and opinions. To be tolerant is to recognise the fundamental rights and freedoms of human beings and citizens, to respect equality and non-discrimination, to understand and accept the diversity of the world.

As for the pedagogical aspect of building tolerance, it is primarily education and training. In the process of studying at a higher education institution, it is important to focus on the leading values that actually create the preconditions for tolerance:

Show compassion and empathy. It is important to show compassion and empathy for people crippled by war, understanding their pains, difficulties and experiences. Remember that people can experience both physical and emotional suffering, so it is important to support them and show understanding.

Respect human dignity and autonomy. Despite certain limitations, all people have the right to live with dignity, respect and autonomy. It is important to avoid discrimination and stigmatisation, and to promote independent decision-making and participation in social processes.

Maintain accessibility of the environment. Ensuring the accessibility of the environment for people with disabilities is an important aspect of tolerant attitudes. This may include adapting infrastructure, providing support and access to necessary services and resources.

Promote inclusion and interaction. Creating opportunities for people to interact and communicate with other members of society can help promote social inclusion and self-esteem.

Promote education and awareness. Education and awareness of the needs and rights of war-affected people help to avoid stereotypes and discrimination. It is important to support educational initiatives and programmes that promote education and training in a spirit of tolerance.

The most important thing is to remember that every person deserves respect, support and the opportunity to fulfil their potential, regardless of their disabilities or physical capabilities.

REFERENCES:

1. Більченко Є. В. Символічні діалекти діалогу: мова ненависті, мова толерантності, мова солідарності : монографія / Ін-т культурології НАМ України. Київ. 2021. 480 с.
2. Вовк Д. О. Верховенство права і толерантність : навч. посіб. / за заг. ред. Д. О. Вовк, Д. С. Бойчук. Київ. 2018. 172 с.
3. Грубнік М. Як сформувати толерантність до невизначеності під час війни. URL: <http://surl.li/rvfwb>. 26.03.2022. (дата звернення : 20. 03. 2024).
4. Декларація принципів толерантності. Педагогіка толерантності. 1999. № 3, 4. 177 с.

5. Зарівна О. Мова як чинник формування толерантності студентської молоді в глобалізованому суспільстві: дис. канд. пед. наук: 13.00.01 / Зарівна Оксана Тимофіївна; Київ: нац. педаг. ун-т імені М. П. Драгоманова. 2008. 187с. URL: <http://surl.li/rykqс>

6. Зарівна О. Світоглядно-культурологічний і моральний зміст поняття "толерантність": проблема визначення. *Вісник НТУУ "КПІ". Філософія. Психологія. Педагогіка. 2008. № 1 (22). С. 131-138* URL: <http://surl.li/rvwzy>

7. Марків О., Зарівна О., Марків І. Коментар як інструмент маніпулювання суспільною свідомістю в умовах війни (до питання інформаційно-психологічних операцій). *Актуальні питання гуманітарних наук. 2022. Вип. 51. С. 604-609.* URL: http://www.apfn-journal.in.ua/archive/51_2022/92.pdf

8. Машкова Я. Інвалідність та інклюзивність по-українськи. Як провалити тест на толерантність. *Інститут масової інформації. 31.01.2024* URL: <http://surl.li/rvwze> (дата звернення : 20. 03. 2024).

9. Толерантність до людей з ампутованими кінцівками. Петиція. *КМУ: [сайт]. 06 грудня 2023 р – 06 березня 2024 р.* URL: <https://petition.kmu.gov.ua/petitions/5784> (дата звернення: 22.03.2024).

10. Стельмашевська О. Толерантність культури vs війна. *День : [сайт]. 16.08.2022.* URL: <http://surl.li/rvwzm>

11. Терещенко Ю. Толерантність як цінність загальнолюдської культури. *Церква і національне відродження. Просвіта. Київ. 1993. 297с.*

12. Толерантність vs війна (До Міжнародного дня толерантності): бібліогр. список / уклад. Ю. Круть ; ред. Н. Лінкевич ; Держ. б-ка України для юнацтва. Київ : [б. в.], 2022. 10 с. URL: <http://surl.li/rvfug>

13. Як планувати життя у час війни: поради психолога. *Ua.news : [сайт].* URL: <https://ua.news/ua/war-vs-rf/kak-planirovat-zhyzn-vo-vremya-voyny-sovety-psyhologa.07.10.2022>. (дата звернення : 19.03.2024).

14. Яким чином толерантність та інклюзія торують шлях до суспільства рівних можливостей. URL: <http://surl.li/qnmpс> (дата звернення: 20.03.2024).