

РОЗДІЛ 4. ВИХОВАННЯ ПІДЛІТКІВ ТА СТУДЕНТСЬКОЇ МОЛОДІ У ПРАКТИЧНИХ ПОБУДОВАХ

EDUCATING TOLERANCE IN FUTURE TEACHERS AS PSYCHOLOGICAL AND PEDAGOGICAL PROBLEM

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Abstract. The study reveals the conceptual foundations of the education of tolerance in future teachers in accordance with the needs of today. In Ukraine, the interest intolerance is due not only to the recent revival of national consciousness, but also to the fact that man is a product of the culture in which he grows, the result of direct influence of lifestyle, traditions, customs, norms and values of society to which he belongs. . And this must be taken into account when communicating, entering into relationships with people of different cultures, different mindsets, different religions, and so on. This is a major factor in the peaceful development of society and internal stability. Tolerance is a complex and multifactorial concept that is an important and integral quality of personality and is defined as: cooperation between people, associations of people, peoples who show the spirit of partnership; willingness to accept other people's opinions with respect and understanding; respect for human dignity; acceptance of another as he is, without the desire for change; the ability to put oneself in the place of another, to understand the situation, to see with the eyes of another; respect for the right to be different; recognition of the equality of others, despite the peculiarities and differences; recognition of diversity; tolerance for other people's thoughts, beliefs and behavior; renunciation of domination, infliction of harm and acts of violence.

Key words: tolerance, tolerant personality; education of tolerance for young generation; future teachers.

ВИХОВАННЯ ТОЛЕРАНТНОСТІ У МАЙБУТНІХ ВЧИТЕЛІВ ЯК ПСИХОЛОГО-ПЕДАГОГІЧНА ПРОБЛЕМА

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Анотація. У дослідженні розкрито концептуальні засади виховання толерантності у майбутніх вчителів відповідно до потреб сьогодення. В Україні інтерес до толерантності зумовлений останнім часом не тільки відродженням національної свідомості, а й тим, що людина є продуктом тієї культури, в якій вона зростає, результатом прямого впливу способу життя, традицій, звичаїв, норм і цінностей того суспільства, до якого вона належить. І це потрібно обов'язково враховувати,

спілкуючись, вступаючи в стосунки з людьми іншої культури, іншого мислення, іншої релігії тощо. Це є головним фактором мирного розвитку суспільства та внутрішньої стабільності. Толерантність – це складне й багатofакторне поняття, що є важливою та невід’ємною якістю особистості і визначається як: співпраця між людьми, об’єднаннями людей, народами, що проявляють дух партнерства; готовність приймати чужі думки з повагою та розумінням; повага до людської гідності; прийняття іншого таким, як він є, без бажання змін; здатність поставити себе на місце іншого, зрозуміти ситуацію, побачити очима іншого; повага до права бути іншим; визнання рівності інших, незважаючи на особливості та відмінності; визнання різноманітності; терпимість до чужих думок, вірувань і поведінки; відмова від домінування, завдання шкоди і проявів насильства.

Ключові слова: толерантність; толерантна особистість; виховання толерантності молодого покоління; майбутні вчителі.

Relevance of research. In today's turbulent world, man and the values of human relations must come first. In particular, society's need for a tolerant personality forces us to take into account such concepts as culture, ethics, morality, tolerance, tolerance, respect in the preparation of the younger generation. There is a growing need to form in young students a respectful attitude to the opinions of others, a respectful attitude, respect for teachers, parents and peers..

Analysis of recent research. Various aspects of the development of tolerance of junior schoolchildren are devoted to the work of I. Bekh (personality-oriented approach in the education of the student's personality, in which tolerance is considered in the context of values to another person), O. Bezkorovaina and M. Krasovytsky (education of tolerance of the younger generation values and acceptance and recognition of the child's views), O. Bryantseva (organizational and pedagogical conditions for the education of tolerance), L. Kanishevskaya (formation of tolerance in junior schoolchildren in extracurricular activities), O. Spitsyna (psychological conditions of formation of cognitive and behavioral components of tolerance) and others.

Tolerance is an important norm of the modern civilized world. It is proclaimed by the Declaration of Principles of Tolerance, approved by the Resolution of the General Conference of UNESCO on 16 November 1995.

The Declaration of the Principles of Tolerance highlights the following

aspects of understanding tolerance:

1. Tolerance is a kind of respect, acceptance and understanding of the great diversity of cultures of the world, forms of self-expression and ways of manifestations of human individuality.

2. Tolerance is an active attitude formed on the basis of recognition of human rights and freedoms... tolerance should be shown not only by individuals, but also by groups and the state as a whole.

3. Tolerance is a broad concept that means the rejection of certain frameworks, the absolutization of truth and affirms the norms established in international legal acts in the field of human rights.

4. Manifestation of tolerance, which is manifested in respect for human rights, is not a tolerant attitude to social injustice, rejection of their own or submission to the beliefs of others [7].

In Ukraine, the interest in tolerance is due not only to the recent revival of national consciousness, but also to the fact that man is a product of the culture in which he grows, the result of direct influence of lifestyle, traditions, customs, norms and values of society to which he belongs. And this must be taken into account when communicating, entering into relationships with people of different cultures, different mindsets, different religions, and so on. This is a major factor in the peaceful development of society and internal stability.

As a result of acquaintance with the scientific literature on philosophy, sociology, psychology and pedagogy of tolerance, we found important theoretical positions of scientists on this issue.

Thus, S. Honcharenko's pedagogical dictionary defines tolerance as tolerance to other people's thoughts and beliefs and behavior, as a process of changing the states of a certain thing or being, which corresponds to their inner nature as a whole [5, p. 332].

Such scientists as L. Baikov, A. Sadokhin, P. Prokhorchuk, N. Birko say that tolerance allows the right to free expression of their views and real equality of people in practical life, which is manifested in the fact that a person, without

giving up his beliefs, at the same time respects the opinions of others.

The purpose of the article: to consider and substantiate the theoretical aspect of tolerance education in future teachers.

Theoretical foundations of the study. In many cultures, the concept of tolerance (from the Latin *tolerantia* - tolerance) is synonymous with the word tolerance. In particular, the philosophical encyclopedia gives the following definition: tolerance is a term that reflects a friendly or restrained attitude to individual and group differences (religious, ethnic, cultural, civilizational). The basis of tolerance is a respectful attitude to diversity - natural, individual, social, cultural. The limits of tolerance depend on social norms in force in society and, therefore, are based on cultural origins. However, within the existing social norms, more tolerant or less tolerant variants of personal and group behavior are possible. In particular, individuals or groups of individuals may initiate the revision of such customs and norms, which they assess as cruel (intolerant) [15].

For a full understanding of the essence of tolerance and the correct operation of this concept requires terminological clarification and clarification of the semantics of the word, because in Slavic languages (Russian, Ukrainian in particular) such a word does not exist - the exact translation of "tolerance", "tolerance" is actually copying the English word [1, p. 715].

There are two terms in English: "toleration" and "tolerance". "Toleration" (from "tolerate" - to tolerate, be tolerant, allow, allow) in the broadest sense is tolerance, patience, which means reconciliation with the existence of something or someone, even if it is "something" or this "someone" can be the cause suffering, cause condemnation or immediately. "Tolerance" - the very concept of tolerance - reflects a deeper meaning, ie does not mean tolerance in the definition of external restraint, the forced need not to go beyond decent behavior in society, and conscious acceptance of the value of diversity that gives us the world, recognition of law and the freedom of others to be different with their own traditions, beliefs, lifestyles, views, etc. [2].

The general meaning of the concept of tolerance is common to many

languages of the world, but there are different shades of meaning:

- tolerantia (Latin) - patience;
- tolerance (Ukrainian) - tolerance to another's way of life, behavior, customs, feelings, thoughts, ideas, beliefs;
- tolerance (English) - willingness and ability to be tolerant, without protest to perceive a person or thing;
- tolerance (French) - an attitude that suggests that others may think or act differently than you; respect for the freedom of another, his way of thinking, behavior, political and religious views;
- toleranz (German) - patience under the influence of something, someone;
- tolerancja (Polish) - tolerance of something;
- tolerancia (Spanish) - the ability to recognize different from their own ideas, worldview;
- kuan rong (Chinese) - to allow, accept, be friendly to others;
- tasamul (Arabic) - forgiveness, indulgence, gentleness, mercy, compassion, kindness, tolerance;
- tolerance (n) - the ability to tolerate something or someone, to be restrained, enduring, resilient, to be able to accept the existence of something, someone, to respect the opinion of others [2].

Thus, each language and each culture brings many different connotations and contexts to the understanding of tolerance. These definitions of tolerance indicate that in any linguistic picture of the world the concept of "tolerance" has a special place due to the specifics of its conceptual content, which reflects the dominant values in the culture of behavior of peoples - in each ethnic community there are certain traditions and customs. which play the role of regulations in the harmonization of communication, stabilization of interethnic relations, consolidation of different peoples and cultures [7].

Another definition, more biological than psychological, is in the dictionary of psychology. In it, tolerance (from the Latin tolerantia - patience) is

reflected as the absence or weakening of response to any adverse factor as a result of reduced sensitivity to its influence. For example, tolerance to anxiety is manifested in increasing the level of emotional response to a threatening situation, in endurance, self-control, the ability to effectively tolerate adverse effects without reducing the ability to adapt to the situation [12].

In the medical field, the word "tolerance" is defined as the body's ability to withstand the effects of certain factors. In society, this concept is understood as a certain tolerance for thoughts, views, traditions that differ from others, generally accepted, stable [4].

In the educational sphere, the concept of "tolerance" is not presented as a concession, indulgence or indulgence, it is primarily an active position, formed on the basis of recognition of universal human rights and fundamental freedoms [4].

Today gives us reflection that one of the important tasks is to form in the young generation knowledge of global values, the ability to communicate and interact with representatives of neighboring cultures and in the world.

In the field of sociology, tolerance is seen as the nature of the moral ideal, which is formed as a result of historical selection of rules of coexistence, forms of behavior and moves to the level of worldviews in the knowledge of interaction (V. Zorko, V. Yevtukh, M. Drobizheva, L. Shapoval and etc.).

Psychological sources consider the problem of tolerance, which is characterized by complexity, complexity and contradictions, interpreted as: increasing the level of resilience, tolerance to some adverse factors (I. Abakumova, O. Asmolov, T. Shcherban, etc.); self-actualization and revealing by the person of the essential human qualities (A. Maslow, K. Rogers); self-transcendence, the departure of man beyond his "I" (A. Rean, V. Chudnovsky); value attitude to the other and internal grounds for overcoming egocentric individual aspirations (B. Ananiev, O. Leontiev, V. Slobodchikov); partnership in communication (I. Bekh, O. Bodalov, O. Petrovsky); formation of the culture of interethnic communication and interethnic tolerance

(E. Magomedova, Z. Mubinova, etc.).

Understanding and research of the essence of the concept of tolerance was relevant in different epochs of human development, considered by different thinkers, philosophers, statesmen. The essence of this word has gradually changed from the meaning of "tolerance" as the ability to show patience from indulgence, mercy, even some superiority, to the understanding of tolerance as benevolence, commitment to polite dialogue and cooperation. Only in the middle of the XX century. the meaning of the concept of "tolerance" was defined as respect, perception, understanding of other thoughts, views, behavior, culture, while protecting their own thoughts, views, freedoms in a liberal way [15]. The issue of tolerance in their works was analyzed by teachers of humanities, who defended the ideas of "free education", the rejection of various manifestations of coercion, respect for the child. Maria Montessori's pedagogy is built on respect for oneself, peers, teachers, parents, the world around, cultivates self-confidence, love of life, respect [10]. In Waldorf pedagogy, one of the principles of teaching and educating children is the principle of tolerance. This principle was proposed by the Austrian scientist R. Steiner (1861-1925) and was continued by his followers [8].

A significant contribution to solving the problem of tolerance was made by the Polish teacher J. Korczak (1878-1942). His "pedagogy of the heart" proclaimed a deep respect for the inner world of the child. He encouraged adults to learn from children, not just teach them. According to J. Korczak, the main condition for raising a full-fledged child is to create an environment of mutual trust. He noticed that only stupid people want everyone to be the same. According to him, who is smart, he is happy that there is summer and winter, youth and old age, that there are butterflies and birds, and flowers and eyes of different colors, and that there are girls and boys, and who does not like to think, the diversity that makes the mind work, irritates [9].

In his works V. Sukhomlynsky actualized the idea of forming a tolerant personality through the ability to "be tolerant of small shortcomings of people, if

these shortcomings do not pose a public danger, but affect only ... their own interests" [14]. He believed that at an early age you need to constantly pay attention to others: "Be able to feel next to a person, read his soul, see in his eyes joy, misery, unhappiness, sorrow" [14].

In modern Ukraine, the basis for the development of society is the education of children and youth in the spirit of peace, democracy, tolerance, openness, mutual understanding, cooperation and mutual enrichment of cultures. This is reflected in the priority areas of modern Ukrainian education, which is formed and enshrined in the Laws of Ukraine "On Education" (2017), "On Higher Education" (2014), the National Doctrine of Education in Ukraine (2002), the National Strategy for Education in Ukraine for the period up to 2021 (2013).

The embodiment of the ideas of tolerance can also be found in the "Concept of development of civic education in Ukraine" (2018). According to this document, an important task of society is the formation of a conscious and friendly citizen, ie a person who combines high moral virtues, civic maturity, professional competence, self-activity, developed sense of duty and responsibility to society.

According to V. Orlovskaya, a tolerant personality combines important characteristics that reflect the psychological and ethical aspects of human relations, namely:

- humanity (attention to the original inner world of man, faith in his good beginnings, humanity of interpersonal relationships, rejection of forms of suppression of human dignity);
- reflectivity (deep knowledge of human characteristics, its advantages and disadvantages, establishing them in accordance with a tolerant worldview);
- freedom (discipline and duty, non-acceptance of violent orders and prohibitions, which can lead to the right laws, the authority of which is a guarantee of their implementation);
- responsibility (manifestation of internal strength in the decision-making

situation, its quality implementation on the basis of a variable approach and a system of personal requirements);

- security (guarantee of understanding and support, a sense of security and association with other people in the face of the harmful effects of society);

- flexibility (ability, depending on the composition of the participants in the events and circumstances, to make decisions; building a system of relationships based on the possession of complete information);

- self-control (self-control, management of emotions, actions);

- variability (multidimensional approach to the assessment of environmental life and making adequate decisions about the circumstances);

- perception (the ability to notice and highlight different properties of people, to penetrate into their inner world);

- empathy (empathy for other people's problems, emotional assessment of events);

- sense of humor (ironic attitude to the absurdity of circumstances, ill-considered actions, the ability to laugh at yourself) [11].

At the level of psychological analysis, tolerance is reflected in a person's intentions to reach mutual understanding without resorting to violence, but on the contrary, using humane and communicative opportunities. It is necessary to clearly understand how a person categorizes the concepts of "We", "They", "Others". The relationship between "I" and "Other" is considered in the works of many scientists (A. Ahizer, A. Bodalev, A. Orlov, S. Rubinstein, V. Slobodchikov, etc.) as the basis of multilevel relationships between people, which, in turn, have different forms and differently affect the development of "I". S. Rubinstein wrote: "I for another person and others for me - is a condition of our existence". He emphasizes that the "Other" for the "I" is present always and everywhere in the social world, he creates and organizes this world for the "I", while he is his offspring. In this case, the tolerance observed in this relationship is the external result of the manifestation of the subject's "I" to the "Other", which have formed in the mind of this subject. From this point of view,

the position of I. Greenspoon on the definition of tolerance becomes clear, which, in his opinion, "means the need to interact with others, to understand the other with a consciously positive emotional attitude towards him" [6].

G. Soldatova considers tolerance as an integral characteristic of personality, which contains four main components; psychological stability, a system of positive attitudes, individual qualities, a set of personal and group qualities. She draws attention to the fact that the concept of tolerance is not unambiguous, as unconditional and absolute tolerance can turn from dignity into its opposite. In addition, the researcher provides a list of criteria that indicate the fact that tolerance is an abstract concept that is quite difficult to observe and measure by scientific methods: equality; mutual respect, equal opportunities; preservation and development of cultural identity; coverage of events and holidays for as many people as possible; opportunity to follow traditions; freedom of religion; cooperation and solidarity; positive vocabulary [13].

Analyzing the above list of criteria for tolerance, we can conclude that it is an active moral position and willingness to understand each other with people in the social environment.

An integral component of tolerance - intolerance are considered in their studies S. Bondareva and D. Kolesov, who believe that these concepts are complementary and interchangeable in many situations [14]. Since tolerance is "dominant in the rejection of aggression", it is obvious that depending on the situation and characteristics of a particular person, we can talk about intolerance, which may occur in some cases. "Tolerance can be immoral. For example, cynicism is an immoral tolerance for evil, which is manifested in the fact that the individual does not see a fundamental difference between good and evil and is ready to justify the manifestations of evil by considerations such as "such a life". In turn, "principledness is a moral justification for intolerance," write S. Bondareva and D. Kolesov [5]. From this point of view, it is clear that although we consider tolerance to be a positive quality, it is not always justified, and conversely, very often a degree of intolerance is also necessary, provided

that it does not reflect on human characteristics that it cannot change (racial and nationality, appearance, etc.).

Thus, tolerance is a complex and multifactorial concept that is an important and integral quality of personality and is defined as: cooperation between people, associations of people, peoples who show the spirit of partnership; willingness to accept other people's opinions with respect and understanding; respect for human dignity; acceptance of another as he is, without the desire for change; the ability to put oneself in the place of another, to understand the situation, to see with the eyes of another; respect for the right to be different; recognition of the equality of others, despite the peculiarities and differences; recognition of diversity; tolerance for other people's thoughts, beliefs and behavior; renunciation of domination, infliction of harm and acts of violence.

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СОЦІАЛЬНО-ПСИХОЛОГІЧНІ АСПЕКТИ ЕМОЦІЙНОГО ВИГОРАННЯ СТУДЕНТСЬКОЇ МОЛОДІ ПІД ВПЛИВОМ ПАНДЕМІЧНИХ ВИКЛИКІВ

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Анотація. Тематика дослідження емоційного вигорання студентської молоді під час пандемічних викликів є надзвичайно актуальною. Сьогодні світові університети говорять про те, що дистанційна форма навчання негативно відображається на якості отриманих знань студентами, а науковці в галузі психології про небезпеку погіршення ментального здоров'я. Слід зазначити, що типові поведінкові ознаки емоційного вигорання студента виражаються у відчутті ускладнення роботи та зростання стресу під час ізоляції, навантаження, неадекватній зміні режиму робочого дня, зневірі щодо себе і зниженні ентузіазму щодо навчання, хронічному невчасному виконанні навчальних обов'язків, дистанціюванні від оточення, посиленому усамітненні, тощо. Не секрет також, що пандемія COVID-19 може серйозно вплинути як на потік іноземних студентів, котрі через карантинні обмеження не можуть здобувати освіту в омріяних університетах, так й на випускників шкіл, адже вони мають велику перерву у навчанні, й цілком не зрозумілу ситуацію із системою цього річного вступу.