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Methods of teaching secondary school seniors interethnic tolerance: recommendations and implementation capabilities¹

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Abstract. The article deals with the question about implementation of existing methods in teaching interethnic tolerance in secondary schools. The actuality of the problem is determined by the intensive influence of ethnic issues upon the social developments of many countries which are today concerning their composition polytechnic. Using the experience of international researching in this field the accent is done on the most general recommendations, among them prepared under the aegis of UNESCO, other competent international organizations and recognized scholars. The potentials of subject in the curriculum for senior pupils in teaching interethnic tolerance are discussed.

Relevance of learning interethnic tolerance is determined primarily by the relevance of the phenomenon, which researchers define as "tolerant attitude of one ethnic community towards another community representatives, to different cultural traditions, commitment to positive interaction with representatives of different ethnicity"(4, p. 304). Based on the fact that "Tolerance is not innate group or individual quality, but the constant and directed efforts at designing and implementing certain personal and social values and norms of behavior" (10, p. 316) and is based on theoretical principles and practices of such phenomenon as "interethnic tolerance", we came to the following conclusions:

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1) due to intense migration of peoples, representatives of various ethnic groups and representatives of the various ethno-cultural traditions will lead to the fact that ethnic diversity of some countries will deepen;

2) processes of ethno-political renaissance (the desire of different ethnic groups in different countries to autonomy and improvement of its economic management and socio-political self-organization up to the creation of independent states) and ethno-cultural revival (search for their ethnic and cultural roots revival and the desire to strengthen the traditions and customs of their nations, create conditions for the effective functioning of native for specific ethnic community languages, enhance ethno-cultural diversification of multiethnic societies;

3) ethno-cultural diversification will stimulate complications of psychological atmosphere of ethnic societies primarily to be associated with diverse perception and reproduction (certainly transformed) of ethno-social environment and personal behavior of one or another ethnophore about the world around us;

4) above mentioned factors brought by numerous researchers of ethnic issues, including psychologists and sociologists, is the basis for forming an opinion that ethnic issues will be up to date, especially in interpersonal relationships (increased ethnocentric trends) and relationships between small and large groups (ethnic communities) that can cause conflict situation;

5) current situation and a prognostic view into the future actualizes in theoretical and practical terms the issue of the regulation of inter-ethnic cooperation in multi-ethnic societies in general and in particular, Ukrainian. First of all, we talk about strengthening of the positive aspects of this interaction, and one of the productive tools in this section is ethnic tolerance with clearly accentuated positive identity of the individual, the carrier of specific ethnicity;

6) Researchers recorded that, despite the fact that the person's identity, especially ethnic, somehow is given, its formation affects various factors, primarily social and psychological;

7) Because children and teenagers are more conducive to informational influence, the school environment is a good basis for creating a positive setting to interact with people around them who often are carriers of a different ethnicity;

8) This and the above mentioned circumstances (the fact of the "epidemic of intolerance" existence can be added. It is spreading rapidly changing community and giving challenges to the school) were persuasive in the context of identifying opportunities systematically aimed at the formation (and sometimes, adjustment) of interethnic tolerance, giving the basis for a positive person's identity.

Some aspects of the recommendations. The above mentioned reasons necessitate the analysis of existing methods and practices that are used or can be used in the educational process

in the school environment, and adapt them to the Ukrainian realities and develop models of formation and functioning of inter-ethnic tolerance in such environments. Note, that these methods and practices are accumulated in Georgia, Canada, the United States, the Czech Republic, etc. (12, 13, 17). In this context it is worth mentioning the guidelines offered by international organizations such as UNESCO, guiding the practice of many European and American schools and have already proven to be an effective instrument for the development and strengthening positive trends in inter-ethnic tolerance. However, it is worth noting that at the international level, in addition to UNESCO activities on tolerance issues towards "otherness" (2) in culture, there are other international organizations, concentrating its efforts on dealing with difficult situations in interethnic interaction, including xenophobia, and on addressing conflict factors. Among those, currently working productively is European Commission against racism and intolerance (ECRI), Collection of Sources and Materials on Multicultural Education (Canada), the European Monitoring Centre on Racism and Xenophobia (EUMC), the Canadian International Development Agency (CIDA), the Study Network of Human Rights (UK), Training Program tolerance (USA), the activities of the Youth Committee of the Federal Union of European Nationalities (Denmark), Eastern European Development Institute (Ukraine) and others.

Based on the results of their activities, especially in the practical sphere of interethnic relations and the formation of inter-ethnic tolerance, we want to have the main focus of our research on creating the theoretical and methodological foundations of models offered in the school environment and clarification in this regard of exposure conditions, primarily psychosocial, formation and operation of inter-ethnic tolerance in the school environment. The number of problems in this context, we will analyze using following markers: 1) general principles of constructing models of training students in interethnic tolerance, 2) recommendations of professional institutions, and 3) possible areas (accord. to V. Yevtukh, spaces (5, p. 87-92)) of implementation of any of those recommendations, and 4) the role of personal factors (teacher, mentor, psychologist) in the educational process with accentuation on its quality characteristics (qualities, which, in our opinion, should possess actors of educational process). This person we can call a special actor of interethnic interaction.

Let us begin our analysis with the first part of the complex problems of formation of inter-ethnic tolerance in the school environment. These include, first of all, issues involving the process of building models of theoretical and factual material. Since our research focus is on social and psychological aspects, then, of course, we will pay special attention to them. These, in our opinion, are conditions in which emerging ethnic tolerance and functions with the release of those for whom a noticeable intolerance appears (for example, discrimination on the grounds of ethnic origin, skin

color, practiced customs, rites of their ethnic community, etc.). In the scientific literature of the past this is classified as the "symptoms of intolerance" or "intolerance indicators" (1, 14, 15, 16). In this context, there are several important points: 1) intolerance symptoms (indicators) serve as an evaluation tool for this phenomenon, and 2) they are the basic elements of the tolerance learning process, and 3) if "intolerance symptoms" appear in society, large or small social groups, they penetrate in school environment (note, this situation is closely related to social conditions of society and groups, as well as the psychological climate in most interethnic interaction and around it), 4) intolerance indicators may exist in different quantities (one, two or more), 5) several indicators may appear in the same time. To understand these maxims of the major "intolerance symptoms", we need to tie them to areas where they appear and highlighting those that are directly related to interethnic interaction and its active actors:

- Use the language practices of such lexical units, which reflect a specific attitude towards ethnophores (personally), towards ethnic communities that show the contempt for the "otherness", diminish the value of samples of other cultures. Note, that the school and the media environment are the most obvious examples where these issues are clear (8, 9). In this case, the area of display "intolerance symptoms" is the realm of language;

- Dissemination of stereotypes about all members of a particular ethnic community, describing them generally, mostly negative. This applies to almost all areas of public life, and, above all, social, cultural and personal communication sector. The last one is particularly acute psychological component through the perception of "otherness" and responses;

- Scoffing at some patterns of behavior, attributes, characteristics of "otherness" carriers in order to present them in a negative light, or to insult their ethnic or national dignity;

- Bias in relation to the different ethnicity carriers, this is formed by generalizing their negative characteristics that apply specifically;

- Accusations of negative consequences of specific actions (usually those involving representatives of the majority) of members of minority groups;

- Manifestations of discrimination (direct or indirect) of the ethnic communities that do not represent the titular ethnic community. Signs of discrimination are to limit minorities' access to social and cultural benefits, excluding it from prestigious spheres of the society in which they live, and so on. In this case, the most favorable here are social affairs, culture, and education;

- Manifestations of stigma – the type of behavior (again, typical representatives of majority in the paradigm "we - they" (17)) that ignores the presence of "otherness" in society. Incidentally, this behavior provokes ethnocide;

- Mockery of the carriers of the different from the majority ethnicity and practice of such behavior towards them, which puts them outside the home or community organization and makes (or is intended) to leave the country of settlement, in our case, Ukraine, and to face the problems of psychological adaptation in alien ethnic environment. The latter is particularly painful and affects students because while studying they have to not only learn the subject material, but also understand the ethno-cultural environment in which they are located, and adapt to it;

- Cases of ethnic violence, the cause of which is skin color, different from the majority patterns of behavior, different religion, ethnic mentality and other markers. An extreme form of ethnic violence is physical violence.

Regarding the recommendations of professional institutions related design learning models of interethnic tolerance for students, in the most general form they can be found in the publications under the auspices of UNESCO, the Council of Europe and the organizations that were mentioned above. They advised to concentrate efforts in the educational process, primarily on the issue that ethnic tolerance as another kind of tolerance is an integral part of human rights and it should be followed in the relations between people of different ethnic backgrounds and different ethnicity carriers. These are the recommendations, according to B. Reardon, who once summarized the recommendations in the context of inter-ethnic tolerance and pass them to 6 UNESCO among others organizations. Note, that designed recommendations, among other things, are addressed to high school and they are related to the environment of inter-ethnic tolerance in our case. Let us recall seven basic principles which should build a design study of tolerance: elucidation of what tolerance is and what impact it has on society, groups, individuals; exploring existing at least in the high school seniors' environment, ethno-cultural and historical traditions other than their own; respect for difference; understanding of the uniqueness (originality) phenomena; the principle of complementarity on differences; reciprocity as a basis for efforts to cooperate; culture of peace (peaceful coexistence of differences) (16, p. 24-25). For more solemnity understanding of the role of each of these principles reveals their importance in the proposed order in the above-mentioned researchers: 1) adults, and especially children and adolescents, should be aware of their role and responsibilities as citizens or members of staff in the operation of inter-ethnic tolerance. To do this, they must be armed with knowledge and factual material about the consequences that arise as a result of disrespect for human dignity, and that the epidemic is intolerance and violence causes suffering people around them, 2) students should be equipped with the knowledge about the history and culture of the people who interact with them in the school environment, who are members of the communities in which they live and whose children can be their classmates, and 3) the curriculum should include opportunities to learn, sometimes even profound, different cultures,

as those who presented them school students, and those with whom they entered into direct contact, and 4) students have special respect and special qualities of the individual as an expression of their inner "I" as the value of each individual, as a specific form of expression of their dignity, and 5) the exclusion of moral interaction (in our understanding it is more precise to say immoral) principles, which can germinate any form of intolerance and replacing them with the following principles that stimulate the formation of positive trends in interethnic interaction, 6) building relations, based on reciprocity and respect, has become one of the most important principles of and operation of inter-ethnic cooperation, additional requests as the person with whom you are communication, and the wider environment; 7) high school students need to create opportunities for independent decision-making in order to create an atmosphere of trust that would allow to avoid the appearance of conflict situations in relations and the event of a conflict can be resolved in a peaceful manner.

In these proposals, not only substantiates the need for certain the steps but also the ways of their implementation. In particular, the first can be successfully implemented if the curriculum will include courses, which will be the subject of global problems of modern development and responsibility for solving the general public. In the second case, a positive result can be achieved through the dissemination of knowledge and to foster a sense of belonging to the modern globalized world, which links the citizens of a particular state to the global environment. The success of the third proposal relies heavily on the skill to promote immersion in the details of the general universal characteristics of human and at the same time realize that today there is a wide range of cultural diversity, the reason of what is the number of carriers of different nations. In other cases, the emphasis is on the importance of detailed study of the principles enshrined in the basic documents, relating to the content and impact of tolerance on human relations, such as the Universal Declaration of Human Rights, the Declaration of Principles on Tolerance, etc., i.e. those documents containing clarifications standards, attributes, values in relations between people of different ethnic and racial backgrounds, different native cultural traditions, mentalities; raising awareness that diversity is a resource development through play situations where human differences complement each other, creating a whole – This can be achieved through the inclusion of special topics in the study of social, economic, political, psychological and cultural processes in one country and the world in general, linking these processes together; focusing on the possibilities of reconciliation in the course of conflict situations and tantamount to participate in solving them for the benefit of all parties involved in these situations; forming a sense of social responsibility for what happens in communication, and practical part in creating an atmosphere of mutual support in an environment where the individual holds this or that period of time.

Generalizing previous reflections we should look into four classifications: value concept, tolerance as a goal, intolerance as a problem factor, process of achieving tolerance. Of these, we distinguish those that are directly related to the sphere of interethnic interaction, where interethnic tolerance plays a determinant role. Concept of value in this case are the human rights, the second classifier is filled with such ingredients as cultural diversity, religious differences, political pluralism, economic justice, social justice, and a healthy environment. Problems are associated primarily with gender factor, the presence of ethnocentrism, prejudice, discrimination and so on. The most effective tools in solving problems lays in forming a positive, conflict-free interaction and being tolerant in it – is the development of cross-cultural cooperation, intercultural and interreligious dialogue, human rights, equitable distribution of resources development (in our case) in one or another environment ethnic communities.

Implementation capacity. It is pertinent to note how these guidelines relate to those factors that we have identified above as determinate influential in the formation and functioning of inter-ethnic tolerance, primarily psychosocial plan. Mapping problem field tolerance as something that includes many aspects related to the responsibility of every citizen for the fate of conflict-free interaction, we must remember the determining influence of social environment. And, therefore, students need not only to be familiarized with the state of social development in the places where they live, a manifestation of social inequality in their school environment, but also provide a level of knowledge in this area so they can find the reasons and, feel responsible, could seek (and preferably also to find) the resolution of complex social situations. It is necessary to teach young people to avoid deterioration in relations with the representatives of different ethnicity and develop a sense of ethnic solidarity (11) and willingness to work together to improve the situation where the main factor of its complication is the social factor. By the way, the importance of joint action in this context is to achieve positive change, as we noted earlier, stress Ukrainian psychologists (9, p. 80).

Specifically mentioned is the possibility of applying the recommendations and their role in shaping a sense of ethnic tolerance in Ukrainian school environment can talk, considering these or those aspects of the educational process. In the reviewed recommendations the emphasis is made on the use of the opportunities that are naturally found in the subjects taught in schools (both foreign and Ukrainian): literature, history, social studies, where experts, by the way, also included psychology, natural sciences, technical sciences, mathematics; opportunities associated with teaching art disciplines. Let us briefly mention the ideas of foreign experts who highlighted opportunities presented in each of our text objects or items cycles. To the question, "What in terms of inter-ethnic tolerance literature can teach?" Response to be associated with the correct

statement that the literature of other nations and of other cultures (even in translation) provides a framework for understanding the values of other peoples living more methods than, say, the study of their political history. Note, that Western experts developed specific proposals on how to effectively use the potential of literature, in fact, talking about which moments to bonfire focus students' attention in the first place. This also applies to other subjects. Such subjects as history, according to researchers, provide ample opportunities of contextual tolerance. However, according to their testimony, the subject is not fully used to create a positive attitude towards other people, and sometimes creates the opposite pattern: excessive focus on national history (the history of its people) and neglects or lacks attention or neglects the history of other nations that encourages the establishment of egocentric tendencies, generates and develops hostile attitudes aimed at exclusion of their representatives from their space communication, generation ethno-psychological prejudices. In this regard, an important element of the educational process is the application of such approaches that provide balanced presentation of the self (my people) and the other, emphasizing the continuity of historical development in which each of the nations are all part of the whole, and approaches that protects from the appearance of negative attitudes and have them contribute to overcoming them. Especially this must be remembered in the era of globalization. Of course, objects of social and humanities have enormous potential of inter-ethnic tolerance, because in the course of their teaching an extremely broad base study in human social environment is created, which makes it possible to understand not only their mind, their behavior, but also to determine the social conditions that affect its formation and determine the nature of their act. Mentioned B. Reardon believes that these items form a large content base of fostering a sense of conscious citizens capable of objective assessment of what is happening in society, and to respond appropriately to the environment and commitment to positive interaction with it (14, p. 67-68) by adding, in terms of its multiculturalism. The central idea in this process is the assimilation of students to the fundamental principles on which it has built up a democratic society and equality in communication from various ethnic communities.

It seems that the teaching of natural sciences, and especially technical subjects was tangential to the process of interethnic tolerance. However, when we are immersed in the problem, we understand that its successful resolution is closely related to the phenomenon of responsibility (social, psychological and ethical) for the consequences of one or other social or personal settings on perception phenomenon and develop patterns of behavior against them, including in the sphere of inter-ethnic cooperation. In our opinion, deciphering this communication should search in two dimensions: a) the desire to understand the impact (sometimes decisive) discoveries in science and dynamics of biological and natural processes on the development of relations between people, and

b) how the achievements of one nation become the property of another and in this context these gains, which, of course, is the pride of a particular nation, but is not subject to the opposition of one nation to another. Incidentally, the same B. Reardon, drew attention to the fact that the achievements in these areas, especially in the second half of the 20th century, usually used for combating intolerance and human liberation from suffering and injustice (14, p. 68-69). Here, in our opinion, is evident the role of teaching natural science and technological cycle: it is possible (through adequate explanation to students) logical linking progress in these fields of social and moral responsibility for their use in society, as each individual so in their relationship with each other. For those modeling constructs of inter-ethnic tolerance in the school environment, a mathematical object is a very important tool in this process. This is due, primarily, to measuring the distance between the qualitative characteristics of this or that phenomenon, in this case the components that determine the content and status of ethnic tolerance. By means of mathematical methods (by the way, they are actively and productively used in psychology) can play a real picture of the perception of "otherness" associated with ethno-cultural characteristics of certain phenomena and response characteristics of one or another ethnophore this "otherness." In this presentation two points should be emphasized: 1) statistics reproduced in mathematical constructs helps capture gains and omissions in the educational process, particularly associated with the formation of principles of interethnic tolerance, and 2) the application of mathematical knowledge enables implementation comparison of qualitative characteristics in the horizontal (for example, the attitude of ethnophore towards one, another, etc. Representative ethnic communities) and vertical sections (e.g, dynamic phenomena during aging changes). The importance of mathematics and statistics is to track the impact of various factors on the dynamics of inter-ethnic tolerance in the school environment clearly illustrates the application of the Bogardus scale in measuring ethno-social and ethno-psychological distance in interethnic interaction, including disposition on the latest in schoolchildren.

As for the artistic disciplines, their possibilities are inexhaustible. This is evidenced by the practice of application of the arts in the United States, the countries of former Yugoslavia, during the summer camp "Sources of Tolerance" in Ukraine, etc. (6; 15, p. 69-70). We agree with the statement contained in the cited work of B. Reardon, that arts (and therefore teaching subjects pertaining to it – MH) are probably the most productive for tolerance among all subjects, it is the medium through which you can play most optimal universal human aspirations (15, p. 69).

Conclusion. Stating the fact saturation ethnicity all spheres of public life, including educational sphere, multi-ethnic countries in the world today looking models, methods and techniques of training interethnic tolerance remains relevant in connection with ethno-cultural diversification,

which is stimulated by powerful migration, this urgency will spread. Obviously, it is a challenge and an incentive for science and social action in the formation of tolerant relations between speakers of different ethnicity, different cultural traditions, particularly in the school environment.

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