

*Barteneva Iryna*

## **TOLERANCE AS AN INDICATOR OF CHILDREN'S INTERETHNIC RELATIONS CULTURE**

*South Ukrainian National Pedagogical University named after K.D. Ushynsky,  
Odesa, Ukraine*

**Abstract.** *The article is devoted to the problem of raising children tolerance as an indicator of interethnic relations culture. The essence of the concepts "tolerance, "interethnic relations", "ethnic tolerance" is determined. The results of the diagnosis of the level of teenagers' tolerance development are summarized. Main direction of the program of raising tolerance in children are formulated.*

**Keywords:** *tolerance, interethnic relations, ethnic tolerance.*

*Stating the problem in general terms.* The most important task of education is the formation in the younger generation the ability to build relationships in the process of interaction with others on the basis of cooperation and mutual understanding, willingness to accept other people, other cultures, views, traditions, customs.

Tolerance is the basis of democracy and human rights. Intolerance in a multicultural, multi-ethnic society leads to conflicts, violence and aggression. Tolerance must serve the fundamental principle of morality in modern society.

Tolerance is one of the main human virtues. It includes the liberality with differences among people, the ability not to interfere with others living comfortably, the ability to have own rights and freedoms, without violating the rights and freedoms of others. Tolerance is an active attitude and the willingness to be tolerant for the sake of positive interaction with people of other cultures, nations, religions, social environment.

In our view, tolerance should be considered as an indicator of culture of interethnic children relations. Interethnic relations are subjectively experienced relations between people of different nationalities, ethnic communities. Interethnic relations are manifested in attitudes and orientations on inter-ethnic contacts in different spheres of cooperation, national stereotypes, in mood and behavior, in the actions of people of specific ethnic communities. Interethnic relations and orientations are formed in the process of individual's socialization in family, educational establishments, teams, in the course of communication. Interethnic relations contain a rational, cognitive elements, emotional and evaluation, regulatory components. The study of interethnic relations is of particular relevance in a multiethnic medium of Ukraine.

*Analysis of recent research and publications.* The Declaration of Principles on Tolerance says that tolerance is harmony in diversity and virtue that makes it possible to achieve peace and contributes to the replacement of a war culture by a culture of peace. The basis of this Declaration performs understanding of tolerance in the context of the values-based attitude towards people – representatives of other socio-cultural, ethnic, religious, subcultural groups. From this point of view, tolerance is considered in works of A.G. Asmolov, A.N. Dzhurinskiy, N.M. Lebedev and others.

In the western pedagogy usually it is traditional to view tolerance in relation to diverse manifestations of human distinctiveness (M. Walzer). These ideas are reflected in the theoretical and practical aspects of multicultural education (J. Banks, Ya. Pei, M. Walzer, K. Epplay). Among the objectives of such education they distinguish education of pupils in the spirit of tolerance and respect for other cultures (L.L. Suprunova, V. Ya. Ershov, V.V. Makayev, Z.A. Malkova, etc.), the problems of multicultural environment of the educational establishment and child's place there are investigated (N.B. Krylova).

Problems linked to the formation of ethnic tolerance are reflected in the works of Yu.V. Arutyunyan, L.M. Drobizhev, A.A. Susokolov, V.D. Vybornoy, I.I. Kalacheva, A.P. Sadokhin, T. Sastamoynen [4], L.I. Smagina, A.V. Selivanov, V.M. Sokolov [5], G.U. Soldatova.

L.I. Bozhovich, A.M. Prikhozhan, D.B. Elkonin argue that the active commitment to follow ethical standards is manifested even in the early school years.

Analysis of the psychological and pedagogical literature has demonstrated that a lot of aspects of raising children tolerance have been insufficiently investigated, namely: raising tolerance as an indicator of culture of children's interethnic relations.

*Formulating goals and objectives of the study.* This article **aims** at theoretical and practical examination of the problem of raising tolerance as one of the indicators of children's inter-ethnic relations culture. The objectives of the research were: analysis of contemporary psychological and educational studies on the issue of raising children tolerance; disclosure of the concepts of "tolerance", "interethnic relations", "ethnic tolerance"; revealing the level of tolerance in adolescents, summarizing the results of the diagnostics; formulation of the main directions of tolerance education program for children

*The statement of fundamental material.* The category of tolerance can be regarded as ethical and philosophical concept, as a principle of relations between the followers of different ideological concepts, opinions, beliefs, as a method of social and political decision-making, etc.

The definition of the concept of "tolerance" in the languages of the world sounds different. In Spanish, it means the ability to accept different from one's own ideas or opinions; in French – the attitude which permits a different

opinion; in English – the willingness to be indulgent, forbearing; in Chinese – to allow, to accept, to be generous towards others; in Arabic – forgiveness, gentleness, goodness, compassion, patience; in Russian – the ability to endure something or someone, to be persistent, to be able to tolerate the existence of anything or anyone.

Tolerance is peacefulness, recognition of ethnic, religious, political, confessional, interpersonal differences, recognition of the equal opportunities of the “other” existence. Tolerance is not a concession or condescension, it is an active attitude prompted by recognition of the other. Recognition is an ability to see in the other person a representative of other values, other cultures, thinking, logic, forms of behavior. Recognition is positive attitude to such differences. Understanding is an ability to look at the person’s world from his one’s own points of view.

The need to act in keeping with the other people (the formation of intentions of tolerant consciousness of educational process subjects), and accounting for legal rules is becoming a condition for the development of the pupil’s “self” in relation to other people’s “self”.

Let’s consider tolerance as a social norm, which includes the following components: social perceptibility of interacting subjects, interest to the peculiarities of each other; recognition of partners equality; the rejection of domination and violence; willingness to accept the other as he is; confidence, an ability to listen to and hear the other; capacity for sympathy, empathy.

The way to tolerance is a serious emotional, intellectual work and mental stress, as it requires changing oneself, one’s stereotypes and consciousness. The teacher himself must be able to comprehend, understand, accept the values of different cultures.

Ethnic tolerance is a person’s ability to be patient with the unfamiliar way of life of other ethnic communities, their behavior, national traditions, customs, feelings, opinions, ideas, beliefs, etc. Externally, ethnic tolerance is reflected in stamina, self-control, human ability to long endure unusual impacts of foreign culture without lowering person’s adaptive capacities. It has a degree of expressiveness, depending on whether the person has an experience of communicating with the representatives of this or that ethnic group [2].

Interethnic tolerance manifests itself in actions, but is formed in the field of consciousness, and is closely linked to such social and psychological factor as ethnic identity. The latter, as identity as a whole, is formed in the process of socialization.

A person with an attitude of tolerance, is mentally and emotionally stable, he has a low level of anxiety, a developed sense of empathy, ethnic prejudice is absent, he is characterized by the broad-mindedness, he stands on the ground of all people’s equality, he has active life position, he is disciplined and responsible [ 4].

To diagnose the degree of tolerance manifestation when perceiving the views and attitudes, emotions of the representatives of different ethnic groups, we used the oriented profile “Diagnosing the level of teenagers tolerance formation”, which enabled to identify the levels of intolerance in 206 teenagers of experimental (EG) and control (CG) groups of the school 50, Odessa. Most teenagers are characterized by a low level of tolerance (80.9% - EG, 80.6% - CG). One of the objective reasons, is the peculiarities of teenage per se. Teens are difficult to accept a different perspective, a different outlook. 11.7% of EG teenagers and 11.5% of KG teenagers revealed a medium level of tolerance formation. High level was demonstrated by only 7.4% of EG pupils, and 7.9% of KG pupils.

Most teenagers revealed a low level of tolerance in perceiving the emotional background and the other person’s mood – a representative of a certain ethnic group (78.5% of EG and 77.6% of CG). It is easier for teenagers to accept, to understand a person’s emotional state, his feelings, moods, rather than his outlook. Also, more teens have a high level of tolerance in the area of perception of person’s emotional background than his thoughts and views (9.1% - EG, 9.3% - KG). The average level was demonstrated by 12.4% of the respondents of EG and 13% - of KG.

The obtained quantitative data show the need for targeted education of tolerance in children as one of the indicators of interethnic relations culture.

The class groups include the children of different nationalities, different religions, which leads to the need to raise children’s sense of mutual understanding and respect, to develop the skills of constructive communication. The process of raising tolerance should be logically included into a holistic educational process. Educational potential is especially typical of the subjects of humanitarian and aesthetic cycles.

Tolerance raising program at school should include the following areas: children’s awareness of the principle of respect for human dignity; respect for differences between people; understanding of the principle of complementarity and interdependence as a basis for cooperation; introduction to the culture of peace. This requires: raising empathy in children; teaching an ability to accept other points of view and an ability to resolve the conflict; disclosure of interest in other peoples, nations, ethnic groups through by means of raising a culture of interethnic relations; formation of active life position, the development of the ability to live in a world of different people and ideas; knowledge of human rights and freedoms. [6]. Teachers and tutors face the task is to involve students to cultures and traditions of different nationalities, adjust the impact of social and ethnic factors on children, develop a sense and consciousness of world citizens [1].

Educational programs should help to improve mutual understanding, solidarity and tolerance among individuals and among ethnic, social, cultural,

religious and linguistic groups, nations. Education in the spirit of tolerance should aim at countering the influence resulting in fear and a feeling of exclusion in relation to other people. It should facilitate the formation of children's skills of independent thinking, critical thinking, and making judgments based on moral values.

**Conclusions.** The issues of tolerance arise in conflict situations when value of a person as representative of a particular ethnic group are being questioned, neglected. In order to prevent conflicts it is necessary to raise children's ethnic tolerance, which is especially important in the middle school age, when awareness of their ethnicity is being formed. At that time it is educational institution that affects the formation of ethnic consciousness of students intentionally influencing the process of personal self-awareness development.

*The perspective for further research* we see in the search for new forms and methods of raising tolerance in pupils, as well as in revealing other indicators of the children's interethnic relations culture.

#### *References translated and transliterated*

1. Baiborodova, L.V. (2003). Vospitaniye tolerantnosti v protsesse organizatsii deyatel'nosti i obshcheniya shkolnikov [Raising tolerance in organizing pupils' activity and communication]. *Yaroslavskiy pedagogicheskiy vestnik – Yaroslav Pedagogical Bulletin*, Yaroslav, 1, 20-26 [in Russian].
2. Krysko, V.G. (1999). *Etnopsikhologicheskiy slovar [Ethnopsychological dictionary]*. V.G. Krysko (Ed.). Moscow: Psikhologo-sotsialniy institut [in Russian].
3. Sadokhin, A.P. (2002). *Etnologiya: Uchebnik [Ethnology: Textbook]*. Moscow: Gardariki [in Russian].
4. Sastamoynen, T. (2006). Tolerantnost v mnogokonfessionalnom obshchestve [Tolerance in multi-confessional society]. *Nauka i religiya – Science and Religion*, 5, 48-49 [in Russian].
5. Sokolov, V.M. (2003). Tolerantnost: sostoyaniye i tendentsii [Tolerance: state and tendencies]. *Sotsissledovaniya – Social Studies*, 8, 54-63 [in Russian].
6. Stepanov, P. (2001). Kak vospitat tolerantnost? [How one can raise tolerance?]. *Narodnoye obrazovaniye – Folk education*, 9, 10-15 [in Russian].