

ISSN 2414-4746

MODERN VECTORS OF SCIENCE AND EDUCATION
DEVELOPMENT IN CHINA AND UKRAINE

中国与乌克兰科学及教育前沿研究



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

Harbin Engineering University

**2017
ISSUE № 3**

May 15 – 16, 2017

Odessa, Ukraine

Harbin, the People's Republic of China

This international yearbook, as a periodical, includes scientific articles of Ukrainian and Chinese scholars on the problems of Sinology, Cross-cultural Communication, Pedagogics and Psychology: contemporary review. Odessa, Ukraine.

Issue № 3

*South Ukrainian National Pedagogical University named after K. D. Ushynsky
Odessa, Ukraine, 2017*

Harbin Engineering University

Harbin, the People's Republic of China, 2017

Editorial Board

Professor Oleksiy Chebykin, South Ukrainian National Pedagogical University named after K. D. Ushynsky, Odessa, Ukraine

Professor Yao Yu, Harbin Engineering University, Harbin, China

Professor Alla Bogush, South Ukrainian National Pedagogical University named after K. D. Ushynsky, Odessa, Ukraine

Dr. Tetyana Koycheva, South Ukrainian National Pedagogical University named after K. D. Ushynsky, Odessa, Ukraine

Professor Svitlana Naumkina, South Ukrainian National Pedagogical University named after K. D. Ushynsky, Odessa, Ukraine

Professor Olena Karpenko, Odessa I. I. Mechnikov National University, Odessa, Ukraine

Professor Tetyana Korolyova, South Ukrainian National Pedagogical University named after K. D. Ushynsky, Odessa, Ukraine

Professor Olena Obraztsova, South Ukrainian National Pedagogical University named after K. D. Ushynsky, Odessa, Ukraine

Professor Chen Hong, Harbin Engineering University, Harbin, China

Professor Cheng Shuqiu, Harbin Normal University, Harbin, China

Professor Cheng Zaoxia, Harbin Engineering University, Harbin, China

Professor Kong Desheng, Harbin Engineering University, Harbin, China

Professor Hou Min, Harbin Normal University, Harbin, China

Professor Jin Hongzhang, Harbin Engineering University, Harbin, China

Professor Liu Jun, Harbin Engineering University, Harbin, China

Professor Wang Shujie, Harbin Normal University, Harbin, China

Professor Yang Guilin, Harbin Normal University, Harbin, China

Professor Zhao Yanhong, Harbin Normal University, Harbin, China

Professor Zheng Li, Harbin Engineering University, Harbin, China

Professor (Associate) Ding Xin, Harbin Engineering University, Harbin, China

Professor (Associate) Oleksandra Popova, South Ukrainian National Pedagogical University named after K. D. Ushynsky, Odessa, Ukraine

Doctor of Philosophy Shan Wei, Harbin Engineering University, Harbin, China

Modern vectors of science and education development in China and Ukraine (中国与乌克兰科学及教育前沿研究): International annual journal. – Odessa : South Ukrainian National Pedagogical University named after K. D. Ushynsky, Harbin : Harbin Engineering University, 2017. – Issue 3. – 206 p.

The third issue of the materials represented by the Ukrainian and Chinese scholars are dedicated to acute issues of General and Contrastive Linguistics within the Chinese, English, Ukrainian and Russian languages; linguodidactic problems of teaching native and foreign languages within polycultural educational space; peculiarities of cross-cultural communication in geopolitical space alongside with educational aspects of professional training of future specialists under conditions of multicultural environment.

The given articles may be of use to researchers, graduate students, postgraduates and practising teachers who are interested in various aspects of Sinology, Cross-cultural Communication, Pedagogics and Psychology.

ISSN 2414-4746

©All rights reserved

South Ukrainian National Pedagogical University named after K. D. Ushynsky,
Odessa, Ukraine
Harbin Engineering University
Harbin, the People's Republic of China

Recommended for press

by South Ukrainian National Pedagogical
University named after K. D. Ushynsky,
by Harbin Engineering University

May 15 – 16, 2017

SECTION IV
LINGUODIDACTIC PROBLEMS OF TEACHING FOREIGN
LANGUAGES AND TRANSLATION IN HIGHER SCHOOL

UCD: 378:373.3.011.3-051:316.647.5:316.72

Atroshchenko Tetyana Oleksandrivna,
Ph.D., Assistant Professor (Preschool Pedagogy and Primary Education)
Mukachevo State University
26, Uzhhorodska Str., Transcarpathian Region, Mukachevo, Ukraine,

INTERETHNIC TOLERANCE OF FUTURE PRIMARY SCHOOL
TEACHERS AS AN IMPORTANT CONDITION FOR EFFECTIVE
EDUCATIONAL ACTIVITIES IN A MULTICULTURAL REGION

The theoretical aspects of interethnic tolerance of primary school teachers have been disclosed in the article. The important role of interethnic tolerance in the formation of readiness of future primary school teachers to the professional activity in the multiethnic region (on the example of Transcarpathian Region) has been emphasized.

According to the requirements that are applied to the profession of primary school teachers in the multiethnic region, the requirements for interethnic tolerance have been defined. On the basis of the analysis of theoretical sources the criteria, indicators and levels of interethnic tolerance of primary school teachers have been singled out. Based on the presented criteria and indicators, the symptoms (tendency) to the ethnic and cultural behaviour of Master degree students majoring in “Primary education” of Mukachevo State University have been evaluated.

The author's model of interethnic tolerance of primary school teachers, which includes three components: motivation-targeted, content-technological and organizational has been presented.

Key words: *tolerance, interethnic tolerance, multicultural education, multicultural educational environment, professional training, readiness.*

Introduction. The processes of globalization and democratization in the late XX – early XXI century, marked by the intensification of integration processes and the intensive migration of the population, put on the agenda the task of educating the young generation of fundamentally new quality associated with a tolerant attitude to other things – that goes beyond the usual perception of a particular ethnic group, the manifestation of tolerance and peace, prevention of various types of extremism. Ukraine, realizing the right to self-determination, outlines the most important priorities of the national policy to restore in its entirety the spiritual life of ethnic communities on the principles of its interests in relation to language, culture, traditions and the creation of an enabling environment.

Ukraine is a multiethnic country, which consists of 24 regions. The greatest number of different nationalities (more than 100) live in the Transcarpathian region, which is the frontier zone. Accordingly, the problem of optimizing international (ethnic) relations exists and its solution cannot be ignored.

Referring to the history of education and schooling in Transcarpathia, which is closely related to historical events which lead to this multiethnicity region and explain the diversity of nationalities, languages and cultures.

The first mention of a school in Transcarpathia dates back to 1400. The second mention of this school was in 1589 [1, P. 34].

Western areas in the XIX century were ruled by the Austrian monarchy. In 1805 the law "Political School Constitution" appeared, according to which all public schools were transferred to the supervision of the clergy. Two types of primary schools - basic and trivial were introduced in Western Ukraine. Teaching courses for teacher training were introduced in some main schools. Often these schools were called normal [1].

The first teachers' seminary was opened in 1793 in Transcarpathia on the basis of ordinary school in Uzhgorod, which was maintained by the local people. However,

it wasn't independent and had the right to conduct courses for those who wanted to connect their life with pedagogical work. Students of the seminary – graduate students of ordinary schools or primary school schoolchildren of Uzhhorod gymnasium – had a six-month practice, passed an exam and had the right to teach.

Transcarpathia was a part of the Austro-Hungarian Empire till September 1917. In 1918 due to the policy of the Hungarian rulers in education none of the 517 public schools (church and state) in Transcarpathia conducted the teaching in native language» [1, P. 60].

After the fall of the Austro-Hungarian Empire, Transcarpathia became a part of Czechoslovakia (1919), the government of which cared about the development of education relatively better. The number of educational institutions increased dramatically, particularly between 1914 and 1938 the number of primary schools increased from 525 to 851. Schools with Czech language were established in Transcarpathia. However, according to the ideas of some researchers, the analysis of archival documents does not give an evidence to state the violent Czechization of Transcarpathia. Moreover, the Czech schools created by government contributed to this. From 1920 to 1938 the number of Czech schools increased from 22 to 188 (Education of Transcarpathia). In October 1944, the Soviet Army entered the Transcarpathia. The training was conducted in the Ukrainian and Russian languages.

There are 1010,1 thousand Ukrainians (80,5 %), including 10.1 thousand Rusyns of 151.5 thousand Hungarians (12,1 %), and 32.1 thousand Romanians (2,6 %), 31,0 thousand Russians (2.5 %), 14.0 thousand Roma people (1,1 %), 5.6 thousand Slovaks (0.5 %), 3.5 thousand Germans (0,3 %), as well as 1540 Belarusians, 565 Jews, 518 Poles, 490 Armenians and others in Transcarpathia according to the population census 2001 [2, P. 3].

The network of educational and cultural institutions was established to meet the needs of national minorities, which is aligned with the national composition of the population and is constantly being improved. It fully meets both the current legislation of Ukraine and international norms.

In addition to Ukrainian there are 118 secondary schools with instruction in minority languages, including 66 in Hungarian, 12 – Romanian, 2 – Russian, 1 – Ukrainian-Slovak, 31 – Ukrainian and Hungarian, 4 – Russian and Ukrainian, 2 – Ukrainian, Romanian and Russian in the region. In addition, there are 5 privately owned schools with Hungarian language. Sunday schools were opened with the Roman, Jewish, Polish and Russian languages learning for the minority [2, P. 5].

Multicultural environment of the Transcarpathian region, as a kind of a way of existence, operation and communication between people of different nations and nationalities, includes the immediate surroundings of personality, presents unity of essence and existence of person and nations, material and spiritual factors of life of different peoples in certain social space and time and in certain specific historical and geographical conditions.

Thus, the activity of future teachers in multiethnic society, especially in a group of primary school age became particularly important in the modern conditions of sharpening political and social situation in Ukraine. In that context, special training of future primary school teachers under conditions of higher pedagogical educational institution to work in a multicultural environment is undoubtedly important. Multicultural part of professional pedagogical education acts as the theoretical and methodological strategy aimed at forming future teachers' experience of intercultural interaction.

A deep understanding of the modern realities of life, and as a consequence, the rethinking of goals, functions, multiethnic work is required from a primary school teacher today. The educational process in a multiethnic environment is a quite complex interpretation of its activities, in which arise various problems of education of an individual based on interethnic tolerance, creating necessary conditions for cooperation and activity of all subjects of the educational process. In theory of professional and educational activities this problem is one of the most important ones, because it is in the process of education when intense critical process of formation of interethnic tolerance, dialogue of cultures, culture of interethnic communication, spiritual consciousness start.

The peculiarity of professional activity of teachers of the first level is the training and education of particular schoolchildren, a deep understanding of the modern realities of life, and as a consequence, the rethinking of goals, functions, multiethnic work, the presence of such specific qualities as tolerance, culture of interethnic communication, flexibility and tolerance are required.

The formation of interethnic tolerance of future teachers is important and it largely determines his / her willingness to work in a multicultural society and multicultural educational environment in particular.

A basis for studying the problems of formation of ethnic tolerance are fundamental research in the field of philosophy, pedagogy, psychology, ethnosociology and ethnopolitology.

In modern literature, there are many different classifications of tolerance. For example, M. Walzer, an American scientist, notes that tolerance understood as some kind of attitude or inference, includes a number of possibilities. The first of them is nothing more than a suspension, a humble attitude to the differences in the name of preserving peace. The second attitude is position of passivity, relaxation, blissful indifference to differences. The third follows from a kind of moral society – a forced recognition of the fact that "others" have rights even if these rights are met with hostility; fourth – "openness to others, curiosity; perhaps even respect, a desire to listen and learn "; fifth – "approval of differences." M. Walzer's position leads to the conclusion that tolerance doesn't represent something completely integrated: realised in various forms, approaches and paradigms, and being applicable to the different levels of public life, it has the strongest dependency on their social and cultural component. Many Western philosophers tend to restrict the concept of tolerance as above-mentioned type of relationship [3, P. 67].

The concept of interethnic (international) tolerance appeared in the Ukrainian language recent, the term was introduced into scientific circulation in 1995 by V. Tyshkov. He formulated the meaning of tolerance as a specific social and spiritual phenomenon, defined objectives and strategy for the cultivation of this phenomenon in society. However, describing in details the structural elements of the phenomenon

of tolerance in general and defining the main functional tasks of its research, V. Tishkov has not offered a clear definition of interethnic tolerance [4, P. 86].

Some researchers understand interethnic tolerance as the recognition of the intrinsic value of any other person, the recognition of human rights to be different, accepting it as it is, that is widely interpreted and is almost identical in content with the concept of tolerance in general.

V. Evtukh defines the studied phenomenon: "inter-ethnic tolerance (from lat. tolerare – to endure) – tolerant attitude of the representatives of one ethnic community to the representatives of the other community, great cultural traditions, readiness for positive interaction with speakers of different nations" [5, P. 11].

O. Griva confirms that in the context of the problem of tolerance of ethnic groups education as a prerequisite of society tolerance the philosophy of education should answer the questions such as: "What is the important for the personality in its spiritual, intellectual and cultural development in a multicultural environment?", "How to interest a person to be kind and tolerant to others, especially to those who are weaker?", "How to develop the education system to help to mankind to survive in the face of multiple threats?". Thus, we set the general problem of finding tolerance in education to build tolerant societies [6, P. 12].

Z. Mubinova the studied phenomenon calls an interethnic tolerance and considers it as a systematic set of attitudes, feelings, a particular set of knowledge and public legal norms (expressed through law or tradition), and philosophical-behavioral orientations, which involve positive attitude to the representatives of any one nation to other, non-national phenomena (language, culture, customs, norms of behaviour, etc.) [7, P. 11].

The author points out that ethnic tolerance is a process that is constantly evolving and includes: emotional and mental norms, feelings towards other nationalities; a wide range of knowledge, information, ideas about other cultures, languages; proper behavioral attitudes, worldview, attitudes towards other nationalities.

Thus, ethnic tolerance is the moral quality of the individual that characterizes tolerance of others, regardless of their ethnic, national or cultural identity, tolerance of different kind, views, manners, habits; necessary in relation to the characteristics of different cultural groups or their representatives. It is a sign of confidence and awareness of the reliability of their own positions, a sign of an inclusive ideological trend that does not fear comparison with other points of view and does not avoid spiritual competition, reflected in the pursuit of mutual respect, understanding and reconciliation of diverse interests and viewpoints without pressure mainly by methods of explanation and persuasion. As for the teacher. ethnic tolerance is an important personal and professional feature.

Interethnic tolerance manifested primarily through human relations in various spheres of public life. As a type of social and ethnic forms of behavior and communication of ethnic groups it can be represented in the expanded structural form, highlighting the main parameters: first, ethnic tolerance implies the basic philosophical and motivational reasons for interacting of ethnic groups; second, to achieve true understanding, which involves not only understanding of the ethnic subject, but its attitude as an equal partner in communication. Understanding is reciprocal in nature, the degree of ethnic tolerance in this case is directly dependent on the degree of understanding of communicating subject; third, creation of conditions and opportunities for continuous interaction; fourth, seeking of opportunities to match the interests of ethnic interaction.

Interethnic tolerance in a multicultural society is an essential personal property of all its citizens. However, it is very important personal and professional feature of the professionals who directly work with people: psychologists, teachers, social workers and others.

Interethnic tolerance performs certain functions in a multicultural environment: regulatory to control behavior in the interaction of different cultures, ethnic groups based on existing traditions, customs, generally stable values; informative – a sort of information filter. Ethnicity in a sense, enriches participants (pupils) multicultural environment about the ethnic richness of other cultures;

protective or psychological – helps to meet the inherent human need some psychological comfort and stability in a multicultural environment; instrumental or mobilization - ensuring mutual understanding and creating conditions for self-realization, achieving socially useful purposes in joint activities in a multicultural environment.

We know that the professional activities of a primary school teacher are implemented in a complex multicultural environment, which defines ethnic tolerance as one of the professionally important qualities of his\her personality and requires the need for its formation. This fact requires the understanding of the nature and content of interethnic tolerance of future elementary school teacher and ensuring its formation in terms of higher education.

During conversations with students – future teachers of primary school and in accordance with the requirements that are applied to professional activities in the multiethnic region, we have identified the requirements for their ethnic tolerance. They include: active moral position in interaction with different groups of people, regardless of their cultural identity, religion and nationality, profession; tolerance and respect to different opinions, views, opinions, tendency to actively interact with different cultures, ethnicities, and readiness to implement the tasks of tolerance in junior classes.

The study of the nature of interethnic tolerance of future elementary school teacher as a personality feature, made it possible to insolate internal and external components.

Internal components determine the potential of self expression of teacher in a multicultural environment and include: ideological (conscious understanding of the value of different nationalities, cultures and focus on human, moral values, respect for cultural and ethnic characteristics of the peoples representatives); emotional (respect for the dignity of their representatives and other nations, their attitudes, beliefs, tolerance to the religious feelings of people).

External components determine the internal potential manifestations and include: behavioural (ability to purposefully build relationships and realize the

objectives of professional activity, exercise tolerance among students); ethical (goodwill and in tact relationships, sensitivity and attention to the person, regardless of his / her beliefs, religious feelings).

The above mentioned components allow us to single out characteristics in interethnic tolerance of future elementary school teachers, depending on its level of development. These features include internal (ideological and emotional) and external (behavioural and ethical).

The studied theoretical sources allowed identifying the following criteria and indicators of the formation of ethnic tolerance of primary school teachers: ideological (conscious understanding of the value of different nationalities, cultures and focus on human, moral values, respect for cultural and ethnic characteristics of the peoples representatives); emotional (respect for the dignity of their representatives and other nations, their attitudes, beliefs, tolerance to the religious feelings of people); behavioural (ability to purposefully build relationships and realize the objectives of social and educational activities, purposefully exercise tolerance in social and cultural environment); ethics (goodwill and in tact relationships, sensitivity and attention to a person, regardless of his\her beliefs, religious feelings).

Based on the presented criteria and indicators the manifestation (tendency) of the ethnic and cultural behavior of masters in the field of study "Primary education" of Mukachevo State University has been assessed. The results have been compiled and systematized according the qualitative manifestation of ethnic tolerance.

In particular, we conducted a survey of 48 students.

They were asked to answer anonymously the following questions:

1. Your nationality.
2. Do you get sufficient knowledge about the traditions, culture and educational experience of the people who live in our area, while studying at the university?
3. Do you know the traditions of your people? Specify them.
4. Aare you aware of the ethnic composition of the region?

5. Do you know your native language? Does the study of the native language help to form the cultural identity formation?
6. How do you treat people of other nationalities?
7. Do you feel equal to other nations? Give your arguments.
8. What is your attitude to religion? What religion professes? Do you know differences in religion?
9. Do you want to work in a multicultural region?
10. Are you ready to work in schools for mostly Roma people?
11. Do we need separate schools for ethnic minorities in multinational regions?
12. How do you think conflicts at school based on national differences arise?
13. What is meant by the term "ethnic tolerance"?
14. Do you know any languages of national minorities living in your region?
15. What will you do if a student refuses to communicate with a representative of some other nationality?

The analysis of the questionnaires and summarizing of the results of the study showed that the majority of students showed low or average level of formation of ethnic tolerance. A high level of interethnic tolerance of future teachers was not detected at all.

In the process of interethnic tolerance and preparing future teachers to work in a multicultural educational institution a special course "Theory and practice of formation of ethnic tolerance of primary school teachers", which has theoretical and practical aspects, is very important.

The aim of the course: assisting students in their study of the most important concepts and categories of multicultural education on an interdisciplinary basis, technology for the diagnosis and formation of interethnic tolerance, multicultural education and assess the real pedagogical situations in the conditions of multicultural interaction.

The objectives are: acquaintance with the basic scientific concepts of interethnic tolerance, the development of competencies and skills of the foundations of ethnic tolerance in conditions of polyethnic region, the use of scientific methods

and modern information technologies in organizing own professional activity in the conditions of polyethnic region, the formation of skills necessary for the diagnosis of interethnic tolerance at various levels of functioning, the formation of skills, necessary for practical use of training programs directed at formation of ethnic tolerance in different age and ethnic groups, participation in the development of individual trajectories of multicultural development, creating conditions for full training, education, interaction and communication in a multicultural environment, organization of joint activities and interpersonal interaction of subjects of a multicultural educational environment.

The special course "Theory and practice of formation of interethnic tolerance of future primary school teachers" helps students to treat other nationalities, and to respect their individuality, culture, language, customs, traditions. In the framework of a special course discussions on the subject, debates, conferences, trainings have been offered.

Analyzing the studied theoretical aspects of the research problem, defining the appropriate pedagogical conditions and criteria, we have developed a model of formation of ethnic tolerance of future primary school teachers and are working on testing. The model includes four components (Figure 1.).

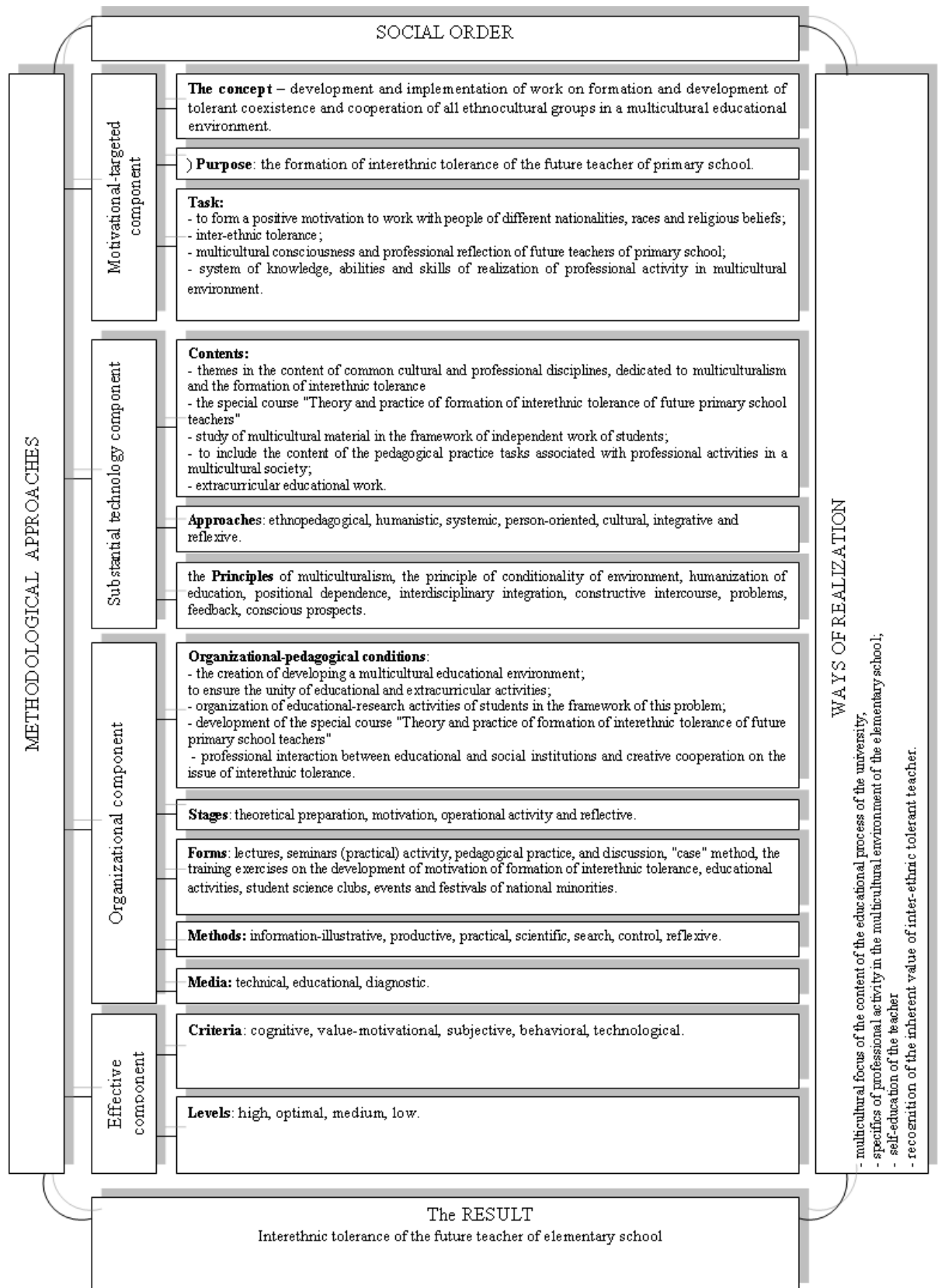


Figure 1. The model of formation of interethnic tolerance of future primary school teachers.

Conclusions. Transformational changes occurring in the world today and in the Ukrainian society, actualize the issues of interaction in multicultural

environment. The ability to work in a multicultural environment is an increasingly important professional need for many specialists, especially those working with people. It is mainly teachers, psychologists, social workers.

Interethnic tolerance today is considered as one of the most important personal and professional qualities of the personality.

From the above mentioned we allocated the following areas of educational activities of higher education institutions: an intensification of interest to the life of various cultural, national, religious, social groups and education of an adequate perception of their identity; the formation of a holistic view of the theory and practice of tolerant communication and interaction; the promotion of human values based on the achievements of world culture; education of ethical and legal norms of behavior in interpersonal communication; development of the ability to predict interpersonal conflict situations and their prevention; upbringing of cultural and creative abilities in a tolerant communication based on the ability to assign and transform the amassed global experience of humanity.

REFERENCES

1. Homonnay V. Antolohiya pedahohichnoyi dumky Zakarpattya (XIX-XX st.) / V.V.Homonnay. – Uzhhorod: Vyd-vo «Zakarpattya», 1992. – 298 s.
2. Natsional'ni menshyny Zakarpattya: tsyfry i fakty. Zakarpattya onlayn. Date Views 28.10.2016 <http://zakarpattya.net.ua/News/64717-Nacionalni-menshyny-Zakarpattya-cyfry-i-fakty>.
3. Walzer M., 1997. On Toleration. Castle Lectures in Etics, Politics and Economcs. Yale University Press.Tyshkov V. Jetnologija i politika. Nauchnaja publicistika / V. Tyshkov. – M. : Nauka, 2001. – 240 s.
4. Evtukh V. Problemy etnonatsional'noho rozvytku: ukrayins'kyy i svitovyy kontekst / V. Evtukh. – Kyiv , 2001.
5. Griva O. Tolerantnist' molodi v polikul'turnomu seredovyshchi / O. Griva. – Natsional'nyy pedahohichnyy un-t im. M. P. Drahomanova, 2007. – 275 s.

6. Mubnova Z. Jetnonacional'noe vospitanie v sovremennom mire: teoreticheskie i konceptual'nye podhody / Z. Mubnova. – Ufa : Izd-vo BGPU, 2007. – 152 s.

安特罗先科·达佳娜·奥列撒迪纳

博士，副教授

幼儿教育学与小学教育

穆卡切沃州立大学

多民族包容度在多元文化交融地区未来小学教师有效教学活动中的重要意义

文中介绍了有关小学教师的多民族包容度理论方面的内容。根据适用于多元文化交融地区小学教师职业的要求，确定了多民族包容度理论的要求。在分析理论来源的基础上，对小学教师的多民族包容度的标准、指标和水平进行了分析。根据提出的标准和指标，对穆卡切沃州立大学“小学教育”专业硕士研究生的民族和文化行为的情况（倾向）进行了评估。

关键词：宽容，民族包容，多元文化教育，多元文化教育环境，专业培训，筹备。