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SUMMARY

Maftyn Larysa. Psychological and pedagogical conditions for the prevention of cyberbullying in the educational environment.

The article is devoted to the study of the problem of cyberbullying and prevention of this phenomenon in the educational environment. The purpose of the research is to substantiate the psychological and pedagogical conditions for the prevention of cyberbullying in the educational environment.

To achieve this goal, the following research methods were used: analysis of psychological and pedagogical literature, periodicals, regulatory documents; comparison; synthesis; interpretation, forecasting. The author reveals the theoretical foundations of the problem of cyberbullying, analyzes and summarizes scientific approaches to the interpretation of the phenomenon of «cyberbullying»; the author identifies the factors of its occurrence, characterizes the main types; and investigates the peculiarities of organizing work on its prevention. The psychological and pedagogical conditions for the prevention of virtual bullying in the educational environment are determined: awareness of the participants of the educational process of the meaning of the concept of cyberbullying, its danger, destructive influence on the personality; introduction of means of preventing virtual aggression and violence into the educational process; creation of a safe educational environment; professional competence of the teacher, his/her methodological skills in carrying out preventive activities, development of students' skills of positive interaction, constructive communication, culture of communication.

The practical significance of the article is to form the basis for further research on the prevention of cyberbullying and the application of preventive procedures for protecting children from cruelty in the online environment.

We see the prospect of further scientific research in the development of new approaches to preventive work to prevent cyberbullying in the educational environment, mechanisms to prevent the impact of cyberbullying on children, methodological and legal means of counteracting this phenomenon.

Key words: Internet, Internet risks, bullying, cyberbullying, violence, aggression, educational environment, prevention, psychological and pedagogical conditions.

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THE ISSUE OF INTERCULTURAL TOLERANCE IN SCIENTIFIC AND PEDAGOGICAL DISCOURSE

The article highlights Ukrainian and foreign researchers' views on the issue of intercultural tolerance. Conducted analysis of scientific and pedagogical discourse

allowed determining the types of tolerance distinguished according to a number of criteria, namely: external (a tolerant attitude towards others, recognition of their ability to have their own opinion) and internal (internal stability of an individual capable of maintaining balance and making balanced decisions in conditions of uncertainty); natural (openness and a high level of trust), moral (restraint of internal intolerance due to the ability to control emotions) and ethical (respect for the values of others); interpersonal (ability and practical recognition of carriers of other values, logical thinking and other forms of behavior), interfaith (a complex phenomenon of social consciousness that combines and recognizes the validity of various religious traditions), intercultural (perception of a foreign culture based on the comparison of its elements with similar elements own culture in a rational and emotional sense), interethnic (correct and tolerant attitude towards representatives of others nationalities, their customs, habits, actions, which does not harm the physical and mental health of other people) and intersocial (aimed at ensuring harmony between different social groups, includes tolerance of respect, based on the fundamental belief that all citizens are autonomous individuals who have equal rights, and tolerance of coexistence, which involves a more pragmatic acceptance of the way of life of minority groups in order to avoid conflicts and to find and maintain peaceful coexistence). The prospects for further research are seen in modeling the process of adolescents' intercultural tolerance formation by means of musical art.

Key words: *intercultural tolerance, scientific and pedagogical discourse, tolerance education, general secondary education, personality, adolescents.*

Introduction. Intensification of globalization, internalization, and migration processes in Ukraine, as well as throughout the world, actualizes the issue of educating the younger generation in the spirit of tolerance and respect for representatives of different cultures. Therefore, it is no coincidence that scientists are increasingly interested in the problem of tolerance, including intercultural tolerance.

Analysis of recent research and publications. The analysis of reference literature and scientific-pedagogical sources has shown the multifaceted nature of the concept of "tolerance". In particular, the "Philosophical Encyclopedic Dictionary" defines tolerance as "a benevolent or at least restrained attitude towards individual and group differences (religious, ethnic, cultural, civilizational)" (Shynkaruk, 2002, p. 642), and in the electronic "Dictionary of Terms in Philosophy" as "tolerance towards other people's opinions, beliefs, convictions" (*Dictionary of Terms in Philosophy*, n/d.). In the "Modern Explanatory Psychological Dictionary", tolerance is defined as "the absence or weakening of response to any adverse factor as a result of reduced sensitivity to its influence" (Shapar, 2007, p. 545), while in the "Ukrainian Pedagogical Dictionary" tolerance is interpreted as "tolerance towards other people's opinions and beliefs" (Honcharenko, 1997, p. 332).

Similar definitions are found in foreign reference sources, namely: “sympathy or indulgence for beliefs or practices that differ from or contradict one’s own” (*Merriam-Webster. Tolerance*); “willingness to accept behavior and beliefs that differ from one’s own, even though he may not agree with or approve of them” (*Cambridge Dictionary. Tolerance*); “the ability to allow other people to say and do what they like, even if you do not agree with or approve of it” (*Collins Dictionary. Tolerance*).

Thus, as can be concluded from the analysis of reference literature, the phenomenon of tolerance is multifaceted and therefore stimulates discussions among the researchers on its essence and structure.

Given the above, **the aim of the article** is to highlight Ukrainian and foreign researchers’ views on the issue of intercultural tolerance.

To achieve the goal, the general scientific **methods of research** were used, particularly analysis, synthesis, generalization, comparison as well as specific scientific method of terminological analysis to determine the essence and structure of the intercultural tolerance.

Research results. Highlighting the research results we’d like to emphasize that a thorough study of the issue of tolerance was carried out by O. Orlovska, who consistently reveals the essence of the phenomenon under study through its interconnected components – principles, subjects, levels, types, functions, criteria, and structure (Orlovska, 2012).

The principles of tolerance highlighted by the researcher are noteworthy, including: equality and equal opportunities for all citizens; mutual respect, goodwill and tolerant attitude towards persons belonging to other cultural, religious or social groups; violence-free interaction between representatives of different peoples; support for the cultural identity of national, ethnic and linguistic minorities; preservation of the distinctive traditions of national and ethnic minorities; free religion, which does not have a discriminatory effect on representatives of other religions; cooperation and solidarity; destruction of negative stereotypes (*ibid.*).

M. Yelnikova adds to the principles of tolerance the rejection of violence, free choice and “freedom of conscience” based on unquestioning submission to the laws, not the will of the majority; acceptance of the other, who may differ on any grounds (racial, cultural, religious, etc.); elimination of feelings of fear and alienation towards others (Yelnikova, 2013).

As noted above, O. Orlovska also addresses types of tolerance, which she characterizes according to various criteria (direction, nature of development, etc.).

According to the first criterion, the scientist distinguishes between external and internal tolerance. The first type concerns a tolerant attitude towards others, recognition of their ability to have their own opinion; the ability to comprehensively assess a conflict situation, taking into account the different positions of its participants. The second type of tolerance is revealed in the internal stability of the individual, capable of maintaining balance and making informed decisions in conditions of uncertainty.

According to the second criterion, the author divides tolerance into natural, moral and ethical. Accordingly, natural tolerance is characterized by openness and a high level of trust and can be compared with a child's attitude to the world around him. The next two types – moral and ethical tolerance – reflect the interaction of the external and internal "Self" of a person with the outside world: restraining internal intolerance due to the ability to control emotions, in the first case, and respect for the values of others – in the second (Orlovska, 2012).

K. Fatieieva addresses different concepts of tolerance. Based on the opinion of her predecessors, the author attributes to the first concept the manifestation of tolerance through indifference, i.e., an indifferent attitude towards manifestations of social diversity, which recedes into the background against the background of significant problems and considers this interpretation of tolerance to be the most widespread in modern scientific discourse.

According to the second conceptual idea, tolerance consists in respect for another person, interaction with whom, at the same time, is impossible due to incompatibility of views. This assumption is based on modern philosophical and cultural-anthropological concepts that emphasize the equal status of cultures that are incompatible.

At the same time, K. Fatieieva draws attention to the wide range of opponents of the outlined concept, who oppose the cultural incompatibility of the concept of dialogue of cultures, and the equality of cultures – the priority of culture, internalized by the subject (Fatieieva, 2007, p. 164).

The third group of concepts considers tolerance through the prism of indulgence towards the weaknesses of others with some respect for their free choice, while the fourth is associated with the recognition of the

importance of extrapolating the experience of other cultures during cultural competition or dialogue (ibid.).

In this context, we agree with the opinion of P. Paraniak, who considers tolerance to be “a variable concept that depends on time, place, and culture, which does not allow us to clearly determine the differences that were once embedded in this concept – positive or negative” (Paraniak, 2014).

In the “Declaration of Principles on Tolerance” (1995), the phenomenon under study is interpreted as:

- “respect, acceptance and appreciation of the wide diversity of the world’s cultures, forms of personal self-expression and manifestations of individuality; ... harmony in difference; ... a moral duty, a political and legal requirement, ... a virtue that makes peace possible, contributing to the replacement of a culture of war with a culture of peace” (section 1.1);
- “ active position that is caused by the recognition of universal human rights and fundamental freedoms of others” (section 1.2);
- “responsibility that supports human rights, pluralism (including cultural), democracy and the rule of law” (section 1.3) (*Declaration of Principles on Tolerance*, 1995).

Analysis of research by Ukrainian and foreign scientists has revealed that the most common types of tolerance include: interpersonal, interfaith, intercultural, interethnic, and intersocial.

Let us consider the above types of tolerance in more detail.

Interpersonal tolerance, as stated in our previous research, is “the ability and practical recognition of carriers of other values, logical thinking, and other forms of behavior. An example of interpersonal tolerance is the so-called problem of parents and children, the generation gap. Generational change is a well-known and natural law of life. It is a problem of the collision of people of different ages and cultural types” (Tao Ye, Boichenko, 2021).

M. Kandyba sees interpersonal tolerance as “a characteristic of an individual’s relationships with other people, the degree of resistance to subjectively unpleasant/unacceptable mental states, qualities, and actions of interaction partners” (Kandyba, 2013).

According to O. Stoliarenko, interpersonal tolerance is a conscious choice of a person who, despite his own different beliefs and worldview, recognizes the right of another person to his own opinion and ways of acting (Stoliarenko, 2014).

Interfaith, or religious, tolerance is considered by us as “a complex phenomenon of social consciousness that combines and recognizes the validity of various religious traditions. Religious tolerance should be perceived as an action at the level of individuals, social structures of the state. In other words, religious tolerance can be understood as a value-social norm of civil society” (Tao Ye, Boichenko, 2021).

According to V. Khanstantynov, “religious tolerance implies recognition and real provision of equality of rights and freedoms, respect for the ideological principles, beliefs, and religious practices specific to a certain confessional direction or trend, and the conscious avoidance of discrimination, insults, and persecution on the basis of belief” (Khanstantynov, 2009).

Inter-social tolerance aims to ensure harmony between different social groups. Researchers (Velthuis, Verkuyten & Smeekes, 2021) distinguish the following types of inter-social tolerance:

- respect tolerance is based on the principled belief that all citizens are autonomous individuals with equal rights. Although there are sometimes “deep” cultural differences in lifestyles, minorities are treated tolerantly because they are respected as equal, autonomous citizens with equal dignity, rights and civil liberties;

- coexistence tolerance involves a more pragmatic acceptance of the lifestyles of minority groups in order to avoid conflicts and find and maintain peaceful coexistence. In this context, the focus is not so much on minority rights as on coexistence. Tolerance for coexistence is considered a tool to achieve the value of maintaining social harmony and peace, and things that contradict this should not be tolerated (Velthuis, Verkuyten & Smeekes, 2021).

It should be noted that in Ukrainian scientific and pedagogical literature, intersocial tolerance is given the least attention among other studied types.

The next type, interethnic tolerance, is characterized by “a correct and tolerant attitude towards representatives of other nationalities, their customs, habits, and actions, which does not harm the physical and mental health of other people; the ability to avoid conflicts and disputes, or to find a way out of such situations through constructive solutions, and at the same time be able to preserve one’s own ethnic individuality” (Tao Ye, Boichenko, 2021; Potapenko, 2016).

In the encyclopedic reference book edited by V. Yevtukh “Ethnicity”, interethnic tolerance is interpreted as “a tolerant attitude of

representatives of one ethnic community towards representatives of another community, towards different cultural traditions, readiness for positive interaction with carriers of various ethnicities” (Yevtukh, 2012). According to the scientist, the above concept originated in a multiethnic, multicultural environment, a characteristic feature of which is a wide range of ethnocultural communities.

N. Tkacheva and Ya. Chyrva mean by interethnic tolerance an integrative quality of a person, which is manifested in a respectful attitude towards various characteristics (religious, linguistic, cultural) of the representatives of other ethnic groups, acceptance of the ethnocultural otherness of another person from the standpoint of humanism and the priority of universal human values (Tkacheva and Chyrva, 2017).

Considering interethnic tolerance through the prism of a sociological paradigm, S. Kalaur interprets this phenomenon as “a system of values and patterns of behavior that implies a willingness to perceive others as they are, regardless of their ethnicity” (Kalaur, 2020).

Considering tolerance as a value in the system of multicultural education, P. Saukh emphasizes the need to take into account a number of methodological strategies, in particular:

- reliance on nation-consolidating values;
- critical-analytical attitude to cultural-historical memory;
- eradication of cultural-ethnic narcissism;
- emphasis on cultural differences, enhanced by cultural sensitivity and, as a result, individualization of learning;
- combination of theory and practice (Saukh, 2015).

It is an undeniable fact that formation of any personality’s quality must begin from an early age, and therefore the study by K. Romaniuk, dedicated to the upbringing of interethnic tolerance of senior preschoolers, is important. The researcher offers a number of pedagogical conditions to ensure the specified process:

- humanization and humanitarianization of the content of preschool education;
- introduction of innovative technologies into the educational process of a preschool education institution;
- enrichment of curriculum for senior preschool age children with means of ethnoculture;

- designing the influence of the cultural and educational environment of a preschool education institution on the process of educating intercultural tolerance of its pupils;
- the relationship between a preschool education institution and a family in educating interethnic tolerance of senior preschoolers (Romaniuk, 2014).

Moving on to the consideration of intercultural tolerance, we note that its essence lies in “the perception of a foreign culture based on comparing its elements with similar elements of one’s own culture in a rational and emotional sense. Feelings stimulate understanding or prevent one from defining one’s boundaries. During this comparison, one becomes accustomed to the world of another culture” (Tao Ye, Boichenko, 2021).

It should be noted that among researchers, both Ukrainian and foreign, there is no unanimity and even a certain conceptual confusion regarding the essence of the concepts of “intercultural”, “cross-cultural”, “polycultural”, “multicultural”, etc. We agree with the opinion of G. Holm & H. Zilliacus (2009), who note that the problems of conceptual clarity are exacerbated by the fact that in the scientific and pedagogical literature it is often unclear what the concepts of “multicultural” and “intercultural” mean and whether they refer to the same thing. Researchers emphasize that differences in usage are often geographical, and that there is a clear geographical gap in the conceptual use of the terms “multicultural education” and “intercultural education” in the USA and Europe.

In the European supranational educational policy, as declared in official documents of the Council of Europe, the term “intercultural education” is preferred, and accordingly, educational theorists draw a clear line between intercultural and multicultural approaches in education. The UNESCO (2006) Recommendations on Intercultural Education establish this distinction. UNESCO defines “multiculturalism” as the cultural diversity of human society, where each group retains its own distinct cultural identity. “Intercultural” is defined as a dynamic concept that concerns the evolution of relations between cultural groups. The main focus of interculturalism is on what is common between groups, with the synthesis of original groups to create something new and the emphasis on relationships. Interculturalism is considered to presuppose multiculturalism and to be the result of intercultural exchange and dialogue at local, regional, national or international levels (UNESCO, 2006, p. 17).

According to the European understanding, multicultural education aims to use knowledge about other cultures to accept or build tolerance towards these cultures, recognizing diversity and respecting it “as it is”, without seeking to change it, while intercultural education aims to go beyond passive coexistence to something more transformative. The aim is to achieve “a developmental and sustainable way of living together in multicultural societies by creating understanding, respect and dialogue between different cultural groups” (UNESCO, 2006, p. 18). Researchers G. Holm and H. Zilliacus (Holm & Zilliacus, 2009) argue that the assumption that the aim of multicultural education is simply passive coexistence does not correspond to the practice of multicultural education in many countries. Another way of distinguishing between simple coexistence and potentially more transformative processes can be found in (Mikander et al., 2018), who argue that both “multicultural” and “intercultural” are polysemic floating signifiers in educational discourse (p. 41), i.e., words without a single, clearly agreed-upon meaning. In their literature review of intercultural education in the Nordic countries, the researchers point to signs of a reconceptualization of “intercultural education” in the Nordic region towards a more critically oriented intercultural education that aims to “support cultural diversity and social justice, and to counteract marginalization and discrimination in education and society” (Mikander et al., 2018, p. 40).

V. Solbue (2014) notes that an important factor in intercultural education is the opportunity for people to define themselves without being labeled or stereotyped by others. On the other hand, multicultural education has the inherent danger of making foreign students ambassadors for their countries and forcing them to represent a culture they do not know about. For other researchers, intercultural education is about self-reflection and avoiding excessive focus on the characteristics of others, which leads to exoticism and “cultural dead ends” due to the overemphasis on cultural differences, thereby reinforcing stereotypes and prejudices.

Intercultural education is also defined in foreign academic discourse as a dialogical response to contemporary life in all its complexity, not only concerning migrant students, but also taking into account all kinds of diversity in the classroom. The aim of intercultural education in this context is not simply coexistence, but rather fruitful and equal cooperation and learning between cultures. This may include cultural interaction between countries and/or within nation-states. Such cultural interaction may take place between major cultures, old ethnic minorities, new immigrant

minorities, religious minorities and social class cultures and youth cultures. There is a strong tradition in intercultural education of emphasizing the resources that come from diversity, rather than the disadvantages of minority groups. Accordingly, intercultural education strategies offer an alternative to more compensatory approaches in which migration and growing up in a multicultural space are seen only as risk factors. Such strategies allow immigrant children to be viewed not as a problem or risk through a discourse of scarcity, but as resources (Dyson, 2015).

Conclusions. Conducted analysis of scientific and pedagogical discourse allowed determining the types of tolerance distinguished according to a number of criteria, namely:

1) external (a tolerant attitude towards others, recognition of their ability to have their own opinion) and internal (internal stability of an individual capable of maintaining balance and making balanced decisions in conditions of uncertainty);

2) natural (openness and a high level of trust), moral (restraint of internal intolerance due to the ability to control emotions) and ethical (respect for the values of others);

3) interpersonal (ability and practical recognition of carriers of other values, logical thinking and other forms of behavior), interfaith (a complex phenomenon of social consciousness that combines and recognizes the validity of various religious traditions), intercultural (perception of a foreign culture based on the comparison of its elements with similar elements own culture in a rational and emotional sense), interethnic (correct and tolerant attitude towards representatives of others nationalities, their customs, habits, actions, which does not harm the physical and mental health of other people) and intersocial (aimed at ensuring harmony between different social groups, includes tolerance of respect, based on the fundamental belief that all citizens are autonomous individuals who have equal rights, and tolerance of coexistence, which involves a more pragmatic acceptance of the way of life of minority groups in order to avoid conflicts and to find and maintain peaceful coexistence).

The prospects for further research are seen in modeling the process of adolescents' intercultural tolerance formation by means of musical art.

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АНОТАЦІЯ

Тао Є, Бойченко Марина. Проблема інтеркультурної толерантності в науково-педагогічному дискурсі.

У статті висвітлено погляди українських та зарубіжних дослідників на проблему інтеркультурної толерантності. Проведений аналіз науково-педагогічного дискурсу дозволив визначити типи толерантності, які були виокремлені за низкою критеріїв, а саме: зовнішня (толерантне ставлення до інших, визнання їх здібностей, можливості мати власну думку) та внутрішня (внутрішня стійкість особистості, здатної зберігати рівновагу та приймати виважені рішення в умовах невизначеності); природна (відкритість і високий рівень довіри), моральна (стримування внутрішньої нетерпимості завдяки здатності контролювати емоції) та етична (повага до цінностей інших); міжособистісна (здатність і практичне визнання носіїв інших цінностей, логічного мислення та інших форм поведінки), міжконфесійна (складне явище суспільної свідомості, що поєднує та визнає чинність різноманітних релігійних традицій), міжкультурна (сприйняття чужої культури на основі порівняння її елементів із подібними елементами власної культури в раціональному та емоційному сенсі), міжнаціональна (коректне та толерантне ставлення до представників інших національностей, їхніх звичаїв, звичок, дій, які не завдають шкоди фізичному та психічному здоров'ю інших людей) та міжсоціальна (спрямована на забезпечення гармонії між різними соціальними групами, включає толерантність, повагу, засновану на фундаментальному переконанні, що всі громадяни є автономними особами, які мають рівні права, і толерантність до співіснування, що передбачає більш прагматичне прийняття способу життя груп меншин, щоб уникнути конфліктів і знайти та підтримувати мир співіснування). Перспективи подальших досліджень вбачаються в моделюванні процесу формування інтеркультурної толерантності підлітків засобами музичного мистецтва.

Ключові слова: інтеркультурна толерантність, науково-педагогічний дискурс, виховання толерантності, загальна середня освіта, особистість, підлітки.