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## **CULTURAL APPROACH IN THE CONTEXT OF FORMATION OF TOLERANCE OF FUTURE PRIMARY SCHOOL TEACHERS**

**K. S. Hnatovska, Graduate student**

<https://orcid.org/0000-0002-0991-7507>

e-mail: [ka.hnatovska@gmail.com](mailto:ka.hnatovska@gmail.com)

H. S. Skovoroda Kharkiv National Pedagogical University, Ukraine, Kharkiv

*The article is devoted to the study of the problems of tolerance and the cultural approach as a means of forming the tolerance of future specialists. Tolerance is defined as a personally significant personality trait. The content of tolerant qualities is determined by the person's ability to make a morally determined choice, the orientation of its character traits, the influence of the environment, and adherence to certain ideas. The significance of the cultural approach is analyzed from the position of forming the tolerance of future primary school teachers. It has been determined that the strategy of the formation of tolerance with the help of cultural approach is to provide the individual with all the necessary conditions for his spiritual development, intellectual and moral freedom, choice of behavior, the formation of a sense of citizenship, patriotic and national identity, free ideological position, humane and tolerant attitude to others. The goal is to generalize the definitions of the cultural approach in the context of studying the problem of forming the tolerance of future teachers. For the purpose of the study, the following tasks were identified: to analyze the theoretical foundations of the concepts of "tolerance" and "cultural approach"; to reveal the essence and features of the cultural approach in the context of the formation of tolerance of future primary school teachers.*

*Key words: tolerance, cultural approach, values, education, formation, specialists, primary school teacher, means.*

*аспірант, К. С. Гнатівська, Культурологічний підхід у контексті формування толерантності майбутніх учителів початкових класів/ Харківський національний педагогічний університет імені Г. С. Сковороди, Україна, Харків*

*Стаття присвячена вивченню проблем толерантності та культурологічному підходу як засобу формування толерантності майбутніх спеціалістів. Толерантність визначено як особистісно значущу якість особистості. Зміст толерантних якостей визначається здатністю особистості до морально зумовленого вибору, спрямованістю рис її характеру, впливом навколишнього середовища, прихильністю до тих чи інших ідей. Проаналізовано значення культурологічного підходу з позиції формування толерантності майбутніх учителів початкових класів. Визначено, що стратегія формування толерантності за допомогою культурологічного підходу полягає в тому, щоб забезпечити особистості всі необхідні умови для її духовного розвитку, інтелектуально-моральної свободи, вибору поведінки, формування почуття громадянськості, патріотичної й національної самосвідомості, вільної світоглядної позиції, гуманного та толерантного ставлення до оточуючих. Мета полягає в узагальненні визначень культурологічного підходу в контексті дослідження проблеми формування толерантності майбутніх учителів. Відповідно до мети дослідження було визначено такі завдання: проаналізувати теоретичні основи понять «толерантність» та «культурологічний підхід»; розкрити сутність та особливості культурологічного підходу в контексті формування толерантності майбутніх учителів початкових класів.*

*Ключові слова: толерантність, культурологічний підхід, цінності, виховання, формування, фахівці, початкові класи, засоби.*

**Introduction.** The modern society, which quickly entered the era of globalization, is in dire need of understanding the communication processes taking place in it. On the one hand, it is necessary to study the trends that contribute to the unification of civilizations, peoples and cultures. On the other hand, some facts that determine the preservation of the national identity of cultures in the conditions of their close interaction require understanding. Nowadays most countries in the world are multicultural and the degree of their multiculturalism in the context of globalization is constantly increasing, which puts on the agenda the scientific understanding of this phenomenon in the framework of tolerance, as well as the study of the cultural approach as the leading one in the formation of tolerance.

Foreign and domestic scientists have devoted their research to the study of tolerance. In particular, A. Asmolova, T. Atroshchenko, V. Babkina, T. Vinnik, N. Hasanova, V. Gorbatenko, M. Evtukh, V. Zolotukhina, V. Lektorsky, I. Onishchenko considered the theoretical aspects of the formation of tolerance among the younger generation. The problems of youth tolerance were studied by S. Avramenko, A. Baturina, T. Belous, Yu. Gracheva, A. Griva, Ya. Dvlgopolova, I. Zhdanova, A. Zarivna, A. Rybak, A. Khizhnyak and others. The pedagogical context of the phenomenon of tolerance is considered in the works of such authors as I. Bekh, M. Buber, L. Metel, V. Kaloshin, M. Karandash, A. Matienko, V. Rakhmatshaeva, V. Shalin and others. Problems of interethnic tolerance are comprehended in the works of such scholars as: M. Baliashvili, A. Griva, I. Danilyuk, L. Drobizheva, V. Evtukh, L. Zalanovskaya, I. Zalesov, M. Mikhailova, L. Orban-Lembrik, M. Pirenne, A. Pogodina, P. J. Rose, G. Soldatova, L.

Togebi, M. Walzer, M. Kharaja, D. Heid, R. Shermerhorn and others. The problem of multicultural education, interethnic relations, education of tolerance, empathy, in particular, in interethnic relations was studied by A. Avksentyev, Y. Varfolomeeva, S. Hasanov, A. Griva, A. Gurenko, Y. Dovgoplova, M. Evtukh, V. Zasluzhenyuk, E. Koikova, V. Kuzmenko, I. Kushnirenko, V. Prisakar, P. Saukh, T. Stefanenko, I. Tishik, V. Tugay, Y. Yatsenko and others. Scientists, in particular A. Berezyuk, G. Nazarenko, reveal the problems of fostering interethnic tolerance at the regional level, but they primarily concern students - future teachers and high school students.

General issues of the implementation of the cultural approach in the educational process, its backbone role are discussed in the studies of V. Andreev, Y. Belchikov, E. Bondarevsky, A. Kirsanov, A. Rostovtsev, V. Slastionin, N. Shchurkov and others. The role of cultural training as a means of forming professional thinking, mastering full-fledged theoretical knowledge and practical skills is analyzed in the scientific research of A. Arnoldov, N. Bagdasaryan, L. Buyeva, V. Semya, E. Semenova, S. Tangyan and others. The basic principles of building a cultural discipline in higher education institutions are presented in the publications of A. Bolshaya, I. Kefeli, V. Mezhev, Y. Rozhdestvensky, A. Flier and others. The importance of cultural skills in improving communicative competence is discussed in the works of I. Zimnyaya, A. Karpov, T. Kitaygorodskaya, A. Mudrik and others.

So, the problem of tolerance and a cultural approach is being actively developed in science at the present stage, however, the need to analyze the application of a cultural approach to the formation of tolerance of future primary school teachers remains relevant today.

**Purpose of the article and tasks.** The goal is to generalize the definitions of the cultural approach in the context of studying the problem of

forming the tolerance of future teachers. For the purpose of the study, the following tasks were identified: to analyze the theoretical foundations of the definition of the concepts of "tolerance" and "cultural approach"; to reveal the essence and features of the implementation of the cultural approach in the context of the formation of tolerance of future primary school teachers.

**Presentation of the main material.** Humanity has advanced so much through evolution, its needs and expectations are associated not only with material improvement, but also with a new revelation of true spiritual values and their implementation in the practice of human relations. The modern world requires the formation of an alternative model of civilization focused on the organic unity and brotherhood of people. This requires unconventional ways of understanding reality and self-knowledge. The search for mutual understanding and cooperation between people must recover with incredible energy. The paradigm of tolerance (religious, social, political, racial, ethno-national, etc.) provides a different, opposite to the modern, model of human existence. Tolerance is associated with a different type of perception of the world, a different type of thinking, a different way of life.

Domestic scientists consider the concept of "tolerance" as an integrated moral and personal education, which is based on a value attitude towards others, towards oneself, the environment, which is expressed in a tolerant attitude towards the interests, opinions, views, habits, beliefs of other people, regardless of their views, nationality and religious affiliation [2, p. 29].

At its core, tolerance is a moral problem of the attitude to the "other" as an equal free person. It consists in the personality's disposition for equal communication, which is expressed, firstly, in the rejection of the claim to monopoly ownership of the true one, the recognition of its own error, and secondly, in respect for the right of the "other" to differences. Tolerance of

an individual consists in the voluntary, conscious suppression of feelings of rejection caused by certain external (racial, ethno-national characteristics) and internal (religion, traditions, respect and moral advantages) properties of another. In the terminology of the domestic philosophical tradition, the problem of tolerance is the problem of toleration. Toleration is a characteristic of courage and inner stability of a person, which are necessary to preserve its integrity. It shows its peacemaking openness, which is not afraid of spiritual competition. In the transitional periods of social life, especially during the transition from totalitarianism to pluralism, toleration becomes the most urgent and there is an increased interest to the problems that are associated with human conscience. A relationship of toleration based on methods of persuasion, spiritual competition and the search for compromise solutions, which are opposed to manifestations of violence in all its forms. Tolerance is an expression of external and internal freedom as a means of developing the ability and thoughtful choice to alternative opinions and behaviors. The phenomenological basis of the theory of tolerance is the relation “I” - “other”, which is realized in dialogical communication. The specificity of the problem of tolerance lies in the fact that it arises only when the “other” causes a negative reaction, provokes hostility on the part of the subject of a tolerant attitude [3, p. 36].

Tolerance, as a vital principle in modern conditions, does not apply to ideas and practice that are intolerant: they neglect welcoming and social rights of the individual, deny and suppress them through physical and spiritual violence, monopolize the truth, do not recognize the autonomy of the individual, his moral right to preserve and the development of his individuality. Tolerance has its limits, its absolutization can lead to dangerous practices, to the spread of unambiguously intolerance in public life. The problem of practical implementation of the principle of tolerance is directly related to the spiritual ascent of the individual, which implies the

acceptance of tolerance as a way of life. Every person must stop violence, first of all in himself: over his body, soul and thoughts. This requires a personal inner effort to overcome his own or collective egoism. In intolerant relationships alienation and hostility prevail, the rejection of the “other” as a stranger, deliberate exaggeration of differences and what divides. Lack of tolerance destroys harmony, solidarity and unity between people. As tolerance is a creative and peacemaking force, raises consciousness, contributes to an increase in kindness and love, search and harmony in human relationships.

Modern education is a mechanism of culture, and it should be built on the basis of the unity of sociocultural reality, tolerant and cultural orientations, and interdisciplinary research. Education should ensure the formation of a new culture that overcomes consumer and egocentric orientations and contributes to the approval of the ethics of the coordinated development of man, society and nature. That is why in educational theory and practice, the cultural approach to the problem of tolerance is increasingly being established, which acquires particular relevance when it comes to the formation of a future teacher in the process of professional training.

In the context of our research, the cultural approach plays a leading role since it acts in the unity of the main components of its concepts and ideas as one of the leading methodological principles of modern pedagogy. The attention of the theory and practice of pedagogical education to the cultural approach is associated with its focus on the development of the personality of the future primary school teacher as the most important condition for professional development. This process is impossible without the transformation of the individual into a person of culture. The interaction of man and culture exists and is manifested as a dialectical unity of the

source and result of their existence, in which both are phenomena that cannot exist without each other.

Since the end of the 20th century, the cultural approach has become a methodological basis for researching the problems of pedagogical education, which consider the formation of a teacher's personal and professional culture as a way of his life, an instrument for the implementation of individual creative forces in pedagogical activity, the result of his self-determination in culture. It can be argued that only having determined in the changing conditions of pedagogical activity, the teacher is able to carry it out fully. We believe that it is not a certain stage of professional development, but a constant one, it never stops the process of spiritual searches, achieving goals and obtaining new ones [1, p. 81].

Meanwhile, in the field of education (including higher pedagogical), there is currently a contradiction between the goals, methods, content of education and the need to implement a cultural approach in pedagogy. The resolution of this contradiction is possible only with the understanding that the integrity of the individual's human culture is achieved as a result of the development of a combination and synthesis of the qualities of tolerant components of personal culture. On the one hand, art, through the richest emotional, intellectual, imaginative and creative potential, helps to deepen knowledge, activate the processes of mastering culture by a person. On the other hand, it allows everyone to build their own cultural type, identifies it with certain works of art, prefers personal preferences and assessments, and images of heroes, characters, evoking experiences on the basis of empathy. A difficultly solvable problem of pedagogy in this context of the formation of ethnocultural personality identification (that is, understanding oneself as a bearer of the culture of a certain ethnic group with its traditions and values) and, at the same time, a polycultural orientation based on the study, reflection and interiorization of universal human values [1, p. 83].

In this regard, the development of personality tolerance on the principles of a cultural approach is of particular relevance. At the same time, the most important task of modern pedagogy is to solve the contradiction between the essence of the principle of tolerance as psychological tolerance, the acceptance of the phenomena of different cultures by a person, and the formation of personal aesthetic consciousness. This problem acquires special significance in the process of forming the cultural position of the future teacher as both the psychological comfort of the educational environment he forms and the effectiveness of his professional activity in general depend on his views, beliefs, attitudes.

**Conclusions.** So, the most important feature of the cultural approach is its understanding as a special way of forming certain socio-attitudinal and value-orientational predispositions, communicative and empathic skills that allow future primary school teachers to show understanding of other cultures, as well as tolerance towards their carriers. You can count on the success of tolerant education only when all work is purposeful, systematic and well-organized. Tolerant education of future primary school teachers should become the basis of the pedagogical process in higher education institutions, naturally having influence on all its directions. And therefore, we see prospects for further research in the development and testing of a special course on the formation of tolerance for students - future primary school teachers.

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