

ОСВІТА У ФІЛОСОФСЬКО-АНТРОПОЛОГІЧНИХ РЕФЛЕКСІЯХ

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SOCIO-PEDAGOGICAL FACTORS IN THE DEVELOPMENT OF INTERETHNIC RELATIONS AMONG STUDENTS

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The article presents a new understanding of the socio-pedagogical factors in the development of interethnic relations among students in modern universities, an analysis of the existing points of view of scientists on the subject of the study of the essential and structural components of interethnic relations, as well as the determined components of intercultural competence in the context of the interethnic environment.

In the article the author gives the definitions of the intercultural competence by several Ukrainian and foreign scientists, describes its characteristics and features in the context of interethnic environment.

The article stresses that the need for intercultural competence is due to the globalization of the modern world, as well as the needs of pedagogical science in search of value orientations and a new worldview, the need to acquire competencies that ensure survival in the new world space.

Key words:

interethnic relations; intercultural competence; socio-pedagogical factors; intercultural interaction.

Анотація:

Баранцова Ірина. Соціально-педагогічні чинники розвитку міжетнічних відносин студентів.

У статті подано нове розуміння соціально-педагогічних чинників розвитку міжетнічних відносин у студентів сучасних університетів, проведено аналіз існуючих точок зору науковців на предмет дослідження сутнісних і структурних компонентів міжетнічних відносин, а також визначено компоненти міжкультурної компетентності в контексті міжетнічного середовища.

У статті автор наводить визначення міжкультурної компетентності кількома українськими та зарубіжними науковцями, описує її характеристики та особливості в контексті міжетнічного середовища.

У статті наголошується, що потреба в міжкультурній компетентності зумовлена глобалізацією сучасного світу, а також потребами педагогічної науки в пошуку ціннісних орієнтацій і нового світогляду, необхідністю набуття компетентностей, які забезпечують виживання в новому світовому просторі.

Ключові слова:

міжетнічні відносини; міжкультурна компетентність; соціально-педагогічні чинники; міжкультурна взаємодія.

Setting of the problem. The development of the education system and the development of nations are closely interrelated, since the progressive role of the national factor, firstly, influences the increase in the cohesion of society, secondly, reveals opportunities for the development of the individual as a subject of national relations, and thirdly, contributes to the strengthening of interethnic relations of the peoples of multinational states, such as Ukraine. It is precisely at the implementation of these ideas that the creative activity of the education system, reflected in the Concept for the Development of Civic Education in Ukraine (Order of the Cabinet of Ministers of Ukraine «On Approval of the Concept for the Development of Civic Education in Ukraine» No. 710-r dated October 3, 2018), is aimed. Taking into account the general trends of world development in the educational policy of Ukraine, among the significant changes in the education system it is planned to make

«... the transition to a post-industrial, information society, a significant expansion of the scale of intercultural interaction, in connection with which the factors of communication skills and tolerance acquire special importance» (Concept for the

Development of Civic Education in Ukraine, 2018). Who is expected to implement the ideas of tolerance?

The answer is clear. All hopes are pinned on the system of higher pedagogical education, or more precisely, on the teaching staff.

Do they accept these ideas? Are they ready to implement the ideas of tolerance? These and other equally important questions were included in the questionnaire offered to students during the ascertaining stage of our study. The survey was conducted among students of Bogdan Khmelnytsky Melitopol State Pedagogical University (Zaporizhzhia) and Berdiansk State Pedagogical University (Zaporizhzhia), as well as students studying in the representative offices of Volodymyr Dahl East Ukrainian National University (Kyiv). The results of the survey are presented in the Data Album. Of no small importance to us is the opinion of students of Zaporizhzhia and Kyiv pedagogical universities on the state of interethnic relations in the city and in the countryside. 38,6% of Zaporizhzhia and 6,7% of Kyiv students answered that interethnic relations are stable, 29,6% of Zaporizhzhia and 66,2% of Kyiv students answered that there is interethnic tension, 2,0% of Zaporizhzhia and 27,1%

of Kyiv students answered that there is strong interethnic tension. 71,4% of rural students answered that interethnic relations are stable, 24,4% – there is interethnic tension and 2,0%, as well as urban students, that there is strong interethnic tension. The majority of urban students, among whom Kyivites are «in the lead», noted the presence of interethnic tension. Kyiv turned out to be in the center of rapidly developing interethnic relations. Zaporizhzhia students note an average level of interethnic tension, and the level of strong interethnic tension coincides with the data obtained by other researchers. Students' opinions on the state of interethnic relations seem to us to be extremely important for our research.

The purpose of the article is a new understanding of the interethnic relations in education, the analysis of the existing points of view of scientists on the subject of the study of the essential and structural components of intercultural competence, as well as the definition of the components of intercultural competence in the context of the interethnic environment.

Today, the competent approach is directed from the process of acquisition and accumulation of knowledge, abilities and skills to the final result, to the «output». V. Lugovyi rightly emphasizes the role of competence in the organization of the educational process and the design of educational programs in higher education. According to him, the principle of relying on the result of training creates conditions for the orientation of educational programs directly on the individual (2009, p. 16). We believe that to a greater extent the idea of competence is related not so much to the result as the final link of achieving the goal, but to its quality. A competent specialist is distinguished by the ability to choose balanced, optimal solutions among the multitude of existing solutions; refute erroneous decisions with arguments; he is characterized by critical, flexible thinking, breadth of outlook.

With the competence approach, knowledge ceases to be «symbolic capital», since competence is determined by the degree of inclusion of a person in actual activity. In other words, the competence approach requires an answer to the question: in which activities can university students achieve professionalism and competence. I. Bekh emphasizes experience, not awareness, awareness of a person in a certain field (2010, p. 26).

S. Klepko substantiates the opinion that competence has a deep temporal character, but at the same time connects it with the formula «use of time». «When we say that someone is competent in something, it is recognized that this person is able to solve a certain issue or produce a certain product during the optimal time for society» (Klepko, 2016, p. 154). Thus, competence has its price – a certain time that will be required for its acquisition. Among

all the diversity of competences, we highlight intercultural competence. But we will consider it from the perspective of an axiological approach, since this approach is defined by us as the methodological basis, the determining basis of the process of formation of intercultural competence in foreign university students, which is within the scope of the topic of our dissertation research.

The term «intercultural competence» entered the scientific discourse in the early 70s of the last centuries, when the formation of intercultural communication took place. In the scientific literature, there are also the concepts of «intercultural competence», «multicultural competence» and «polycultural competence». The prefix is interpreted in the dictionaries of foreign words by O. Melnychuk, O. Slipushko as «numerous», «many»; the prefix multi – is also explained as the multiplicity of objects or the multiplicity of some actions, functions.

Scientist Kim interprets «intercultural competence» as the ability to interact and communicate in an intercultural context (1991, p. 259-275). The definition of «intercultural» means interaction, interpenetration, interdependence, mutual influence, cooperation (M. Byram, M. Rey). We believe that the term «intercultural» most accurately defines the essence of the mentioned phenomenon, since for us there is an important aspect of interaction, by which we understand the dialogue of cultures and values, rather than the quantitative presence of cultures. The opinion of the researcher O. Zelikovska is interesting, she says that the term «intercultural» arose within the framework of intercultural pedagogy (pedagogy of peace), which is based on traditional humanistic principles. The task of peace pedagogy is to «educate a peace-loving personality who thinks globally and is free from ideological, racial and other stereotypes, possesses «intercultural loyalty» and is aware of his personal responsibility for preserving peace on earth» (Zelikovska, 2010, p. 2013).

Intercultural competence in Western science is considered in two aspects: as the ability to form a different cultural identity, which involves knowledge of the values, norms, standards of behavior of another culture; as the ability to achieve success in the process of intercultural communication. A significant number of works by scientists are devoted to the formation of intercultural competence among university students. Intercultural competence in the understanding of the scientists is a set of socio-cultural and linguistic knowledge, communication skills and skills, with the help of which the individual is able to correctly assess the specifics and conditions of interaction, find adequate models of behavior and to achieve mutual understanding, harmony, efficiency of joint activity.

In examining the object of our research, we relied on the structural-systemic approach, first presented in the methodological studies of Ludwig von Bertalanffy, who created a special society in Canada for the development of a «general theory of systems», whose members, from the particular problems of individual special sciences (biology, chemistry), came to the formulation of general methodological questions. A major role in studying the object of research was also played by the fundamental studies of his students, Ukrainian philosophers of the 20th century. They were also called «fighters for quality» for their desire to bring the objects of study to a certain universalism, allowing these objects to function and develop as systems.

Among these interscientific, transscientific studies in the field of social sciences, a special place is occupied by the relationship between pedagogy and history. At present, we are at a turning point in the development of knowledge, when reality dictates to us a search, a revision of the logical conditions and foundations of knowledge.

On the foundations of the relationship between knowledge and the social sphere of society they wrote: «... the impact of society on the entire system of social relations is increasing, and at the same time the role of social knowledge is growing» (Hrushevsky, 1921).

Our research belongs to the series of applied studies, since the requirements of university practice and direct orders from both it and society play a decisive role in it. We believe that such requirements are the education of a person tolerant of a multinational and multi-confessional environment, the development of a culture of interethnic relations of future teachers. The specific order was the need to develop a regional component of the State Educational Standard of Higher Education as one of the most important factors in harmonizing interethnic relations of future teachers. The systems approach, as well as the structural approach, which are not the same thing, «generates the problem of orderliness and organization», however, this problem does not complicate the study of complex developing systems, but on the contrary, leads these studies to the heights of scientific knowledge, which ultimately can serve to improve the human community. We are living in the next «change of paradigms of scientific thinking» (T. Kuhn), when the idea of «science for science's sake» is being replaced by the idea of «science for society».

According to the systemic approach of L. Bertalanffy, «a system is a complex of elements that interact». The integrity of the system is also emphasized by Y. Kim. According to these scientists, the researcher should already have a single model of the object at the beginning of the work as a whole, which performs the functions of a means of organizing the research.

According to the position of these authors, at the beginning of the study we considered the object of our research – interethnic relations as a system, and then defined the research program as a whole, in which each stage of the research was consistent with the functions of the object under consideration. If a systemic study is a study whose subject is an object that is a system, and the systemic characteristics of such an object are expressed in the results of the study, then it can be argued that any systemic study should record at least some characteristic features of the systemic object. These features determine, according to W. Gudykunst, the principles of systemic study, such as: «integrity, system-forming connection, structure and organization, hierarchy of system levels, management, purpose and expediency, self-organization, functioning and development» (1997).

Let us consider the principle of controllability of the development of interethnic relations both in society as a whole and specifically in the system of higher professional education, which have both common and specific features. Common features include identifying and understanding the patterns of development of interethnic relations, targeted management of their development, timely overcoming of contradictions, substantiation of stability, strength and improvement of the structural and functional unity of the system; specific features for the system of higher professional education include the possibility of diagnosing and monitoring the state of interethnic relations of a relatively small student group in a specific period of time, discussing the problems of interethnic relations in the world and in Ukraine, developing their own options for solving these problems, determining the content of educational material in order to prevent conflict situations among young people, activating the cognitive activity of students aimed at studying the national characteristics of the peoples of Ukraine. To the question «Do students participate in the discussion of problems in the sphere of interethnic relations?», students of Melitopol State Pedagogical University answered: «Yes» – 32,3%, «Sometimes» – 50,7%, «No» – 17%.

Students of the East Ukrainian National University answered «Yes» – 23,8%, «Sometimes» – 54,7%, «No» – 21,7%. We see that the issues of interethnic relations in society do not pass by the student audience, they discuss it, speak out, sometimes in a very categorical form. 80,9% of Kyiv and 67,1% of Zaporizhzhia students expressed the lack of sufficient knowledge to participate in discussions on issues of interethnic relations, and only 19,1% of Kyiv and 32,9% of Zaporizhzhia students responded that they lacked their own convictions. According to the students, a certain portion of students have formed their convictions on this issue due to insufficient knowledge.

To the question «Are you aware of the educational activities of national and multinational educational institutions?» 51,2% of Kyiv students and 38,9% of Zaporizhzhia students answered that they do, 48,8% of Kyiv and 61,1% of Zaporizhzhia students answered that they do not. We were also interested in the opinions of urban and rural students about the influence of national educational institutions on the harmonization of interethnic relations in the city and in the countryside. Urban and rural students weakly connect the influence of national education institutions on the positive development of interethnic relations in society. Apparently, it is necessary to pay attention to other mechanisms for regulating interethnic relations.

The solution of complex interdisciplinary problems, which include the problem of the development of interethnic relations, occurs in complex forms, obeying the still far from studied patterns that we sought to identify in the research methodology. Supporters of the systemic approach distinguish between normative and descriptive methodology, in the normative – constructive tasks associated with the development of positive recommendations and rules for the implementation of scientific activity predominate, in the descriptive one – there is a retrospective description of the already implemented processes of scientific knowledge. We relied on the views of I. Bekh, who proposed to distinguish between constructive and retrospective methodology, such a division more accurately shades the essence of our methodological approach to the study. Normative (constructive) methodology ensures the correct formulation of the problem from both a substantive and a formal point of view; provides certain means for solving already posed tasks and problems; an improvement in the organization of the study is achieved. Descriptive (retrospective) methodology makes it possible to study tendencies and forms of development of knowledge from the point of view of its methods, categorical and conceptual structure, schemes of explanation, characteristic for each specific stage of development of the system.

Therefore, in our study different types and levels of methodological analysis were used at different stages. In the course of the study, we discovered specific problems associated with the temporal characteristics of development of interethnic relations, they were expressed in dependence of the nature of interethnic relations of subjects from the state of the considered historical period, as well as in the dynamics of growth and decrease of tension in interethnic relations of student youth. Time turned out to be a very significant parameter, which made it possible to consider the structure of the object of our study and its history (evolution). We involved in the analysis of «evolutionary, or historical time», which

turns out, according to the conclusion of M. Hrushevsky, «... to be significantly different for different systems; due to this, during the same chronological time, different systems seem to run through different paths of development. It is precisely by taking into account this different scale of time that we can construct effective comparisons of different evolutionary processes from the point of view of their pace and mechanism» (1921). This is confirmed by the conclusions we obtained as a result of comparison about the different paces and isolation of the development of philosophical and ethnographic studies of Ukrainian philosophers and ethnographers of the 19th and 20th centuries on the study of the life and worldview of the peoples inhabiting Ukraine.

While studying the nature of interethnic relations of people, we found out its structure and functions, which in a certain way influenced the subject of our research. Thus, there was an increase in new knowledge about the object and subject of our research, which we tried to reflect in a number of our scientific publications. In science, a distinction is also made between the system of the object and the system of the subject, the so-called technique of «double knowledge» (Klepko, 2016).

We consider the object of our research as a system, we reflected this in the content of the definition of the main concept of our research, the subject of the research is also presented in the form of a pedagogical system, the characteristics of which are disclosed in the theoretical part, and the essential elements are described in more detail in the experimental part of our research. In revealing the structure and defining the functions of interethnic relations, we relied on the ideas of I. Bekh, who noted the complexity of the methods of structural research of developing objects, «because in these objects there always exist simultaneously, in fact, two systems – functioning and genesis, and these systems, on the one hand, are essentially different and must be distinguished, and on the other hand, cannot be separated from each other» (Bekh, 2010). The functioning of an object of a developing system cannot be studied separately from its genesis, since at each moment in time, in each «synchronous» section of the object, genetic connections continue to act, influence the connections of functioning and, moreover, determine the nature of interethnic relations.

It is difficult to assess the history of developing systems because the sources, including scientific ones, whose authors bear a share of the responsibility for the desire to pass off «wishful thinking as reality», often distorted it, this reality, or hushed it up, which is quite understandable, since science was «at the service» of the state apparatus in past periods. But even today it is not easy to study the nature of interethnic relations, since they are characterized by

unpredictability, instability, emotionality, conflict, and often distortions and subjectivity of the media in the transmission of events related to national issues.

We consider interethnic relations as subject-subject, where the subjects of the relationship are subjects of interpersonal relations and at the same time subjects of interethnic relations, in addition, we also studied the direction of the subject's relations to his or her national group (autostereotype) and to other national groups (heterostereotype).

Semantic analysis of the concept of «relation» shows that the greatest specific weight, most often revealing the content, the meaning of the concept of relation, has the direction of some action subjective (internal) or objective (external). In grammar, the expressions «in relation to whom or what» or «in relation to whom-what» are used in the meaning of a preposition indicating the direction of action. The meaning of the concept of «relation» is supplemented by the axiological aspect of relations: positive or negative, good or bad, fair or unfair. It is easy to notice that semantic analysis also distinguishes the direction of two plans: subject – object and subject – subject.

When analyzing the category of «psychological relations», it seems productive to differentiate the concepts of «subject» and «personality». If the subject is associated with the concept of activity (play, study, work), then the personality is associated with the concept of the totality of all social relations, including psychological (subjective-personal) relations. In the first case, we speak of a person as a subject of activity, demonstrating conscious, purposeful, motivated activity, in the other, of a person as a totality of all connections and relations with society. «Only an analysis of the relationship “individual – society», notes I. Bekh, «will allow us to reveal the basis of the properties of a person as an individual» (2010).

In relations between students in the context of a multinational university, the stage of transforming knowledge into a need to observe the rights of one's own and others, as well as one's own and others' duties, is of great importance. This need can be in demand when real actions and deeds are required from the student's personality. Only certain actions (according to I. Bekh) fully characterize a personality, its level of maturity, and one can also add the real involvement of this personality in international relations. Thus, a specific system of interethnic relations of students is brought to the norm (observance of human rights, national minorities, striving for social justice, compliance with moral laws, etc.), when the cognitive, affective and behavioral spheres of the personality are simultaneously or sequentially included.

We consider the category of «interethnic relations» based on interpersonal relations proper:

attitude towards oneself as a representative of a certain nationality; attitude towards one's own national group; attitude towards a representative of another nationality; attitude towards another national group. Four vectors of direction of interethnic relations are distinguished, closely connected with all other public relations. Various vectors of direction of relations connected with national aspects of life can be expressed both by external and internal manifestations. For example, external manifestations of the subject's attitude towards himself or herself as a representative of a nation (ethnos): demonstration of national traits, communication in the native language, observance of national traditions, rites, including religious ones; internal: clear identification with one's national group, national self-awareness, orientation towards one's national group. External and internal manifestations can develop both positively and negatively.

Conclusions. We defined the functions of interethnic relations, which should prove its «profitability»: sense-making – gives meaning to the things of the surrounding world and directs the activity of the individual due to the fact that values are its content-forming focus; dialogical – promotes the dialogue of cultures and values; motivational – stimulates the development of needs and interests in communication with representatives of other cultures; orientational – allows to adequately assess the subjects and phenomena of life and navigate in the multicultural space of the university; adaptive – acts as an adaptive mechanism to the new educational and pedagogical system, language of communication, natural and climatic conditions, national and cultural environment; comparative – gives the student the opportunity to compare cultural phenomena; choose strategies of behavior and activity in communication situations, adequately perceive other types of behavior; be tolerant of other alternative positions; goal setting – activates goals, shapes the meaning of a person's life; regulative – regulates the life activities of people and society through norms and values; communicative – consists in the ability to apply various options of communicative strategies and tactics; integrative – promotes the unification of people in their activities; prognostic – allows the individual to predict the consequences of his actions; cognitive – expands the horizons of an individual's value consciousness, enriches his or her holistic picture of the world; controlling – manifests itself in the ability to reflect, control emotions, resistance to frustrations; creative – directs the development of creative abilities of students, promotes self-realization in various spheres of activity.

Thus, having studied the phenomenon of «interethnic relations» in the works of Ukrainian and foreign scientists, we came to the conclusion that the

need for intercultural competence is due to the globalization of the modern world, as well as the needs of pedagogical science in search of value

orientations and a new worldview, the need to acquire competencies that ensure survival in the new world space.

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