

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

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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 can not be ignored.

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

The first mention of a school in Transcarpathia dates to 1400. The second mention of this school was in 1589¹.

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 normal². The first teachers’

¹ Гомонай В.В. Антологія педагогічної думки Закарпаття (XIX – XX ст.). Ужгород: Закарпаття, 1992. 297 с.

² Химинець В.В. Освіта Закарпаття: монографія. Ужгород: Карпати, 2009. С. 40–44.

seminary was opened in 1793 in Transcarpathia based on 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 – graduating students of ordinary schools or schoolchildren of primary school 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 on native language³.

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 851⁴. Schools with Czech language were established in Transcarpathia. However, according to some researchers, the analysis of archival documents doesn't give an evidence to state the violent Czechization of Transcarpathia. However, the Czech schools created by government contributed to this. From 1920 to 1938 the number of Czech schools increased from 22 to 188⁵. In October 1944 the Soviet Army entered the Transcarpathia. The training was conducted in 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%), and 1 540 Belarusians, 565 Jews, 518 Poles, 490 Armenians and others in Transcarpathia according to the population census 2001⁶.

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.

³ Химинець В.В. Освіта Закарпаття: монографія. Ужгород: Карпати, 2009. С. 40–44.

⁴ Субтельний О. Україна: історія. К.: Либідь, 1993. 512 с.

⁵ Химинець В.В. Освіта Закарпаття: монографія. Ужгород: Карпати, 2009. С. 40–44.

⁶ Національні меншини Закарпаття: цифри і факти. URL: <http://zakarpattya.net.ua/News/64717-Nacionalni-menshyny-Zakarpattya-cyfyry-i-fakty> (дата звернення 28.10.2017).

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 Roma, Jewish, Polish and Rusyn language learning for the minority⁷.

Multicultural environment of Transcarpathian region, as a kind of 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 in 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 consequently, 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 the individual based on interethnic tolerance, creating the 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, because it is in the process of education begins and intense the critical process of formation of interethnic tolerance, dialogue of cultures, culture of interethnic communication, spiritual consciousness.

The peculiarity of professional activity of teachers of the first level is the training and education of schoolchildren, a deep understanding of the modern realities of life, and consequently, the rethinking of goals, functions,

⁷ Національні меншини Закарпаття: цифри і факти. URL: <http://zakarpattya.net.ua/News/64717-Nacionalni-menshyny-Zakarpattya-cyfyry-i-fakty> (дата звернення 28.10.2017).

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.

Theoretical aspects of the problem

The essence of the ethnic tolerance phenomenon

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 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: realized 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 relationship⁸.

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

⁸ Walzer M. Arguing about war. New Haven: Yale University Press, 2004. 208 p.

Walzer M. On Toleration. Castle Lectures in Ethics, Politics and Economics. New Haven: Yale University Press, 1997. 160 p.

in general and defining the main functional tasks of its research, V. Tishkov has not offered a clear definition of interethnic tolerance⁹.

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.

For more precise definition of this concept need to separate categories such as “patience” and “tolerance”. Patience expresses a feeling or action on the side of those who suffer the pain, adverse circumstances, whereas tolerance is a property of openness and free thinking. According to H. Dmitriev, tolerance is a personal or social characteristics, which involves the realization that the world, social environment are multidimensional, and hence views may be different and should not be reduced to uniformity or in favor of someone else¹⁰.

The criterion of tolerant acceptance of ideological differences is orientation on moral principles and norms of human existence, providing a peaceful relationship between ethnic communities.

Ethnosociology has the definition of ethnic tolerance as person’s ability to show tolerance for unfamiliar way of life of representatives of different communities, their behavior, national traditions, customs, feelings, ideas, beliefs. It is emphasized that this ability may increase or decrease depending on a person’s experience of communication with representatives of other ethnic groups¹¹. Interethnic tolerance is defined in the educational and pedagogical literature as an active moral position and psychological readiness for tolerance in the name of positive interaction with people of other cultures, nations, religions and social environment. G. Palatkyna considers the tolerance in the sphere of interethnic communication as recognition of the value of the “Other” that is different from own, values of the difference, the right to pluralism of views¹².

V. Evtukh gives a definition of studied phenomenon: “Inter-ethnic tolerance (from lat. *tolerare* – to endure) – tolerant attitude of the

⁹ Тишков В.А. Этнология и политика. Научная публицистика. М.: Наука, 2001. С. 238–240.

¹⁰ Дмитриев Г.Д. Многокультурное образование. М.: Народное образование, 1999. С. 20–28.

¹¹ *Енциклопедія для фахівців соціальної сфери / за заг. ред. І.Д. Звереві. Київ; Сімферополь: Універсум, 2012. 536 с.*

¹² Палаткина Г.В. Мультикультурное образование: современный подход к воспитанию на народных традициях. *Педагогика*. 2002. № 5 С. 41–47.

representatives of one ethnic community to the representatives of the other community, great cultural traditions, readiness for positive interaction with speakers of different enceinte”¹³.

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 societies¹⁴.

E. Zelenov believes that the basic principles of multicultural education must include humanistic, creative and an optimistic orientation that reflect the trends of society for the humanization of relations, trends of progress, the confidence in the ability to find the right way of civilization development and the principles effective implement of it. Several theories and concepts reflect: the cultural approach pedagogy of tolerance, the concept of “dialogue of cultures”, theory of multicultural education and the pedagogical hermeneutics. We believe it is necessary to carry out a brief analysis of these concepts to determine the possibilities of forming students tolerance.

You can see that the basis of all these definitions is the recognition of different nationality person as an equal partner of communication, although the development of mutual tolerance means abandoning of own judgment, excluding mutual criticism. Inter-ethnic tolerance involves the dialogue of cultures between members of different ethnic groups, according to G. Palatkyna, based on the culture of dialogue. It is reflected in one of the commandments: treat the other person as well as yourself, and to yourself as another¹⁵.

Z. Mubinova the studied phenomenon calls an interethnic tolerance and considers it as a systematic set of attitudes, feelings, a set of knowledge and

¹³ Євтух В.Б. Проблеми етнонаціонального розвитку: український і світовий контексти. К.: Стилос, 2001. 206 с.

¹⁴ Грива О.А. Толерантність освіти як передумова толерантного суспільства. Мультиверсум. 2007. № 66. С. 3–11.

¹⁵ Палаткина Г.В. Мультикультурное образование: современный подход к воспитанию на народных традициях. Педагогика. 2002. № 5 С. 41–47.

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 behavior, etc.)¹⁶. 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:

- ethnic tolerance implies the basic philosophical and motivational reasons for interacting of ethnic groups;
- 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;
- creation of conditions and opportunities for continuous interaction;
- seeking of opportunities to match the interests of ethnic interaction.

¹⁶ Мубинова З.Ф. Этнонациональное воспитание в современном мире: теоретические и концептуальные подходы. Уфа: Изд-во БГПУ, 2007. 152 с.

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.

In our view, the lack of inter-ethnic tolerance teacher does not allow him/her to carry out effective professional teaching career in a multicultural region showing his\her low level of preparedness for the job.

Study of the level of interethnic tolerance formation of future primary school teachers

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 – 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 is 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: behavioral (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 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 (behavioral and ethical).

Studied theoretical sources allowed identifying the following criteria and indicators of 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);
- behavioral (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?
4. Do you have any knowledge about 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? Arguments your reply.
8. What is your attitude to religion? What religion professes? Do you know the differences of 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 do conflicts at school based on national differences happen?
13. What is the “ethnic tolerance”?
14. Do you know the languages of national minorities living in your region?
15. What will you do if the student refuses to communicate with a representative of another nationality?

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

It is possible to capture the levels of interethnic tolerance of future elementary school teacher:

- integrational (conscious understanding of the value of representatives of different nationalities, cultures, focus on human, moral values, respect for ethnic and cultural characteristics of different peoples);
- adaptational (understanding of the value of different nationalities, cultures and respect for cultural and ethnic characteristics of different peoples);
- indifferent (indifferent to the representatives of different nationalities, cultures and religions);

– confrontational (recognition of the value of the representatives of own nation (ethnic group), their religious views) only.

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 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.

Objectives: 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.

Forms and methods of training:

– forms of teaching: lectures (informative, analytical, problem), practical exercises

– teaching methods: brainstorming, project method, business games, methods of learning, heuristic conversation, and etc.

In the course of teaching this course we used different ways of preparing individuals for intercultural interactions. Used models vary in three aspects: method of training – didactic or experiential, content of training – General cultural or cultural-specific, the area in which one strives to achieve key outcomes – cognitive, emotional or behavioral.

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.

Further deeper analysis of the results of the study revealed an interesting pattern: the relationship of interethnic tolerance and readiness of future teachers to work in a multicultural environment, namely 87% of the students who showed low level of willingness to work in a multicultural environment, are characterized by the absence of inter-ethnic tolerance (or very low). Moreover, the most intolerance was shown to working with Roma people, though there are a lot of them in Transcarpathian region.

Here in comparative table we presented data of the relation of students to the process of formation of interethnic tolerance, which we figured out during our study (table 1).

Table 1

The students' attitudes towards the process of formation of interethnic tolerance (%)

The attitude of students to the process of formation of interethnic tolerance	Beginning of the experiment	End of the experiment
Positive attitude. Wish to have interethnic tolerance and confident in their abilities	17,1%	43,2%
Positive attitude with uncertainty. Wish to have interethnic tolerance, but not confident in their abilities	43,7%	34,3%
Neutral attitude towards the process of formation of interethnic tolerance	13,7%	11,5%
Negative attitude to the process of formation of interethnic tolerance without sufficient awareness of their own abilities	18,3%	11,0%
Negative attitude to the process of formation of interethnic tolerance, despite the awareness of their own abilities	7,2%	0%

Because of experimental work positive dynamics of students' attitudes towards the process of formation of interethnic tolerance has been revealed, and therefore readiness for professional activity in multicultural region.

We present a comparative data on the level of readiness of future teachers for professional activity in multicultural region before and after the experiment (table 2).

Table 2

**Comparative data on the level of readiness of future teachers'
for professional activity in multicultural region**

Stages of formation	Level of future teachers' readiness for professional activity in multicultural region		
	High	Medium	Low
Before the experiment	4,7%	51,8%	43,5%
After the experiment	20,5%	60,3%	19,2%

Therefore, in the process of professional training of future teachers to work in a multicultural environment, it is necessary to pay more attention to the formation of interethnic tolerance, which largely determines the level of readiness of the expert to pedagogical activity in the conditions of multinational social and cultural environment. The upbringing of tolerance in terms of multi-ethnicity, multilingualism, polymentality of the population of Ukraine transfers into of multicultural education.

Among the main tasks of multicultural education are the following:

- deep and comprehensive mastering of the students' culture of their own people as a precondition for integration into other cultures;
- formation of ideas about the diversity of cultures in the world and in Ukraine, fostering positive attitudes towards cultural differences, contributing to the progress of mankind and a prerequisite for self-realization;
- the creation of conditions for integrating students into the culture of other peoples;
- the formation and development of skills of effective interaction with different cultures;
- education of future teachers in the spirit of peace, tolerance, humane international communication.

The model of formation of interethnic tolerance of future primary school teachers

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).

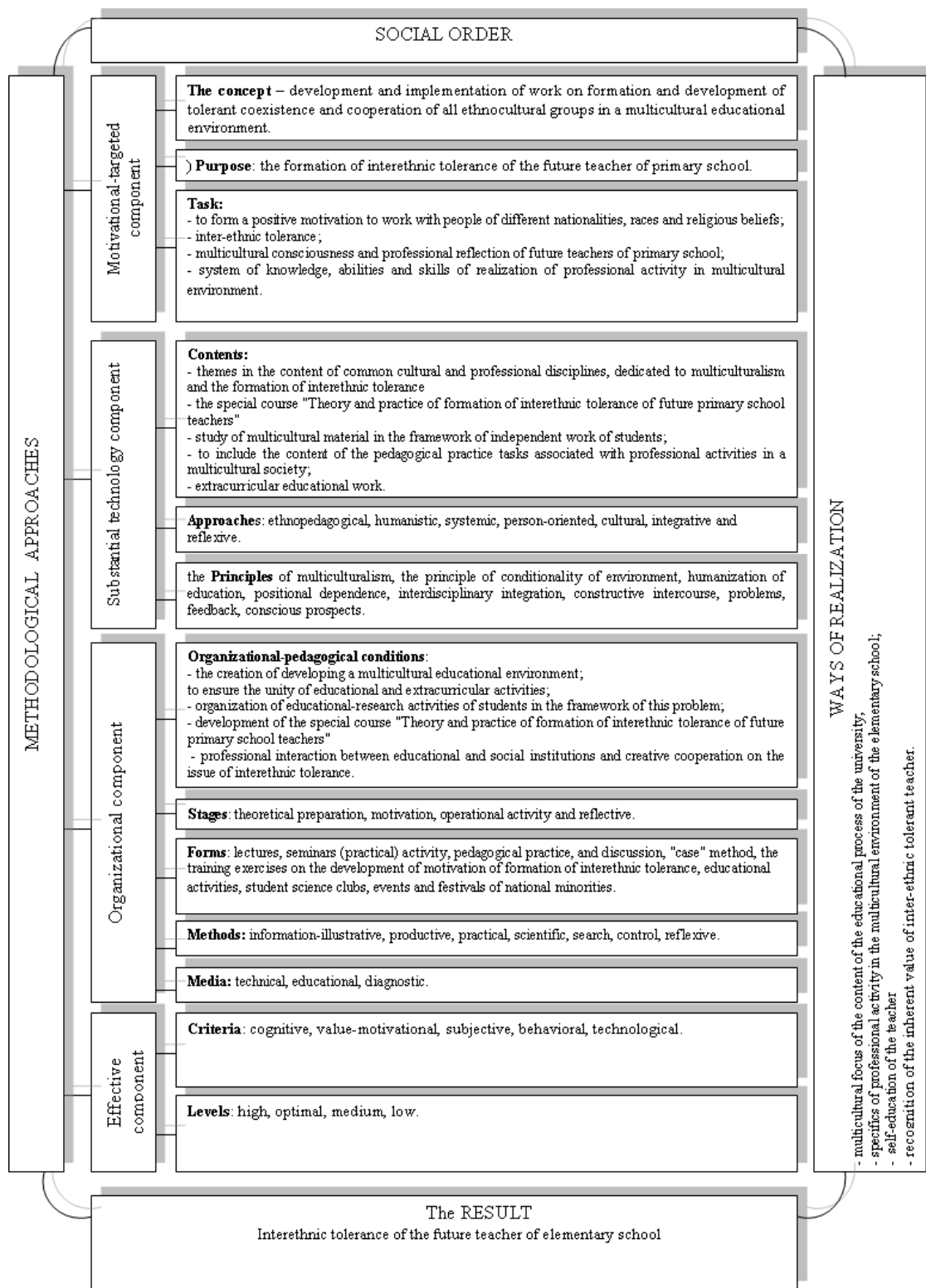


Figure 1. The model of formation of interethnic tolerance of future primary school teachers

CONCLUSIONS

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

The relevance of the process of formation of interethnic tolerance and improvement of the training of future teachers for professional activity in multicultural environment during their period of study in higher educational institutions is indisputable. It provides for the maximum use of possibilities of training in the process of learning of basic courses and special courses in psychology, pedagogy, political science, sociology, history, language, and the introduction of new courses aimed at in-depth study of features of professional work of the teacher with the representatives of different ethnic groups. The practice of extracurricular and professionally oriented work with future teachers requires improvements, as well as the inclusion of interethnic relations in the theme of the training course, bachelor's and master's works.

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.

These ideas of instructional strategies and educational activities allow formulating specific guidelines for their implementation by teachers of higher educational institutions: a person is born and brought up in a certain cultural environment, which has many positive features; reliance on positive social and cultural experience of the ethnic group – a key principle of educational strategies; the principle of cross-cultural communication

involves creating conditions for positive interaction and mutual enrichment of people of different cultural, national, religious and social groups; the principle of the intrinsic value of a person implies the acceptance of a student as he/she is; man is by nature capable of unconscious aggression, humiliation and mockery of others, so the principle of moral atmosphere is fundamental.

SUMMARY

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. Based on the analysis of theoretical sources the criteria, indicators and levels of interethnic tolerance of primary school teachers have been selected. Based on the presented criteria and indicators the symptoms (tendency) to the ethnic and cultural behavior of students of Master's degree of specialty "Primary education" of Mukachevo State University have been evaluated. The author's model of interethnic tolerance of primary school teachers, which includes three components: motivational-targeted, content-technological and organizational has been presented. Because of the experimental work the positive dynamics of the levels of interethnic tolerance of future primary school teachers has been found, and therefore readiness for professional activity in a multicultural region.

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