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FOSTERING A CULTURE OF INTERETHNIC COMMUNICATION AS A FORM OF IMPLEMENTATION OF INTERETHNIC RELATIONS

The article reveals the essence of intercultural dialogue as a cultural and pedagogical phenomenon. Education of a culture of interethnic communication is considered as a way of productive cognitive social and cultural activities. This contributes to the development of independent intellectual thinking, as well as forms the ability for ethical and spiritual interaction with other people. To achieve these tasks, it is necessary to systematically modernize the educational process on an innovative basis. Education of a culture of interethnic communication is a component of communicative interaction in educational process, professional, social and cultural activities. Intercultural dialogue is actualized in the organization of the modern educational process and is associated with the knowledge of the world's diversity, multicultural relations in society and a number of spiritual and cultural activities.

In these circumstances, a special role in mastering the strategies and tactics of intercultural dialogue is assigned to education, which is intended to promote intellectual, ethical and spiritual understanding of people, acceptance and understanding of different cultures, the movement of humanity towards integration and interethnic interaction. Modern education should become not only a way to get information about the world, but also a means of creating new knowledge about the changing world, self-organization of life and joint interaction. Intellectual social and cultural competence in such conditions is a fundamental requirement for professional training of a foreign language teacher who introduces the student to the foreign language cultural space.

Fostering a culture of interethnic communication is presented as an effective pedagogical means of educating an intellectual, moral and spiritual personality, which is formed, in particular, in a communicative situation of "collision" of two or more cultures, in which the mechanism of tolerance and acceptance is implemented through dialogue. Thus, dialogue contributes to mutual understanding and mutual enrichment of the culture of people who communicate, and the formation of their active life position, readiness for productive activities in conditions of cultural diversity while preserving their own cultural identity, empathy, as well as the ability to adequately present their cultural heritage.

Key words: *interethnic communication, education, society, universal values.*

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ВИХОВАННЯ КУЛЬТУРИ МІЖНАЦІОНАЛЬНОГО СПІЛКУВАННЯ ЯК ФОРМА РЕАЛІЗАЦІЇ МІЖНАЦІОНАЛЬНИХ ВІДНОСИН

У статті розкрито сутність міжкультурного діалогу як культурного та педагогічного феномена. Виховання культури міжнаціонального спілкування розглядається як спосіб продуктивної суб'єктної пізнавальної та соціокультурної діяльності. Це сприяє розвитку самостійного та незалежного інтелектуального мислення, а також формує здатність до етичної і морально-духовної взаємодії з іншими людьми. Для досягнення цих завдань необхідна системна педагогічна модернізація навчального процесу на інноваційних засадах. Виховання культури міжнаціонального спілкування виступає складовою комунікативної взаємодії у процесі навчання, професійній та соціокультурній діяльності. Міжкультурний діалог актуалізується в організації сучасного навчального процесу і пов'язаний з пізнанням картин розмаїття світу, багатокультурних відносин у суспільстві та множини духовно-культурних практик.

У цих умовах особлива роль в оволодінні стратегіями і тактиками міжкультурного діалогу надається освіті, яка покликана сприяти інтелектуальному, етичному та духовному порозумінню людей, прийняттю й розумінню різних культур, руху людства до інтеграції та міжнаціональної взаємодії. Сучасна освіта має стати не лише способом отримання інформації про світ, але й засобом створення нового знання про мінливий світ, самоорганізації життя та спільної взаємодії. Інтелектуальна соціокультурна компетентність в таких умовах постає принциповою вимогою до професійної підготовки саме учителя іноземної мови, який знайомить учня з іншомовним культурним простором.

Виховання культури міжнаціонального спілкування презентовано як ефективний педагогічний засіб виховання інтелектуальної, морально-духовної особистості, що формується, зокрема у комунікативній ситуації «зіткнення» двох або більше культур, в яких завдяки діалогу здійснюється механізм терпимості та прийняття. У такій спосіб діалог сприяє взаєморозумінню і взаємному збагаченню культури людей, які спілкуються, та формуванню у них активної життєвої позиції, готовності до продуктивної діяльності в умовах культурного різноманіття при збереженні власної культурної ідентичності, емпатії, а також вміння гідно презентувати свою культурну спадщину.

Ключові слова: міжнаціональне спілкування, освіта, суспільство, загальнолюдські цінності.

Problem statement. Conscience formation, attitude towards the environment, moral values and behavior is a long and complex process that begins in early childhood and continues throughout the whole life shaping the individual. This process takes place under the influence of numerous factors. But there is no doubt that the decisive factor among them is education. It is generally accepted, and this is quite fair, that the most direct and efficient "agent" of the future is the education sector, because it basically "works" for the future, forming qualities of each person, his knowledge, skills, habits, ideological and behavioral priorities, and therefore, economic, moral, spiritual potential of the society and civilization as a whole.

The field of education is in constant dynamics, responding sensitively to changes in the environment, adapting to its changing needs and at the same time actively influences its condition, determines these needs. Education and society is a single unit, and its true extent is not fully realized yet. One thing is clear: any global problems that society faces, inevitably affect the state of education. And at the same time, it is education that responds to social and civilizational issues, problems, and is able to spread significant influence on the development of certain external tendencies. It may either maintain or, on the contrary, slow down the development of events.

The field of education is undoubtedly directly related to events that occur in the world, including those negative trends that manifest themselves more clearly. Because their reason, after all, is the person himself. The person who has lost faith in the world's moral and spiritual values and the essence of human life itself, thus losing life guidance. But it is education that is able to reverse the catastrophically growing negative trends in the spiritual sphere. Only it can play a truly historical role in the saving integration and harmonization of knowledge and faith, in preventing serious distortion in the mentality of both local communities and civilization as a whole, and most importantly – in the revival and continuous enrichment of higher moral standards and life priorities. The time has come to overcome the existing ideological vacuum in the country and form a new national ideology based on true patriotism, sincerity and openness of interethnic

relations. It's time for open dialogues. But the general situation is that we have completely forgotten how to talk, listen and understand each other. People are dissatisfied and tense, and sometimes any word can cause an aggressive reaction (especially when representatives of non-indigenous peoples are called migrants, foreign occupiers, etc.). Conflict relations are caused not only by different cultural levels of people, differences in views, needs, tastes, but also by elementary bad manners, selfishness, rudeness, short temper, intransigence, intolerance.

Research analysis. Modern pedagogical realities require, on the one hand, to take into account the ethnical cultural factors in education, on the other-to create conditions for learning about the culture of other peoples, to foster tolerant relations between people belonging to different ethnic groups, religions and races. That is why the problem of the culture of interethnic communication attracts more and more attention of domestic teachers. The theoretical substantiation of the problem under study was facilitated by the study of historical and philosophical literature, in particular, the works of Bromley Y. V. (Bromley, 1973), Humiliov L. N. (Humiliov, 1993), Kon I. S. (Kon, 1996) and other scientists. General theoretical problems of educating the younger generation are covered in the works of Sukhomlinskyi V. O. (Sukhomlinskyi, 1966), Lisovskyi V. T. (Lisovskyi, 1974), Makarenko O. S. (Makarenko, 1984) and others. Questions of the theory and methodology of patriotic and international education are considered in the works of Alimova L. (Alimova, 2003), Kobzar B. S. (Kobzar, 1998), Matseikiv T. I. (Matseikiv, 2001) and other scientists. However, these works do not sufficiently reflect the scientific development of the problem of teacher training as the main agent for forming a culture of interethnic relations in a secondary school student. Society in its development depends entirely on the upbringing of younger generations, on training the facilitator of educational process-teacher, educator, instructor. The teacher creates the nation.

Purpose of the article. To outline the main tasks of fostering the culture of interethnic relations.

Presentation of the basic material. Fruitful and productive work that our country needs so much, is impossible in a society that is in a state of

fraction, in conditions when the main social strata and political forces adhere to different basic values and fundamental guidance. We are searching for answers to the question: What is the nature of the culture of interethnic communication, and which ways should be followed to achieve it? How to implement all the positive things that have already been accumulated into social practice? Which factors stimulate the culture of interethnic relations? Today, one of the most difficult issues in interethnic relations is the culture of communication, the position of the individual, and his character traits. However, our knowledge of man is amateurish, unsystematic; very little research is conducted on the social psychology of the individual, the study of his versatile interests. Scientists still ignore the problems of forming a culture of communication, the role of ethical and aesthetic values in the lives of Ukrainian people, etc.

Such concepts as charity, kindness, cruelty, evil have not received scientific understanding yet. Neither have their manifestations in modern society. For example, such a trait of a person like aggressiveness. According to scientists, a person would not have survived in the Neolithic era without it, but nowadays it is not just harmful, but also dangerous for the entire human race. Nevertheless, the modern man, whose genotype development stopped in the pre-glacial era, carries all these inclinations. And only the social consciousness and morality can prevent their revealing.

The main principle in communication between people should be tolerance, moreover, not passive, but active tolerance, when people persistently search not for what separates them, but for what unites them. According to American scientists, conflict is a natural phenomenon. But in our country, interethnic contradictions have been suppressed for decades, and during the period of democratization they have revealed and will continue to reveal. However, the main thing is not to exclude conflicts completely, but to learn how to live in these conditions and how to overcome difficulties. All these issues are of crucial importance for fostering the culture of interethnic relations and moral revival of society.

Academician Y. I. Rymarenko, a well-known researcher of ethnic policy and relations between ethnic groups, included the following components in the content of the culture of interethnic relations:

1) regulatory requirements elevated to the rank of law that regulate the relations of representatives of different nationalities and are mandatory for all members of society;

2) traditional standards of relations between representatives of different nationalities, which have

developed in the process of everyday communication and which reflect the universal ideals of brotherhood, friendship and respect for other peoples;

3) socially oriented on the basis of the principles of democracy behavioral characteristics of a person in the conditions of interethnic communication, as well as the nature and style of behavior that meet these requirements (Rymarenko, 1999 : 12).

In revealing the essence of the concept of culture of interethnic relations, it should be taken into account that interethnic relations are carried out at three levels: interstate, intergroup and interpersonal. If the public culture of interethnic communication is a component of the national policy of the state, then the culture of interethnic relations in multinational communities is the key to harmony between representatives of different nationalities and protects the interests, ethnic identity and national dignity of everyone. Personal culture of interethnic relations means the ability to interact and complement the cultures of different ethnic groups and nations. It is on the principle of benevolence, empathy and mutual respect that relationships should be built in multinational communities.

Education of the culture of interethnic relations, as we have already mentioned, is facilitated by the mass media, our environment, and in particular the higher education. Being a social institution, it seeks to contribute to the social culture, that is, to shape citizens in accordance with the needs of a particular stage of the development of society. The development of concepts for a new democratic school is a problem not only of domestic but foreign pedagogy as well. Democratization of life is a trend objectively inherent in contemporary education. It is associated with hopes for overcoming the crisis situation in the sphere of education of the younger generation, for increasing the role of higher education in social development.

Higher education should be a source of forming good human relationships. It should also be taken into account that today young people live in conditions of particular increased social anxiety, economic crisis, when emerging clashes in the sphere of everyday life, trade, and public transport are easily transferred to interethnic relations. Today it is extremely necessary to work purposefully with formation of moral tolerance between people, communicative competence of the youth, culture of interethnic communication. After all, communicative competence contributes to the manifestation of a person as an individual. For quite a long time, we have felt a tendency to neglect the content of the very concept of "personality". By respecting the national traditions and preserving a sense of personal dignity, the individual recognizes this right for others as well. Spiritual culture, culture

of conscience, ethics – the inner content of a human individual. Our relationships with each other should include moral assessments based on a sense of respect for other nationalities; every member of a multicultural society must be able to protect someone else's language, as well as his own, appreciate culture and history, monuments as a common property of peoples and world civilization. And indeed, education with historical memory, the truth about the formation and the development of our multinational state is now gaining special importance for establishing an objective truth, forming a personal position. The value of historical knowledge consists in the fact that it is a carrier of culture, it stimulates the sphere of spiritual activity of a person. Experience of interaction between cultures is rich, it has been formed for centuries. Pedagogy needs to master cultural layers of history and modernity of different peoples; it is necessary that these issues find their reflection in educational programs. In the pedagogical aspect, unity of historical knowledge and culture means the sustainability of cross-cultural and cultural values. It promotes mutual understanding and mutual enrichment of peoples.

The current stage of development of national education, which is based on the priority of universal values, requires reaching a qualitatively new level of education that would meet high international standards, would contribute to Ukraine's entry into the commonwealth of states with a highly developed cultural potential. Improving international communication is one of the most important tasks in the context of the development of an independent Ukrainian state. Interethnic communication acts as a form of implementation of interethnic relations. At the same time, the task arises to put on a scientific basis the education of a culture of interethnic communication.

Guidelines for universal and national values are necessary for the formation of a full-fledged personality. They are significant indicators of the worldview, as well as the social, political and spiritual culture of the individual, although historically the ratio between Universal and national values may change. New values that are national in nature can acquire universal character in terms of their maturity and usefulness. Remaining national for a certain people, a certain ethnic group, they act as a universal value for other peoples and nations. At the same time, there is also a process of integration of the universal into the national, when a certain value of the people absorbs elements of the generally significant and gradually rises to the level at which recognition by other peoples takes place. Thus, the mutual influence of the universal and the national in the culture or

language of different peoples contributes to the fact that the national can eventually become universal.

Back in the 70s of the last century, M. P. Drahomanov supported the equality of all languages and nations, focusing on the fact that true national dignity is unthinkable without accepting the progressive historical traditions of his own people and all the peoples of the world, native and foreign language and culture. "We need to look for something else, so that it will become higher above all nationalities and reconcile them when they go against each other. We must seek a universal truth that would be common to all nationalities" (Drahomanov, 2006).

Education of a culture of interethnic relations includes the organization and content of the pedagogical process, which presents several cultures that differ in language, national, ethnic and racial characteristics. In the manual "Theoretical foundations of education and training" I. V. Lozova and H. V. Trotsko consider the process of education in the general social meaning as "ensuring the transfer of accumulated social and cultural experience and values from generation to generation". And in the pedagogical sense – the process of purposeful formation of the individual in the conditions of a specially organized educational system. In a narrower pedagogical sense – purposeful interaction of educators and pupils, aimed at the formation of human qualities, properties, and relationships (Lozova, Trotsko, 2002 : 24). Thus, "education" should be understood as:

- transfer of social experience and world culture;
- directed educational influence on the individual, group of people or the entire community;
- organization of a certain lifestyle and activities for pupils;
- interaction between the pupil and the instructor;
- creating appropriate conditions for the student's development, providing him with the necessary assistance and support.

As we can see, the basis for developing the culture of interethnic relations, most researchers consider "teaching cultural diversity, fostering respect and a sense of dignity among representatives of all cultures, regardless of racial or ethnic origin; perception of the relationship and mutual influence of the universal and national components of culture in a broad sense" (Lozova, Trotsko, 2002 : 374).

Developing culture of interethnic relations involves awareness of cultural diversity, as well as fostering respect and dignity among representatives of all cultures, without taking into account ethnic or racial origin. It should also include the perception of the interrelation and mutual influence of the universal and national components of culture in a broad sense.

This implies taking into account the educational and cultural interests of national and ethnic minorities and directs the process of education to the following factors:

1. Adaptation of the individual to various cultural values in the context of heterogeneous cultures, including interaction between people with different traditions.

2. Purposeful orientation to the dialogue of cultures.

3. Rejection of cultural and educational monopoly in relation to other nations and peoples (Lozova, Trotsko, 2002 : 258).

Based on the abovementioned, we have identified the following tasks of fostering the culture of interethnic relations:

– formation of readiness to perceive the diversity of cultures, languages, religions, beliefs;

– development of a high level of multicultural competence;

– education of pedagogical erudition;

– conscious overcoming of existing stereotypes regarding ethnic, cultural or religious beliefs;

– formation of a multicultural worldview.

The content of forming the culture of interethnic communication is multidimensional and has a high degree of interdisciplinarity, which allows us to consider the problems of forming a culture of international communication as part of various school subjects. An intercultural approach to teaching school course subjects helps to overcome psychological and ideological obstacles between people of different nations. However, there is no doubt that the language barrier is perhaps the most important problem of cross-cultural mobility and adaptability. The need for mass proficiency in foreign languages, in addition to the general cultural circumstances mentioned above, is also caused by the requirements of the modern economy, in particular, the incessant growth of its tertiary sector and industries related to tourism services, migration processes, etc. So, students' mastery of foreign languages is a defining direction and an important component of the process of forming a culture of interethnic relations, and the foreign language teacher is the direct organizer of this process. It is the study of foreign languages that allows not only to develop linguistic competence, but also introduces students to the culture of the country whose language is being studied. It is important that the subject, along with grammar and conversational practice, contained a description of the values,

customs, traditions, and standards of behavior of carriers of another culture.

Pedagogical analysis of the process of development of National relations and education of a culture of interethnic communication allowed us to develop a number of theoretical provisions, which together form one of the blocks of the structure of the theory of education of a culture of interethnic communication.

1. We consider purposeful education as a process of socialization of the individual, the organization of which is designed to regulate the influence of the ethnic and social environment on a person, to form his own positive experience of interethnic communication, and to weaken the possible negative impact of interethnic relations on him.

2. Educational institutions should coordinate the influence of the ethnic and social environment on young students, inform them of the latest scientific knowledge aimed at forming a positive attitude towards other peoples, at fostering patriotism and friendship of nations.

3. The concept of Global Education, which is being implemented in educational institutions in Europe and America, provides for the inclusion in the school curriculum of such areas of pedagogical activity as educating students' interest and respect for the world's cultures, achieving an understanding of the universal and specific in these cultures.

4. The content of forming the culture of interethnic relations is characterized by a high degree of interdisciplinarity, where one of the leading places is occupied by the study of foreign languages by students. Learning a foreign language should be aimed not only at improving the grammatical and conversational level, but also at mastering the culture of the ethnic group whose language is being studied, and at forming a scientific worldview.

5. A foreign language teacher should be in charge of creating conditions for students' fostering the culture of interethnic relations, to ensure that students perceive mastering a foreign language as part of the general culture of humanity.

Conclusion. Interethnic relations are not limited to the framework of information exchange, but contain existential, cognitive, communicative and spiritual components. For the implementation of interethnic relations, fostering a culture of interethnic communication in the educational process acts as a way for an individual to enter the space of free development, knowledge of the world, another culture, and consensus practice.

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