

**ТЕНДЕНЦІЇ РОЗВИТКУ СОЦІАЛЬНОЇ РОБОТИ ТА
СОЦІАЛЬНОЇ ОСВІТИ В УМОВАХ СУСПІЛЬНИХ ВИКЛИКІВ**

Колективна монографія

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Колективна монографія присвячена аналізу сучасних викликів, що постають перед системою соціальної роботи та освіти в умовах глобальних і національних трансформацій. Автори досліджують вплив політичних та соціокультурних змін та криз на розвиток професійної підготовки фахівців соціальної сфери, розглядають інноваційні методи та підходи у наданні соціальних послуг, а також окреслюють перспективи інтеграції міжнародного досвіду у вітчизняну практику. Особливу увагу приділено викликам, спричиненим воєнними діями, міграційними процесами, цифровізацією та змінами у державній соціальній політиці.

Наукове видання розраховане на фахівців, науковців, студентів та всіх, хто цікавиться даною тематикою.

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the professionalism of the activity; social interaction - training in and through teams, manifestation of empathy between students, orientation towards cooperation and assistance in the process of professional activity, leader in collective work. Fulfillment of functions.

Depending on the level of formation of social maturity of students, teachers implemented various support tactics, such as guardianship - unconditional positive acceptance by the teacher of the student as a person without any preconditions; mentoring - helping the student to gain experience necessary and sufficient to master the profession; partnership - providing socially oriented communication in the dyad «teacher – student»; cooperation - joint activity of the teacher and the student to achieve success in learning.

Conclusion. Therefore, the concept of the formation of social maturity of medical students taking into account social and professional factors was developed on the basis of the provisions of the axiological, social and personal, acmeological, proactive and contextual approach to competence, includes such basic provisions as: meaningful (social, emotional, structural) enrichment of the process of teaching professionally-oriented disciplines; introduction of organizational and pedagogical conditions for professionally directed activities of students of the medical college (transformation of educational activities into professional, creation of educational problem situations, organization of social interaction of students at the adaptation-professional and professional-personal stages); professional and pedagogical support of students, taking into account the principles of focus on the future, orientation on the value attitude to the profession, activity education and social interaction.

TOLERANCE AS A COMPONENT OF EFFECTIVE PROFESSIONAL COMMUNICATION OF FUTURE SOCIAL WORKERS

1. Historical Aspect and Scientific Approaches to Defining the Essence of “Tolerance”

In contemporary society, the phenomenon of tolerance is widely recognized as a universal value and a prerequisite for a constructive dialogue between different cultures, respect for other views, and ways of expressing human individuality. Tolerance is characterized by a conscious socially active position aimed at interaction and cooperation with different communication subjects. The international document “Declaration of Principles on Tolerance”, adopted by the UN in 1995, states the priority of education in the “spirit of tolerance” (Declaration of Principles on Tolerance, 1995²⁶⁰), which gives a special role to the education system. The communicative sphere in human relations needs to be improved, and the confrontational processes that have engulfed modern society and the education system need to be overcome: war, violence, xenophobia, and extremism among young people make it important to foster tolerance in the younger generation, including students.

Currently, the concept of tolerance is becoming vital, because without acceptance and establishment of tolerance norms, people simply will not survive. In times of war, tolerance is the most relevant social term, because it is tolerant thinking and tolerant consciousness that can change the situation in our unfortunately intolerant world. Only tolerance can give us confidence that the world will not destroy itself completely, the flow of misunderstanding and violence will be stopped, and common sense will prevail. Only guided by tolerance will people become closer, more tolerant, and kinder to each other.

According to A. Furman and O. Shayuk, “Tolerance is a virtue whose value is difficult to deny; on the other hand, not everyone agrees on the boundaries, limits, forms of its expression, and in general. There is a difference in the justification of

²⁶⁰ Declaration of Principles on Tolerance (1995). Adopted and proclaimed by Member States of the United Nations Educational, Scientific and Cultural Organization, Paris, France, November 16, 1995. URL : <https://www.ohchr.org/en/resources/educators/human-rights-education-training/13-declaration-principles-tolerance-1995>.

the foundations, preconditions, factors, and mechanisms of action of this purely common human phenomenon” (Furman, Shayuk, 2015, p. 32²⁶¹).

The 21st century has inherited a huge number of negative social and economic problems of a global nature. The high-tech, super-fast, even “advanced” millennium is suffering from hunger, poverty, hatred, violence, cruelty, dying of unprecedented diseases, epidemics, and dying because of wars. The formation of tolerant consciousness, thinking, attitudes and behavior at all levels, in all spheres of life in our country is vital. In today’s conditions, achieving and maintaining peace, harmony, and mutual understanding is possible only if ethical, moral, and cultural values and, of course, norms and attitudes of tolerance dominate human relations.

Tolerant relationships between people, regardless of their ethnicity, religion, or race, should be a consciously reflected model of behavior, becoming habitual every day. Tolerance must come from each of us, our thinking and consciousness must be tolerant. People’s attitudes and behavior must be tolerant, only in this case we are dealing with a tolerant personality. Only then we can talk about establishing the norms of tolerance. That is the reason why tolerance should be fostered at all stages of personality development, starting from early childhood. Tolerance is expressed in a specific behavioral act, in a specific attitude towards a certain person (or people).

Among the factors that shape tolerant attitudes in the public consciousness (socio-economic, political, ideological, etc.), the first place belongs to educational ones. The importance of education in the modern world is growing due to the increasing value of knowledge and intelligence, which are its main “means of production”.

Proceeding from the foregoing, the relevance of our study is evident in the following facts: firstly, the establishment of tolerant norms in the modern world, which is increasingly aggressive. Similarly, a task for society in general and the

²⁶¹ Фурман, А., Шаюк, О. (2015). Толерантність як предмет онтофеноменологічного дискурсу. *Психологія і суспільство*. (3). С. 31-58.

educational environment in particular; secondly, the formation of tolerance among students in a multicultural environment of higher education institutions is necessary for the harmonization of social interaction.

The phenomenon of tolerance covers all spheres of life and is accordingly studied by several humanities, philosophy, psychology, sociology, pedagogy, and many others. Thus, the philosophical content, humanistic aspects, and the position of tolerance in public life have been developed by such scholars as O. Troitska, A. Furman, O. Shayuk, and others. The importance of the phenomenological approach is emphasized by O. Troitska, who emphasizes that “this approach is extremely effective in the study of tolerance, although it does not cover the phenomenon as a whole, but provides an opportunity to analyze its manifestations in a deeper and broader context” (Troitska, 2015, p. 45²⁶²).

In the psychological context, foreign researchers (M. Buber, A. Maslow, G. Allport, C. Rogers, W. Frankl, T. Harris, and others.) understand tolerance as respect and recognition, understanding and acceptance, dignity and equality, denial of domination and oppression, recognition of the multifacetedness and diversity of human culture, norms, values, beliefs, ideologies, and rejection of the desire to reduce this diversity to uniformity or the prevalence of a single point of view.

A. Maslow’s humanistic view of the self-actualized personality is based on the individual’s desire to become what he or she can become (Danyliuk & Burkalo, 2020²⁶³). K. Rogers understands free choice as unconditional acceptance, empathic understanding of the client, and congruence of the therapist (Rogers, 2019²⁶⁴). According to V. Frankl, the spiritual development of a person moving towards the search and realization of “meanings” leads to the acquisition of freedom

²⁶² Троїцька, О. М. (2015). Толерантність як ідеологічна універсалія: філософські аспекти збагачення культурного поля. *Грані*. ((6)122). С. 42-46.

²⁶³ Danyliuk, I., & Burkalo, N. (2020). Psychological features of an individual's self-actualization. *Psychological journal*. 6(2). 183-192.

²⁶⁴ Rogers, K. (2019). “Foreknowledge, Freedom, and Vicious Circles: Anselm vs. Open Theism”. In *Philosophical Essays against Open Theism*, edited by Benjamin H. Arbour. New York: Routledge. 93-109.

(Frankl, 2016²⁶⁵). For M Buber, tolerance is an integral part of dialogue, in the process of which there is a real meeting of relationships, positions, and possibilities between the “I” and the “You” (Martin Buber and the Life of Dialogue, 2022²⁶⁶).

The sociological aspects of the study of tolerance consider this concept as a social reality in the ethnopsychology of the individual and the group. Withal the social significance and relevance of the differences that exist between people or groups to which they belong, when tolerance is realized, subjectively interpreted, experienced, evaluated and normalized in the system of liberal values, and as a result, all further human activity is transformed (L. Hlynska, J. Snichowski, R. Skliarov, O. Shvachko, etc.).

Pedagogical thoughts that resonate with the problem of tolerance can be found in the works of many educators, both past and present. For example, representatives of free education – J. A. Comenius, J. J. Rousseau, I. G. Pestalozzi, M. Montessori, K. Ushynsky, A. Sukhomlinsky, and others – have repeatedly expressed ideas close to the concepts of tolerance. Contemporary researchers emphasize the importance of forming tolerance as a personality quality (V. Volkova, L. Kramarenko, O. Kutsa, O. Matienko, I. Moran, A. Skok, etc.).

Nowadays, Canadian psychologists (D. Berry, R. Kalin, M. Pleasants, etc.) have proposed a multiple comparative approach that analyzes the mutual attitudes of representatives of different ethnic communities. Their research first focused on the conditions that shape ethnic tolerance (positive ethnic identity and geographic mobility) (Gudykunst, Matsumoto, 1996²⁶⁷; Mara, DeCicco, 2010²⁶⁸; Wainrub,

²⁶⁵ Франкл, В. (2016). Людина в пошуках справжнього сенсу. Психолог у концтаборі. Харків: КСД. 160 с.

²⁶⁶ Martin Buber and the Life of Dialogue (2022). URL : https://icjs.org/events/martin-buber-and-the-life-of-dialogue-online/?gad_source=1&gclid=Cj0KCQjwsoe5BhDiARIsAOXVoUtiV7RcGtb5BZGjRRs9gAuL5CDPIeISTI6MJBftQWwEIEuxazeD8CgaAhpBEALw_wcB.

²⁶⁷ Gudykunst, W. B., Matsumoto, Y., Ting-Toomey, S., Nishida, T., Kim, K., Heyman, S. (1996). The Influence of Cultural Individualism-Collectivism, Self Construals, and Individual Values on Communication Styles Across Cultures. *Human Communication Research*. Vol. 22, No 4. PP. 510– 543.

²⁶⁸ Mara, C. A., DeCicco, T. L., Stroink, M. L. (2010). An Investigation of the Relationships Among Self Construal, Emotional Intelligence, and Well-Being. *The International Journal of Transpersonal Studies*. № 29 (1). PP. 1–11.

Shaw, 1995²⁶⁹).

The problem of tolerance has been relevant throughout human history. This is evidenced by the way people unite in difficult situations, challenges, wars, natural disasters, and catastrophes. This happens on a subconscious level, when people help each other overcome differences and unite to overcome problems.

In today's world, it is no longer possible to live and solve any issues in isolation from the rest of the global community. The more important role of tolerance, tolerant thinking, tolerant consciousness, and tolerant behavior becomes in today's realities. That is the reason why modern progressive humanity is so much in favor of tolerance. That is exactly why the problems of tolerance and tolerant attitudes, especially among young people, are widely discussed in the media, at various conferences, symposia, and speeches by state leaders.

Tolerance is not a modern achievement; it is the result of the skills and experience of the coexistence of many ethnic groups, communities, cultures, and civilizations on Earth. Intolerance in its various manifestations has always been present in human history. It has caused wars, religious persecution, and ideological confrontations. In everyday life, intolerance is expressed in extreme intolerance, negative stereotypes, rejection, hatred, insults, and at the state level – in racial, ethnic, and religious discrimination, genocide, and disregard for basic democratic freedoms.

In many languages, the concept of “tolerance” is synonymous with “acceptance”, for example:

—tolerancia (Spanish) – the ability to recognize ideas or opinions that differ from one's own;

—tolerance (French) – an attitude that accepts that others may think or act differently from oneself, respect for the freedom of others, their way of thinking, behavior, political and religious views;

²⁶⁹ Wainrub, C., Shaw, L. A., Maiani, C. (1998). Tolerance and intolerance: children's and adolescents' judgments of dissenting beliefs, speech, persons and conduct. *Child development*, vol. 69.

—tolerance (English) – a willingness to be tolerant, leniency, the ability to accept a person or thing without protest;

—kuan rong (Chinese) – to allow, tolerate, accept, be generous to others;

—tasamul' (Arabic) – forgiveness, leniency, gentleness, mercy, compassion, patience, favor for others;

—tahammul (Persian) – patience, tolerance, endurance, readiness for reconciliation;

—терпимість/ tolerance (Ukrainian) – the ability to tolerate something or someone, to be patient, enduring, steadfast, to be able to accept the existence of anything or anyone, to take into account the opinions of others, to be lenient.

In this case, tolerance and, accordingly, tolerance are seen as definitely positive qualities of a personality, very close to restraint, which, in turn, correlates with the tendency not to aggravate relations with other people. However, if we look at tolerance in social relations from a psychological point of view, we can see that this quality is based on a negative component in the form of a negative attitude towards another person. To tolerate someone else's opinion, beliefs or behavior means to have a negative attitude towards them, but try not to show it, i.e., to be restrained.

However, the concept of “tolerance” does not sufficiently reflect the fullness of the modern concept of “tolerance”. In its passive coloring, it is the opposite of it. One of the definitions that attempts to eliminate the negativity in the understanding of tolerance and emphasize its positive essence is given in the Declaration of Principles on Tolerance, approved by Resolution 5.61 of the UNESCO General Conference on November 16, 1995 (Declaration of Principles on Tolerance, 1995²⁷⁰). According to the Declaration, tolerance means respect, acceptance and proper understanding of the rich diversity of our world's cultures, our forms of expression and ways of manifesting human individuality. It is fostered

²⁷⁰ Declaration of Principles on Tolerance (1995). Adopted and proclaimed by Member States of the United Nations Educational, Scientific and Cultural Organization, Paris, France, November 16, 1995. URL : <https://www.ohchr.org/en/resources/educators/human-rights-education-training/13-declaration-principles-tolerance-1995>

by knowledge, openness, communication, and freedom of thought, conscience, and belief. Tolerance is harmony in diversity. It is not only a moral obligation, but also a political and legal necessity. Tolerance is a virtue that makes peace possible and contributes to replacing the culture of war with a culture of peace. Tolerance is not a concession, leniency, or indulgence; it is, above all, an active attitude based on the recognition of universal human rights and fundamental freedoms. Under no circumstances can tolerance serve as a justification for encroachments on these fundamental values. Tolerance should be exercised by individuals, groups, and states (Declaration of Principles on Tolerance, 1995²⁷¹).

Tolerance also requires providing everyone with opportunities for economic and social development without discrimination. It presupposes the self-identity of the individual on all grounds, national, class, gender, etc. Intolerance, rejection, and marginalization can lead to oppression, hostility, and bigotry (Declaration of Principles on Tolerance, 1995²⁷²).

Under this definition, tolerance does not imply tolerance, nor does it have a negative connotation. Understanding, respect, and acceptance are based solely on a conscious, positive, active attitude toward other people. These relationships do not need to be “tolerated”. They are built of one’s own free will, voluntarily, and in good faith. Of course, the manifestation of positive relationships can be restrained, but in this case, it is not related to “patience”.

It should be noted that the essence of the concept of “tolerance” is characterized by semantic differences in different languages. For example, in English, tolerance means the willingness and ability to accept a person or idea without protest. In French, it means respect for the freedom of another, their way of thinking, and political or religious views. In Spanish, it is the ability to understand other people’s thoughts and ideas. In Arabic, it is forgiveness, leniency,

²⁷¹ Declaration of Principles on Tolerance (1995). Adopted and proclaimed by Member States of the United Nations Educational, Scientific and Cultural Organization, Paris, France, November 16, 1995. URL : <https://www.ohchr.org/en/resources/educators/human-rights-education-training/13-declaration-principles-tolerance-1995>.

²⁷² Ibid.

gentleness, compassion, benevolence, patience, and favoritism toward other people. In Chinese, tolerance means showing generosity to others.

The word “tolerance” in Ukrainian has several meanings but is more often interpreted as a derivative of the word “tolerant”, meaning someone who can treat other people’s opinions without hostility.

In the modern interpretation, tolerance means respect for the dignity and honor of all people and each person in particular, the belief that there are no better or worse people. The most important thing for every person is who they are, not what nationality, ethnicity, or race they are. What is important is that the positive and negative qualities of people are individual and do not belong to a particular nation.

According to V. Volkova, “Tolerance is a respectful attitude to a different opinion, loyalty in assessing the actions and behavior of other people, readiness to understand and cooperate in solving issues of interpersonal, group and interethnic interaction. Tolerance should be realized today not only as an orientation of consciousness but also as a type of lifestyle based on the harmonious compatibility of the codes of civilizational development of mankind and nature” (Volkova, 015, p. 31²⁷³).

According to I. Moran, “Tolerance means an active position of a person, not a passive-tolerant attitude to the existing events, that is, a tolerant person should not be tolerant of everything. What violates universal morality should not be tolerated” (Moran, 2014, p. 89²⁷⁴).

Interesting for our study is the interpretation of professional tolerance proposed by E. Poryadin, who understands it “as a complex formation of interrelated individual and personal characteristics that determine the integral value of social workers, which is manifested in a respectful attitude towards other subjects of professional activity and covers the interaction of the individual in the process

²⁷³ Волкова, В. (2015). Сутність і зміст поняття «толерантність». *Науковий вісник Мелітопольського державного педагогічного університету*. (1(14)). С. 26–32.

²⁷⁴ Моран, І. В. (2014). Поняття толерантності та основні підходи до її визначення. *Наукові записки Національного університету «Острозька академія»*. Випуск 26. С. 89–92.

of life with other individuals” (Poryadin, 2023, p. 75²⁷⁵).

We are convinced that tolerance is not submissive submission and tacit patience, but an active position and a privilege of strong and intelligent people, confident in themselves, who do not doubt their abilities but pursue their goals through understanding and acceptance, dialogue and cooperation in a diversity of opinions and positions.

The interest of researchers in the problem of tolerance is largely related to state-building, political processes, and the development of civil society, so in different historical periods, specific aspects of the study of social tolerance have dominated, as it is a social value, and in foreign studies it also acquires an ideological meaning, often becoming a tool for defending or discrediting liberal and neoliberal values.

It should be noted that the concept of tolerance has been evolving, and this process continues to this day. Accumulating diverse meanings, the term “tolerance” seeks to reflect the reality in which various manifestations of intolerance require new means of overcoming.

In the religious provisions of early Christianity, the moral principle of mutual respect and mutual freedom is expressed, where tolerance is manifested as denial and rejection of any oppression (as an inviolable means of enrolling a person in the faith) and sincerity of religious beliefs. The ethics of Jesus can be briefly defined as the ethics of love, he clearly understands how subtle and difficult the path of love is (Krishmarel, 2017²⁷⁶).

The Qur’an states: “Those who restrain anger, who forgive people. Indeed, Allah loves those who do good”. The main idea of the Qur’anic sayings is a call for

²⁷⁵ Порядін, Є. (2023). Детермінанти розвитку професійної толерантності майбутніх соціальних працівників в умовах війни. *Вісник національного університету «Чернігівський колегіум» імені Т. Г. Шевченка*. Том 175. № 19. С. 73–77. URL : <https://visnyk.chnpu.edu.ua/index.php/visnyk/issue/view/2>

²⁷⁶ Кришмарел, В. Ю. (2017). *Основи релігійної етики*, 5 кл. : підручник предмету за вибором для учнів 5 класів загальноосвітніх навчальних закладів. К. : Видавничий дім «Сам». 128 с.

tolerance in the name of peace on Earth. It is granted to those who want peace, and who make efforts to preserve peace, but this can only be achieved through patience, not violence; it is not granted to anyone except those who have endured. Islam fosters fundamental values in Muslims and forms individuals who are guided by these principles. These include justice, generosity, leniency, patience, forgiveness, and the desire to respond with good even to evil". All believers are brothers to each other; they all have the same rights and the same duties. Take from your brother what he gives you in good faith. No one is superior to another before Allah, except in virtue. And the best and highest before Allah is the most pious one. There is no superiority before Allah, neither for an Arab over a Persian, nor for a Persian over an Arab, nor for those whose skin is yellow, nor for those whose skin is black. Your advantage is only in piety" (The Glorious Qur'an, 2015²⁷⁷).

Historical and cultural development and the formation of philosophical thought changed the meaning of the category "tolerance"; it was regularly clarified, which was a natural process, because communities themselves changed, and different ideas became the cornerstone of human relations.

The philosophical basis for tolerance was the proclamation by ancient Greek philosophers Socrates, Plato, Aristotle, Seneca, and Epicurus of the ideals of patience and abstinence from judgment about the truth. Socrates believed that people act badly only because they do not know how to act well. Hence his desire for enlightenment, for a rational explanation of the need to act in a certain way and not otherwise. It is no coincidence that Socratic ethics is rightly considered the first consistent form of ethical rationalism (Toftil, 2005²⁷⁸).

The works of foreign and domestic philosophers lay the foundations for the development of the problem of tolerance, which characterizes the moral aspect of human behavior in society. Philosophers developed the ideas of tolerance, tolerance, and freedom of conscience as a result of the long wars in Europe that

²⁷⁷ Преславний Коран (2015). Переклад смислів українською мовою / Перекл. М. Якубович. Видавництво «Основи». 433 с.

²⁷⁸ Тофтул, М. Г. (2005). Етика: навчальний посібник. Київ: Академія. 414 с.

broke out in the 16th and 17th centuries due to religious differences that devastated European countries. In his book “On the Art of Living with Dignity”, French philosopher Michel Montaigne developed the idea that personal harmony and freedom of the soul are to be protected by tolerance, common sense, and a reasonable sense of proportion.

J. Locke, deeply affected by the consequences of the bloody persecution of French Huguenot Protestants who were forced to leave France in the seventeenth century, defended the idea of freedom of conscience and emphasized that the gratitude of citizens who are allowed to live according to the dictates of their conscience is expressed by loyalty to a tolerant state. He interpreted the concept of “otherness” and outlined the ideas of tolerance in his book “Message on Religious Tolerance”.

In the eighteenth century, the French philosopher and educator Voltaire, speaking out against religious fanaticism and prejudice, developed the idea of tolerance. He is credited with the authorship of the phrase that fully reflects the essence of tolerance: “I do not agree with what you say, but I will sacrifice my life to defend your right to express your own opinion” (Troitska, 2015²⁷⁹).

Representatives of foreign humanistic psychology consider tolerance from different perspectives. We are talking about the works of A. Maslow, G. Allport, C. Rogers, V. Frankl, T. Harris, and others. Thus, in the theory of “healthy personality”, A. Maslow considers tolerance as one of the leading principles that give the key to understanding the essence of a person and explaining the specifics of human interaction. Firstly, it is one of the possible ways for a person to actualize himself or herself. This idea is especially relevant when A. Maslow speaks about self-actualization as a possibility of choice and personal growth. Secondly, it is the acceptance of oneself and others as they are, not as we would like them to be, and the ability to establish friendly relations with others. According to A. Maslow, a person should be what he or she can be, he or she should be true to his or her nature

²⁷⁹ Троїцька, О. М. (2015). Толерантність як діалогічна універсалія: філософські аспекти збагачення культурного поля. *Грані. ((6)122)*. С. 42–46.

(Shapar, 2007²⁸⁰; Butler-Bowdon, 2006²⁸¹).

Analyzing the tolerant and intolerant types, G. Allport outlined the methodological foundations of the study of tolerance as a psychological property of the individual. He believes that the formation of an individual occurs in an indispensable relationship with the development of society, and identifies the following criteria of a formed personality broad boundaries of the self as the ability to look at oneself from the outside and social activity; the ability to have warm-hearted social relationships (including tolerance); emotional serenity and self-acceptance (the ability to cope with one's emotional state); realistic perception, experience, and aspirations; the ability to self-knowledge and a sense of humor; and guiding life philosophy. Tolerance, or tolerance, is a vital social and personal quality that is determined by these criteria (Kokhanova, 2016²⁸²).

G. Allport emphasizes that tolerance is unlikely to arise from a single cause. It is the result of many forces acting in the same direction. The more such forces (temperament, family atmosphere, special training from parents, diverse experiences, influence of school and society), the more tolerant the developing personality will become (Kokhanova, 2016²⁸³).

The principle of tolerance is quite vividly expressed in the light of the concept of a “fully functioning personality” and non-directive (client-centered) therapy by K. Rogers. Assisting another person, especially in solving their problems, should be based on positive changes and a person's desire for freedom. This is possible only through unconditional, non-judgmental acceptance of a person, empathic understanding, and correlation, which stimulates the person's focus on self-actualization, adequate self-image, removal of the duality between his or her real and ideal self, and thus a more humane, more tolerant attitude towards oneself and

²⁸⁰ Шапар, В. Б. (2007). Сучасний тлумачний психологічний словник. Х.: Прапор. 640 с.

²⁸¹ Butler-Bowdon, T. (2006). 50 Psychology Classics: Who We Are, How We Think, What We Do: Insight and Inspiration from 50 Key Books Paperback. November 16. Nicholas Brealey. 312 p.

²⁸² Історія психології: від античності до початку ХХ століття (2016): навч. посібник / Авт-уклад. О. П. Коханова, НВП «Інтерсервіс». 235 с.

²⁸³ *Ibid.*

others. Its motto is “Just be yourself and let other people do the same” (Rogers, 1994²⁸⁴).

V. Frankl believes that the spiritual development of a person who moves along the path of “searching for and realizing meanings” and tolerance is an integral component of such development, as it has a single character, which is formulated in the knowledge of the values of creativity, testing, and experience, and unfolds towards the acquisition of freedom and sovereignty, a flexible response to constantly changing life conditions. He argues that each person comes into this life with his or her own set of meanings to be fulfilled (Frankl, 2016²⁸⁵).

Using this approach, it is possible to expand the concept of the benefits of tolerance and combine them into three groups:

- 1) psychophysiological determinants (ensuring personality stability);
- 2) psychological determinants (covering individual personality traits);
- 3) social and role determinants (involve the choice and components of social roles based on positive attitudes and values of the individual) (Zhuravleva, 2010; Poryadin, 2023²⁸⁶).

The pedagogical views of the representatives of free education represented by J. A. Comenius, M. Montessori, I. G. Pestalozzi, and J.-J. Rousseau, ideas close to the ideas of tolerance were repeatedly expressed. J.-J. Rousseau considers the personal development of a child through granting him or her complete freedom, which cannot be realized under the influence of society. He believes that adults play a secondary role in the process of education, while the child has an active role. In his work *Emile, or on Education*, J.-J. Rousseau formulated one of the central tasks of forming a child’s personality – the education of goodness through the inculcation of “good judgments, feelings, and will”. He categorically rejected punishment and

²⁸⁴ Rogers, Carl R. (1994). *Freedom to Learn*. Pearson College Div. 352 p.

²⁸⁵ Франкл, В. (2016). *Людина в пошуках справжнього сенсу*. Психолог у концтаборі. Харків : КСД. 160 с.

²⁸⁶ Порядін, Є. (2023). Детермінанти розвитку професійної толерантності майбутніх соціальних працівників в умовах війни. *Вісник національного університету «Чернігівський колегіум» імені Т. Г. Шевченка*. Том 175. № 19. С. 73–77. URL : <https://visnyk.chnpu.edu.ua/index.php/visnyk/issue/view/2>

harsh educational influences (Emile, or On Education, 2024²⁸⁷).

In this context, M. Montessori actualizes the idea of freedom in the child's manifestations. In her opinion, children's independence should play an active role, and adults should observe and not interfere with the child's natural development. "M. Montessori's educational system encompasses the technology of upbringing and education of children aged 2.5 to 12 years. Her pedagogical technology is based and tested on a specific philosophical doctrine – the theory of free education (anthropology) and sensualism (sensations are the only source of knowledge) in pedagogy" (Хопта, 2020, p. 49²⁸⁸).

Montessori pedagogy, according to our belief, is the most effective and prepared for the acceptance of "special" children, as it is focused on unlocking the potential of any child. The example of inclusive education is not accidental, since working in an inclusive educational space requires social workers to develop professional competencies, the main components of which are professional tolerance and empathy. For a social work specialist, regardless of experience and specifics of activity, it is important to overcome the barrier of intolerance, especially concerning non-standard clients, and "others" in terms of psychophysiological parameters.

As L. Vygotsky emphasized: "We assert that the blind, deaf, and demented can and should be measured by the same standard as the normal, therefore, the education of children with various defects should be based on the tendencies of the direction opposite to the defect" (Human Psychology, 2018²⁸⁹).

Analyzing the patterns of mental development, L. Vygotsky concluded that normal and abnormal children, in principle, develop according to the same laws,

²⁸⁷ Еміль, або Про виховання (2024). Вікіпедія. URL : https://uk.wikipedia.org/wiki/%D0%95%D0%BC%D1%96%D0%BB%D1%8C,%D0%B0%D0%B1%D0%BE_%D0%9F%D1%80%D0%BE_%D0%B2%D0%B8%D1%85%D0%BE%D0%B2%D0%B0%D0%BD%D0%BD%D1%8F

²⁸⁸Хопта, С. М. (2020). Педагогічні ідеї Марії Монтессорі в контексті сучасного освітнього простору. *Інноваційна педагогіка*. Випуск 28. С. 48–51.

²⁸⁹ Психологія людини (2018): Л. С. Виготський та сучасна наука : зб. ст. / за ред. М. В. Папучі. Ніжин : НДУ ім. М. Гоголя. Вип. 1. 127 с.

although at the same time, the development of an abnormal child is characterized by undoubted originality, he wrote: “Humanity will probably conquer blindness, deafness, and mental retardation sooner or later, but much sooner in social and pedagogical terms than in medical and biological terms. It is possible that the time is not far off when pedagogy will be ashamed of the very concept of a “defective child” as an indication of some insurmountable defect in his or her nature” (Pedagogical Ideas of L. Vygotsky, 2024²⁹⁰).

The system of integrated education has a positive impact not only on the intellectual but also on the personal development of normal children, who learn to treat other people who are not like them as equal and interesting individuals. This is how tolerance, sensitivity, compassion, empathy, willingness to help people unselfishly, and many other high moral qualities of a person are formed, which is important for future social workers.

The founder of pedagogy, Jan Amos Comenius, expressed his thoughts on tolerance. Thus, in Pampedra, which is the quintessence of the scientist’s didactic, educational, and schooling ideas, the great humanist thinker demonstrates the deepest optimism in life, faith in the boundless progress of mankind, and the ultimate triumph of good over evil. “Human culture does not exclude anyone if they are human, as long as they are involved in human nature, they should be involved in culture, and even with special diligence, given their greater need for help from the outside, because their nature, due to internal flaws, is less able to help itself. Moreover, nature, when something has prevented it from developing its strength in one area, can especially brightly manifest it in another, if only it is helped. Peaceful manners must be cultivated in all people so that those who are naturally good are not tempted and those who are evil return to righteousness” (Vertegel, Khrebtova, 2021²⁹¹).

²⁹⁰ Педагогічні ідеї Л. В. Виготського щодо розвитку психічних процесів дитини (2024). URL : <https://vseosvita.ua/library/embed/0008je-ae62.docx.html>

²⁹¹ Вертегел, В. Л., Хребтова, В. В. (2021). Теоретичний аспект зародження й розвитку полікультурного виховання. С. 53–69. URL : <http://baltijapublishing.lv/omp/index.php/bp/catalog/download/94/2350/5073-1?inline=1>

I. Pestalozzi identifies the primary source of humanistic feelings: “The first sprout of morality, its starting point, its primary element is the feeling of trust and love for the mother, which arises in the early stages of life, which protects and cares for the child”. He recommended gradually expanding the circle of objects of children’s love, bringing to life the dormant germs of moral feelings. “The child’s love should first be transferred from the mother to the father, sisters, and brothers, then to the teacher and schoolmates, so that, moving on to the farther, the child at a certain stage of his development can transfer this love to his people and, finally, to all of humanity” (Chromets, 2024²⁹²).

In modern psychological and pedagogical science, the ideas of tolerance are embodied in such areas as pedagogy of cooperation, pedagogy of success, pedagogy of non-violence, dialogic pedagogy, etc. Based on the study and analysis of the available psychological literature (Vasyanovych, 2012²⁹³), our study interprets “tolerance” from the perspective of the following psychological directions: existential-humanistic, diversification, cognitive, and behavioral. Let us consider them in more detail.

Thus, the *existential-humanistic direction* interprets “tolerance” as an active, conscious, meaningful, and responsible reaction of the individual, which is not reduced to automatisms and stereotypical actions. This is a value and a life position, the realization of which in each particular situation has a certain meaning and requires the subject of tolerance to search for this meaning and make a responsible decision. The manifestation of tolerance in this aspect forms an axiological (value) model that is syncretic. This is manifested in the fact that the value-purpose attitudes of the individual determine the values-means, and the value attitudes towards the “Other” depend on the values-qualities (in particular, the qualities of the individual), values-knowledge (knowledge about tolerance). In this context, tolerance will not be an absolute behavioral dominant.

²⁹² Хромець, В. (2024). Йоганн Генріх Песталоцці: педагогічна концепція. Київ : Дух і літера.

²⁹³ Васянович, Г. П. (2012). Основи психології : навчальний посібник. К. : Педагогічна думка. 114 с.

Diversification is a direction that does not reduce tolerance to a single definition, topic, or characteristic. Tolerance is a complex, multifaceted, and multicomponent phenomenon that manifests itself in different ways in all spheres of human life (social, individual) and is an important dimension of all psychological processes and states – perception, thinking, emotions, will, stability, balance, sensitivity, etc.

The cognitive perspective considers tolerance to be based on knowledge and rational arguments about tolerance. It recognizes the complexity, multidimensionality, and diversity of the world, as well as the impossibility of reducing all the diversity of points of view about this world to a “universal truth”. This knowledge is a value in itself, but it is always a guarantee of tolerant behavior and attitudes since an individual’s tolerance is manifested in them (behavior and attitudes), and knowing does not always mean being.

The behavioral approach defines tolerance as a specific type of human behavior aimed at fruitful interaction with others; as a personality trait that characterizes his or her attitude to another person, to people as equals. It is manifested in the conscious suppression of feelings of rejection, which can be caused by everything “different” or “not the same” in another person. This position is closest to true tolerance in its constructiveness and positive effect (tolerance is only positive), on the one hand, and the statement that tolerance is a behavioral factor, on the other.

Dialogue, which is the most important both from the point of view of studying tolerance and from the point of view of forming tolerant attitudes, since tolerance is most clearly manifested in the process of relationships and interaction at various levels, from interpersonal to interstate. This is where attitudes toward different people, groups, nations, and races are most fully expressed.

The facilitative direction focuses on finding the optimal psychological and pedagogical conditions for the formation of tolerance, providing favorable conditions for everyone to determine an independent and decisive position, for the formation of a natural, personal, reflective level of tolerant attitudes.

These areas can be used to develop psychological and pedagogical research and diagnostic programs for building tolerance, including building a tolerant environment in higher education institutions as a key condition for building tolerance among students.

When studying tolerance, it should be noted that it is a position, attitude, and value that can reconcile different positions, beliefs, and convictions. Based on the psychological qualities of an individual, help to bring him or her closer to people without forcing anyone to adopt other people's views, norms, and values. True tolerance presupposes the inner spiritual freedom of the individual, which does not always coincide with external freedom (political, economic, or social).

Tolerance is a holistic, unified quality. If it is formed, it manifests itself in any life situation and about any person. A tolerant person is tolerant in everything, of course, meaning true tolerance. This is a person who has sufficient knowledge about himself and, based on this, knows and understands other people. When we talk about a tolerant person, we do not mean renunciation of individual positions, value orientation, and moral ideals. Tolerance should not be reduced to indifference, adaptability, and limitation of personal interests and passions. It defines, firstly, stability as the ability of a person to realize his or her personal views, and secondly, flexibility as the ability to respect the norms and values of another person. Conscious tolerance is the understanding and acceptance (active acceptance) of difference and differences.

Thus, having read the various interpretations of the category "tolerance", we can assume that at the present stage, this category is most often found in people (groups) who seek positive interaction, and stable, equal relations. They do not violate the universal laws of objective reality, do not harm other people, and at the same time realize their rights and freedoms.

In our understanding, tolerance means conscious behavior toward other people; it must come from a person in his or her actions, not just in speeches, beliefs, and thoughts, but in actions. This is an active position of the individual, his or her conscious choice. Only then can we talk about true tolerance.

2. Types, functions, and Components of tolerance of future social workers

Modern communities are interested in citizens, especially young people, developing an open, independent mindset, being ready for a dialogue between followers of different preferences, ideologies, and beliefs, and establishing mutual understanding and support between them in all spheres of life, at all levels of society. Harmony, tranquility, and future prosperity of our society depend on the strength of tolerant norms of relations in society.

As already noted, tolerance is expressed in a specific behavioral act, in a specific attitude toward a certain person(s).

According to the Explanatory Psychological Dictionary, “Behavior is the interaction of living beings with the environment, mediated by their external (motor) and internal (mental) activity. The term is applied to both individuals and groups of individuals (behavior of a biological species, social group). According to the established tradition, in psychology, behavior is understood as external manifestations of mental activity. Behavior takes place in the external world and is detected by external observation, while the processes of consciousness take place in the internal world of the subject and are detected by self-observation” (Shapar, 2007, pp. 341-342²⁹⁴).

In this vein, tolerance is seen as an active moral position based on self-respect and self-sufficiency, complemented by a psychological readiness for socially accepted, positive behavior that does not contradict the rights and legitimate interests of others. This definition should be taken into account in the process of forming tolerant attitudes among students.

The education system at all levels plays an important role in building tolerance. The process of building tolerance in the educational environment can be more effective if it includes the main components of social adaptation and self-regulation of the individual and social competencies. For this purpose, a single set

²⁹⁴ Шапар, В. Б. (2007). Сучасний тлумачний психологічний словник. Х.: Прапор. 640 с.

of diverse measures should be introduced.

The personal dimension of tolerance is formed by an individual coefficient determined by the factors of personality development and formation. As can be seen from Fig. 1, the interconnection and interdependence of the factors that develop a personality determine its essence, which is manifested in behavior and attitude towards people and can be either tolerant or intolerant, which is the personal resource of each person, and which can (should) be formed by psychological and pedagogical influence. This individual resource is different and is determined by the characteristic portrait of a person, the influence of various factors on its formation, biological, social, psychological, which, in turn, are determined by psychophysical properties (gender differences, temperament), social specificity, status, material well-being, upbringing, psychological characteristics, religiosity (motivation), specific culture (needs), mentality (personal qualities), level of intellectual development, worldview (cognitive sphere), emotional stability, volitional qualities (emotional and volitional sphere).

According to K. Tereshchenko, the components of teachers' tolerance are affective, cognitive, conative, motivational, activity-style, ethical-normative, value-oriented, personal-semantic, identification-group, and identification-personal (Tereshchenko, 2014²⁹⁵). L. Yefymenko characterized the structural components of communicative tolerance of future specialists in preschool education, namely: cognitive, emotional, activity, and motivational value (Yefymenko, 2020²⁹⁶). N. Tkachova and Y. Chyrva identified motivational, axiological, cognitive, effective functional, and personal-creative components of

²⁹⁵ Терещенко, К. В. (2014). Особливості взаємозв'язку основних компонентів толерантності педагогічних працівників із рівнем організаційної культури закладів освіти. *Актуальні проблеми психології* : зб. наукових праць Інституту психології імені Г. С. Костюка НАПН України / ред. кол. : С. Д. Максименко (гол. ред.) та ін. : Організаційна психологія. Економічна психологія. Соціальна психологія / за ред. С. Д. Максименка, Л. М. Карамушки. К. : Інститут психології імені Г. С. Костюка НАПН України. Вип. 41. С. 56–60.

²⁹⁶ Єфименко, Л. (2020). Структурні компоненти та рівні вихованості комунікативної толерантності майбутніх педагогів дошкільного профілю. *Актуальні питання гуманітарних наук*. Вип 31, том 3. С. 165–170.

interethnic tolerance of a personality (Tkachova, Chyrva, 2017²⁹⁷). As additional components of tolerance, we define respect and self-respect, acceptance and self-acceptance, understanding and recognition of equality, rejection of domination and aggression, compassion and mercy, openness and sociability, kindness and responsiveness.

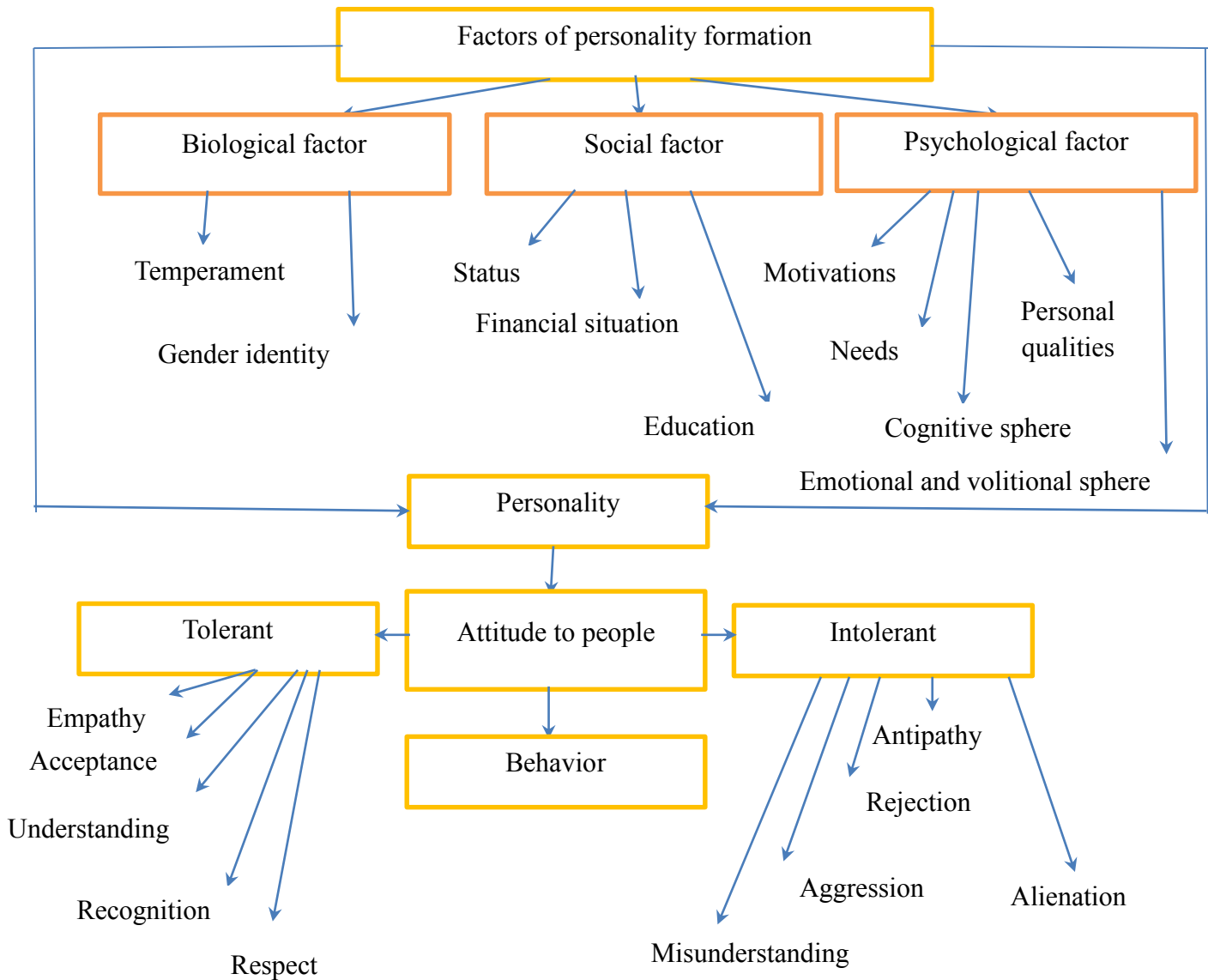


Fig. 1. Individual coefficient of tolerance formation

Different authors consider tolerance and its forms in different ways. Thus, O. Kutsa has identified the following types of tolerance by area of activity: gender,

²⁹⁷ Ткачова, Н. О., Чирва, Я. О. (2017). Структурні компоненти міжетнічної толерантності особистості. Збірник наукових праць «Педагогіка та психологія». Харків. Вип. 57. С. 3–10. URL : <https://zenodo.org/records/843191>

age, educational, scientific, pedagogical, interethnic, interethnic, communicative, socio-cultural, socio-psychological, intercultural, mental, social, psychological, intellectual, administrative, domestic racial, religious/ confessional, geographical, foreign policy, environmental, interclass, interpersonal, physiological, political, sexual orientation, marginalized, medical, linguistic, professional tolerance (Kutsa, 2012²⁹⁸).

Psychological and pedagogical theories distinguish between different types of tolerance concerning humans. Let us consider them in more detail.

1. *Natural tolerance refers to type A tolerance*, the content of which implies curiosity and trustfulness, which are inherent in a person from an early age. The presence of natural tolerance allows a child to perceive parents in any form as they are, even when they are extremely cruel to him or her. In this case, on the one hand, it creates psychological security for the child and allows him or her to maintain positive relationships with the family, but, on the other hand, this fact necrotizes the emerging personality, reduces his or her ability to accept himself or herself, his or her experience, feelings, and experiences.

The child is absolutely intolerant of his needs; he does not tolerate hunger, cold, or emotional neglect. He is ready to demand that his basic needs be met by crying, which is the only tool available to him. Patience is the first frontier of the meeting between the physiological needs of the individual and the human way of satisfying them, the meeting of the natural beginning of man with culture in the broadest sense of the term. But this kind of patience is unnatural, unnatural, and has nothing to do with type A tolerance, which is inherent in a child. This asymmetry of type A tolerance is responsible for the further formation of tolerance in general, usually in the form of a reverse development of natural tolerance.

2. *Moral tolerance belongs to type B tolerance*: This means that tolerance is associated with the personality (the outer self of a person). In one aspect or another,

²⁹⁸ Куца, О. І. (2012). Сутність толерантності як професійно важливої якості майбутнього перекладача. «Педагогічні науки». Збірник наукових праць. Том 1. № 61. С. 144–149. URL : <https://ps.journal.kspu.edu/index.php/ps/article/view/2959>

it is inherent in most people and is expressed in an attempt to restrain their feelings by using various mechanisms of psychological defense. In this case, we can see some situationality, because the person does not show intolerance, he has it, but he does not show it, “hides” it inside himself because of the circumstances, that is, he has to tolerate “someone for something”. This form of tolerance is inherent in the vast majority of adults; we are “tolerant” of our bosses, the right people, parents, children, pupils, students, etc.

The presence of natural tolerance allows a child to accept type B tolerance, which is hidden, delayed, repressed, and internalized aggression. Type B tolerance is the flip side of intolerance, various forms of violence, and manipulation of a person, ignoring their subjective characteristics. This is all that destroys relationships between people.

Type B tolerance is essentially the basis of real-life family education practice when parents know the truth, but children behave in a way that is not in line with this knowledge and values, and they let them know. This same type of tolerance is usually broadcast in culture, especially by the media. This happens because intolerance and aggression dominate in modern society and in modern mass culture.

We often observe this type of tolerance in the behavior of students, the so-called “forced” tolerance, because at any moment it turns into intolerance. It all depends on the situation provoked by the most intolerant young people, and in front of the eyes of students who seem to be quite tolerant before, they show aggression, sometimes very violent. Such tolerance is shaky, unstable, and, of course, uncontrollable.

When we talk about type B tolerance, we mean a kind of moral and institutional type of behavior, i.e., this is how one should behave. This type of tolerance is essentially dictated to us by an authoritarian type of society, “hierarchy (subordination) obliges us to tolerate. For the same reason, it is called moral tolerance, although one can argue with this since the third type of tolerance is called moral. It’s just that there is some incompatibility between the concepts of “morality” and “morality”, whereas these terms are identical.

3. *Moral tolerance is a type B tolerance.* Unlike type B tolerance, moral tolerance involves acceptance and trust associated with the essence, the inner self of a person. It implies respect for the values and meanings that are important to other people. At the same time, it is an awareness and acceptance of one's inner world, one's values and meanings, life goals and desires, experiences, and feelings. It gives an individual the advantage of not being afraid and withstanding tense situations and conflicts that occur in everyone's life. Moral tolerance is based on an individual's acceptance of others as well as of himself or herself, on interaction with the external and internal world in an accepting, understanding, dialogic manner.

In the behavior of students, this type of tolerance can be observed starting from the second or third year, when they are quite close, they mostly begin to realize the naturalness of diversity, and manifestations of intolerance become less frequent.

Scientists identify different areas of tolerance, such as:

—*situational tolerance* – manifested in the attitude of an individual to a specific partner in the communication process (spouse, colleague, classmate, casual acquaintance, etc.);

—*typological tolerance* – manifested in the attitude towards a generalized type of individuals (representatives of different nationalities, professions, social affiliations, etc.);

—*professional tolerance*, which is manifested in the behavior and relationships in the course of activities, interaction, and relationships with those people who have to face at work (clients, employees, competitors, etc.);

—*general tolerance*, which depends on a person's life experience, character traits, moral principles, and hierarchy of values and determines other types of communicative tolerance (Piren, 2015²⁹⁹).

In addition, we can name other types of tolerance, namely:

—*intergenerational* – expressed in the relationship between representatives of different generations, it is inherent in our mentality, where respect for elders is an

²⁹⁹ Пірен, М. І. (2015). Толерантність – дієвий чинник злагоди та консолідації в сучасному українському суспільстві. *Вісник НАДУ*. № 2. С. 52–56.

unshakable moral rule;

—*gender* – manifested in a positive mutual attitude between the sexes, it depends on sex-role behavior (a man is a protector and breadwinner, a woman is a mother and a keeper of the family hearth);

—*interpersonal* is the most common area, because human life in society is impossible without interpersonal relationships;

—*interethnic* – this type of tolerance is becoming increasingly important in connection with the war in Ukraine and the growing number of internally displaced persons;

—*intercultural* – culture has the most powerful means of uniting and bringing people together, and the dialogue of cultures is the most common form of tolerant relations;

—*interfaith* relations are one of the most complex areas of human relations. Religion, being the oldest social institution, is, without exaggeration, a fundamental factor of tolerance, as all world religions are based on the tenets of tolerance;

—*managerial* – In this area, type B tolerance is most clearly manifested, conditional tolerance on the part of both the manager and subordinates, a kind of moral and prescriptive type of behavior, i.e., how “one should behave”.

—*socio-economic* – a person, being a social being, largely depends on socioeconomic conditions, in particular, the influence of family, school, educational and social institutions;

—*political* – the sphere that determines the vector of events in the country and the world;

—*regional* – which refers to the relations between representatives of different regions and oblasts. Such a manifestation of tolerance can be observed in the behavior of students who come to study from other regions, especially in areas of active hostilities. They are quite tolerant of “their countrymen” and intolerant of “strangers”.

For a deeper understanding of the essence of tolerance, We would like to present another classification of its types, namely:

- 1) active tolerance (openness, readiness for interethnic contacts);
- 2) passive tolerance (irregularity of interethnic contacts, a tendency to communicate with representatives of one's nationality while maintaining a positive attitude towards representatives of different ethnic groups);
- 3) selective tolerance (interethnic contacts are limited on any grounds - language, religious affiliation, cultural characteristics);
- 4) forced tolerance (interethnic contacts arise under pressure from circumstances and are purely business-related, for example, through official channels);
- 5) intolerance (a categorical unwillingness to interact with people of a different culture).

The following types of tolerance are interesting:

- 1) protectionist tolerance is associated with a completely impartial attitude of the subject of tolerance to the object of tolerance, as well as assistance to those organizations and groups of people who are subject to intolerant attitudes;
- 2) value tolerance implies strict adherence to the principles of tolerance based on a system of values that provides for an impartial attitude towards representatives of other socio-demographic groups and a willingness to accept ideas and behaviors that differ from one's own;
- 3) covert intolerance characterizes a biased attitude towards representatives of different socio-demographic groups, which is non-public, given the subject's awareness of the importance of the principles of tolerance and the danger of declaring ideas of intolerance or intolerant actions;
- 4) verbal intolerance is manifested in the subject's public statements about representatives of certain socio-demographic groups, but he or she recognizes the impossibility of public intolerant actions (violence, bans, etc.);
- 5) aggressive behavioral intolerance is characterized by the fact that the subject considers it quite justified to prepare and commit certain intolerant actions, which are explained by his or her understanding of social justice, strong alienation from the object, and low level of legal awareness.

In the system of national education, to humanize the educational process and build constructive, morally grounded relationships between subjects of communication in the social sphere (psychologists, social workers), the formation of tolerance, which we consider as a moral principle of professional communication, which involves understanding and respect for the other person, a conscious desire for reflective dialogue based on emotional and empathic closeness and a value-based attitude towards it, provided that one's self-idea is preserved, is of paramount importance.

Let's try to define the functions of the subjects of tolerance.

Functions of tolerance for social institutions: ensuring the stability of society and prevention of social conflicts, eliminating contradictions between the ethical requirements of modern international documents and real activities in the political, ideological, and cultural spheres, creating a value and normative framework for educational work, and forming positive ideals in the younger generation.

Functions of tolerance for social groups: preventing intergroup and intragroup conflicts, maintaining the stability of the group's functioning, creating an image of a stable and cohesive group, and creating a basis for attracting socially adapted new members to the group.

The functions of tolerance for a person are to change the number of conflict situations, to form a positive attitude to life, to influence tolerant attitudes on external forms of behavior, and to prevent aggression and illegal behavior. The following areas of tolerance are distinguished: gender tolerance, age tolerance, educational tolerance, interethnic tolerance, racial tolerance, religious tolerance, social (interclass) tolerance, marginal tolerance, etc. Social tolerance implies a tolerant attitude towards social stratification in society and, a tolerant attitude towards representatives of different social strata.

Probably, the formation of tolerance in humans goes through several stages, and the following components of tolerance can be conditionally distinguished, as shown in Fig. 2. Let us consider them in more detail.

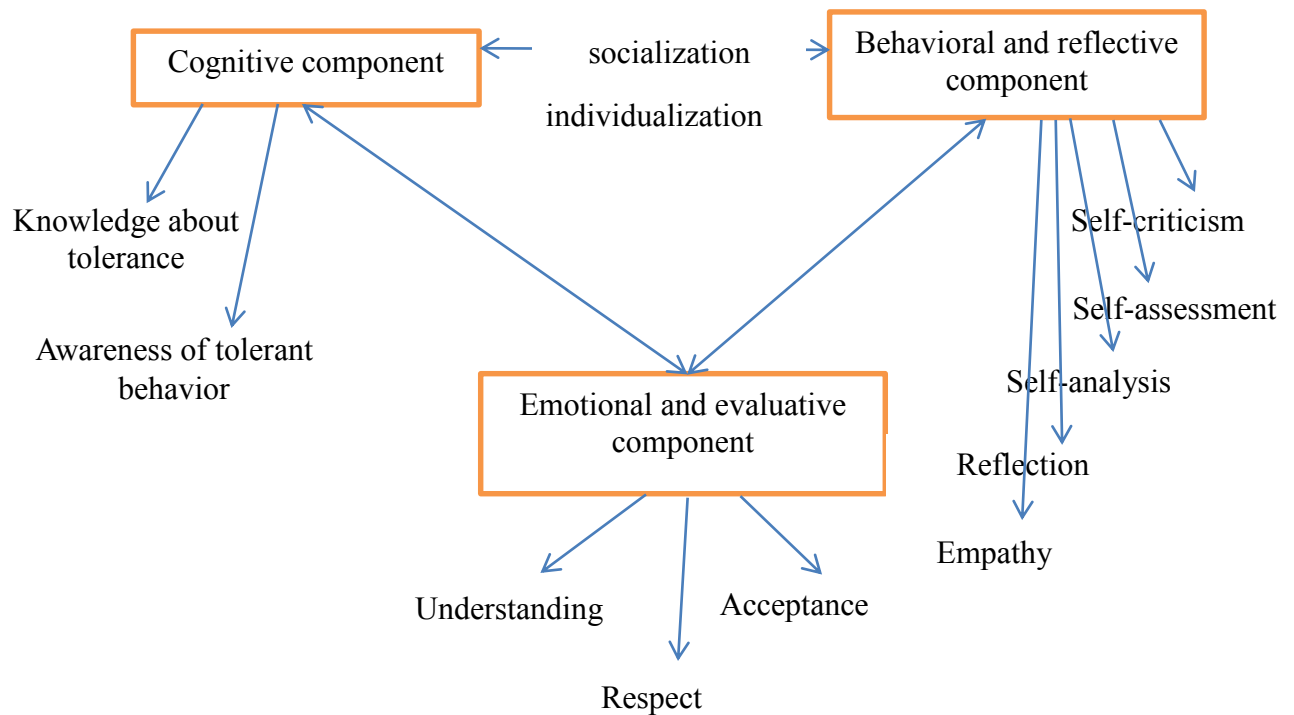


Fig. 2. Components of tolerance

The cognitive (knowledge) component is the student’s knowledge of the main principles and norms of the communication process, understanding, and awareness of the most important tolerant attitudes. Awareness is the most important prerequisite for tolerant attitudes and behavior. This level is divided into two components, which include:

- direct knowledge of the essence of the phenomenon of tolerance, principles, and norms of tolerant behavior;
- Awareness of tolerant behavior, i.e., a meaningful manifestation of tolerance based on the cognitive level (I know what I am doing).

The emotional and evaluative component is a positive attitude towards diversity in the world and awareness of the need for diversity and heterogeneity. This level is based on knowledge about the phenomenon of tolerance and involves the development of positive personal qualities interrelated with such components as understanding, acceptance, recognition, and respect.

The behavioral and reflexive component is a constant expression of tolerance

in everyday behavior and various situations, based on acceptance of another individual as a person, respect for his or her rights and freedoms, criticism of oneself and one's behavior, which involves: self-criticism; self-evaluation; self-analysis; reflection; empathy. These are the qualities that characterize a tolerant personality.

All these components are interconnected and formed in the process of socialization and individualization of a person, the formation of his or her moral values, which determine, in turn, the behavioral aspect of tolerance – intolerance. At the same time, it should be noted that the formation of tolerance is a complex and multidimensional process that is not limited to a certain age period.

3. Factors influencing the formation and development of tolerant interaction among future social workers

Higher education students as an active social group are called upon to demonstrate the development of personal potential, professionalism, the ability to solve problems of any level, and the ability to establish dialogic relationships with different categories of people. The issue of tolerant interaction is especially important for future social workers, as they will work with different categories of clients in their future professional activities.

Building tolerance is a difficult and time-consuming process that requires high spiritual and moral costs. Instability in society greatly affects young people, who, due to their age, are characterized by maximalism and a desire for quick solutions to social problems. How does one develop tolerance in a person?

Firstly, the formation of tolerance is at the heart of a child's upbringing. The family is a good example, and in the early years, a child absorbs information like a sponge, repeats everything after his or her parents, and learns from them. If their level of education in real life is at the lowest level, then no matter how they teach their child, he or she will take an example from their behavior, not from their words.

Second, tolerance is formed in the school environment. Tolerance formed in adolescence entails favorable opportunities for the development of high moral

qualities of the individual. At the age of 12–15, an adolescent moves to a new age level – not yet an adult, but no longer a child; thinking is not yet fully formed, it has childish traits but is ready to make adult decisions. The formation of one's self in adolescence will determine one's life position and behavior. Therefore, school teachers have a huge responsibility to build competent tactics of spiritual and moral education for children.

The process of forming and developing students' tolerance is influenced by several objective and subjective factors: the environment, cultural traditions, mass media, art, literature, individual psychological, gender, and age characteristics of the personality, degree of education and qualifications, nature of interpersonal relationships, practical life experience, level of moral culture and development of consciousness, etc.

The factors that influence the formation and development of a tolerant personality are usually divided into three groups. The first group includes macro factors that cover the planet, country, society, and state. They determine that a person grows and develops according to certain general laws.

The second group of factors is meso-factors, which include the type of settlement, and historical and ethno-cultural conditions. The role of a person's place of residence should be noted here. For example, a city is more multisocial and professional than a village. For some regions, the importance of national psychology and national culture as important components of tolerant interaction should be emphasized.

The third group of factors is micro factors, which include everything that affects specific people who interact with them – family, neighbors, peer groups, educational organizations, various public, state, religious, and private organizations, and micro-society (Kozyrev, 2020³⁰⁰).

³⁰⁰ Козирев, М. П. (2020). Соціальна педагогіка : навчальний посібник. Львів : Львівський державний університет внутрішніх справ. 352 с.

Domestic researchers (Bogdanova, 2008³⁰¹; Kapska, 2009³⁰²) also emphasize the influence of internal and external factors that impede the development of tolerance in students. Among the external factors are the following:

—the lack of established traditions of diversity of opinion in society;

—the sense of national humiliation that people have, with growing dependence on other countries. It is gratifying to note that the situation changed significantly during the war, as today “It is proud to be a Ukrainian!”;

—egocentric attitudes of consciousness inherent in many young people, i.e. seeing the world through the prism of their interests, which are assessed as exclusively correct. Such people try to impose their thoughts and interests on people with their particular logic of thinking, behavior, and culture.

Internal factors that hinder the development of tolerance include intemperance, aggressiveness, temperament traits, and negative forms of self-assertion. Tolerance as a personality value begins to be formed in the family. Parents should raise their children in a spirit of tolerance and instill such general concepts as forgiveness, harmony, tolerance, non-violence, compromise, compassion, understanding, empathy, etc. Education that begins at school and continues in colleges and higher education institutions contributes to the further development of tolerant interaction among students. In the future, this is manifested in the formation of their national and global character as citizens. Factors related to the educational process include broadening of horizons, formation of worldview, development of self-awareness, and formation of adequate self-esteem.

Among the external factors that impede the process of building tolerance in our society, the following are currently noted:

—the lack of established traditions of diversity of opinion in society;

—a sense of national humiliation associated with growing dependence on other countries, on which we are particularly dependent in times of war;

³⁰¹ Богданова, І. М. (2008). Соціальна педагогіка: Навч. посіб. К.: Знання. 343 с.

³⁰² Соціальна педагогіка (2009): Підручник. 4-те вид. виправ. та доп. / За ред. проф. А. Й. Капської. К.: Центр учбової літератури. 488 с.

—the egocentric attitudes of consciousness inherent in many young people.

Many people cannot even imagine that they are facing a different culture with its special logic of thinking and behavior. Internal factors that hinder the development of tolerance include aggressiveness, intemperance, temperament traits, negative forms of self-assertion, etc. Factors that contribute to the development of youth tolerance include those related to the educational process (growth of meaningful perception, formation of worldview, broadening of horizons, development of self-awareness, formation of adequate self-esteem) and place in social life.

The development of tolerant interaction of future social workers is greatly influenced by the university educational environment. A higher education institution is an institution with a multicultural contingent, containing multi-age, multinational faculty and students, designed to meet the educational, and socio-cultural needs of students. The educational environment is dominated by an atmosphere of business and interpersonal contacts that reflect the style of thinking and behavior of the subjects involved, which contributes to the inculcation of national and universal spiritual values.

For the development and formation of a student's tolerant personality, the educational environment of a higher education institution should create such conditions:

- 1) raising students' awareness of the essential and substantive characteristics of tolerance;
- 2) turning tolerance into a principle of professional and non-professional activities of students;
- 3) development of skills and abilities for tolerant interpersonal interaction;
- 4) organization of permanent research groups and projects;
- 5) involvement of students in discussions, conferences, round tables, etc;
- 6) organizing regular work with research clubs and participating in research projects.

One of the most important factors in the development of tolerant interaction between students in the educational environment is pedagogical communication, which is a creative process of interaction between a teacher and a student. During the joint classroom and extracurricular activities with students, the teacher should be an example and a standard of tolerance.

Also, the influence of mass media can be attributed to the factors of formation and development of tolerant interaction among students. The languages of intercultural perception used by the modern media to describe ethnic and interpersonal situations can be placed on a linear scale representing two extreme poles: tolerance-intolerance (intolerance). At the positive pole is the “language of consent”, and at the negative pole is the “language of hate”. The situation has become more complicated since the beginning of Russia’s full-scale invasion of Ukraine.

Thus, it can be noted that the manifestation of tolerant interaction among students is influenced by a whole range of socio-cultural factors. Among them are family and upbringing style as a real example of family relationships and values; lifestyle, type of settlement, historical and ethno-cultural conditions; impressions of individuals, books, films, performances, and the media. Gender differences and age peculiarities have an important influence. An important role is played by the educational environment, which carries certain values and a special system of relationships, where teachers need to show a tolerant attitude towards students.

The professional activity of a social worker is directly related to people. The social worker must be able to build interactions with representatives of different social strata and groups, to inform them clearly about the essence of social services, about their rights to receive benefits, to help them adapt to new living conditions.

The structure of Ukrainian society is characterized by dynamic processes influenced by the russian-ukrainian war and various objective economic and political factors, which led to the emergence of some social groups and the elimination of others. The growing number of military personnel, combatants, their families, internally and externally displaced persons, the elderly, the poor, the

disabled, and migrants has become a reality. Therefore, there should be a change of priorities and emphases in the practice of social work, and consequently, in educational practice.

Therefore, the concept of “tolerance”, firstly, is directly related to the moral aspect of human relations, secondly, it is a quality of socio-cultural order. Thirdly, tolerance is also a condition for the normal functioning of civil society. In socio-pedagogical terms, forming tolerant consciousness in future social workers is an important socio-psychological task. In this regard, there is a need to form in future social workers the ability to be tolerant, in the formation of universal methods of orientation in a complex, diverse, contradictory world. Moreover, the need and readiness for constructive interaction with different groups of people regardless of their national, social, religious affiliation, views, worldview, styles of thinking and behavior act as universal methods of orientation. The success of tolerance formation depends on the education of future social workers in peacefulness, acceptance and understanding of other people, the ability to interact positively with them, as well as on the creation of a tolerant environment in society and in education.

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