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EDUCATION OF A TOLERANT ATTITUDE IN PRESCHOOL CHILDREN IN THE CONDITIONS OF A MODERN EDUCATIONAL ENVIRONMENT

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Introduction

Modern social transformations associated with the processes of globalization, digitalization, socio-cultural diversity and military challenges, actualize the problem of educating a tolerant attitude of the individual already at the early stages of its development. This issue acquires particular importance in the conditions of preschool education, since it is the preschool age that is a sensitive period for the formation of moral values, social attitudes, behavioral models and attitudes towards other people. At this time, the foundations of the perception of social diversity, the ability to cooperate, empathy, mutual respect and constructive interaction with the environment are laid.

In the conditions of martial law in Ukraine, the problem of educating tolerance becomes particularly urgent. The educational space today unites children with different life experiences, cultural backgrounds, language characteristics, as well as children who have experienced forced displacement, loss of their usual social environment or traumatic events of war. In addition, the number of inclusive groups in which children with special educational needs are brought up is growing. Under such conditions, the formation of a tolerant attitude towards otherness becomes an important condition for ensuring the psychological well-being of children, preventing conflicts, discrimination and manifestations of bullying.

At the same time, the number of internally displaced children is growing significantly, characterized by a violation of the basic sense of security, a breakdown of social ties, a change in the usual cultural and educational environment. The experience of forced migration is often accompanied by an increased level of anxiety, emotional instability, difficulties in adapting and integrating into new social groups. In this context, a preschool educational institution acts as a key institution of socialization, capable of ensuring the restoration of a basic sense of stability by creating an atmosphere of acceptance, equality and mutual respect.

Separate theoretical and practical understanding requires the strengthening of ethnocultural diversity of the modern educational space, which is due to both internal migration processes and international population movements. In preschool educational institutions, the integration of children of different nationalities, linguistic and cultural traditions is increasingly taking place, which actualizes the problem of forming intercultural competence and tolerance as a basic condition for harmonious interaction in a multicultural environment. The lack of formed skills of accepting cultural differences can lead to the emergence of interpersonal conflicts, social isolation of individual children and the reproduction of stereotypical ideas in the children's collective.

The problem of tolerance was studied in the works of such scientists as O. Babchuk, V. Boyko, Y. Williams, E. Reeve, G. Bardier, S. Bratchenko, K. Wayne, A. Skok, G. Allport, J. Roland, M. Kagan, K. Popper, E. Pisani, O. Romanchuk, P. Nicholson, S. Mendus, N. Oliynyk, and others.

Despite a significant amount of scientific work, a comprehensive study of the problem of fostering a tolerant attitude in preschool children in the context of modern social challenges remains insufficiently developed. In particular, the mechanisms of forming tolerance in conditions of martial law, the peculiarities of the socialization of internally displaced children, as well as pedagogical strategies for integrating children with physical disabilities and representatives of different cultural communities into a single educational space require further theoretical understanding and empirical verification.

Carrying out a theoretical and methodological analysis of the features of educating tolerant attitudes in preschool children in the conditions of a modern educational environment, taking into account the impact of martial law, internal migration processes, the increase in children with acquired physical disabilities, and the growth of cultural diversity. The research is aimed at identifying key pedagogical and psychological determinants of the development of tolerance, as well as outlining the conditions for the effective functioning of an inclusive and socially safe educational environment.

1 Theoretical approaches to understanding tolerance

The problem of tolerant attitude in preschool children is one of the most relevant in modern psychology and pedagogy, since it is during this age period that the foundations of moral values, social attitudes and models of interpersonal interaction are laid. The conditions of the modern educational environment, characterized by the growth of cultural diversity, the spread of inclusive education, migration processes and the need to ensure a psychologically safe educational space, actualize the need to educate children in the ability to accept otherness, respect for differences and constructive interaction with the environment.

The multifaceted nature of the phenomenon of tolerance has led to the emergence of various theoretical approaches to its interpretation. In modern scientific research, tolerance is considered as a complex personal formation that includes cognitive, emotional-value and behavioral components. From the perspective of psychology, it is associated with the ability to empathy, emotional self-regulation and acceptance of the individual characteristics of other people, while the pedagogical approach focuses on the possibilities of purposeful education of a tolerant attitude through the organization of joint activities, communication and gaining positive social experience.

In this regard, the analysis of the main theoretical approaches to understanding tolerance, which allow revealing the psychological mechanisms and pedagogical patterns of the formation of a tolerant attitude in preschool children, is of particular importance. The generalization of scientific concepts creates a theoretical basis for determining effective ways of educating children in respect for others, developing empathy, social sensitivity and the ability to harmoniously interact in the conditions of a modern educational environment.

There is no clear consensus in the scientific literature regarding the origin and moment of the introduction of the concept of "tolerance" into scientific circulation. M. Semashko emphasizes that one of the first to use this term in a scientific and philosophical context was the 18th-century French thinker, economist, and political figure A. de Tracy, who is credited with the early conceptualization of this concept within the European intellectual tradition[485].

In the Chinese linguistic tradition, the concept of tolerance is interpreted as the ability to allow, accept and show generosity towards other people. In Arabic culture, it includes the meaning of forgiveness, indulgence,

[485] Моран, І. (І. Моган) (2014) Поняття толерантності та основні підходи до її визначення. *Наукові записки Національного університету «Острозька академія»*. Вип. 26. С. 89–92.

gentleness, compassion, affection and patience in relation to the environment. In Persian, this term is associated with patience, endurance and readiness for reconciliation. In the Ukrainian translation, tolerance is understood as a tolerant attitude towards everything that is peculiar or significantly different, in particular towards other views, beliefs or positions[486].

In the "Great Explanatory Dictionary of the Modern Ukrainian Language", tolerance is defined as a condescending and tolerant attitude towards the views, opinions, convictions and beliefs of other people (Vel. explanatory dictionary, p. 436). The "Ukrainian Pedagogical Dictionary" presents this concept as respect for the positions, convictions and views of another person (Ukr. ped. dictionary, p. 394). At the same time, the "Encyclopedia of Education" edited by V. Kremen emphasizes that without tolerance, the harmonious existence of human society is impossible[487].

In the concept of M. Buber, tolerance is considered as an integral element of dialogical interaction between "I" and "You", within which there is a real contact and mutual recognition in the relationships, positions and potential capabilities of the parties. In this regard, it is directly related to the processes of communication in interpersonal interaction. A similar approach is supported by a number of foreign psychological theories of personality. In particular, within the theory of "healthy personality" A. Maslow, understanding tolerance contributes to a deeper understanding of human nature through the prism of his desire for self-actualization[488].

V. Frankl[489] emphasized that tolerance should not be equated with indifference. In his opinion, in order to treat other beliefs with respect, it is not at all necessary to accept them as one's own or to fully identify with them.

Tolerance as a moral and ethical quality of a person has long been the focus of attention of philosophy, psychology, pedagogy, sociology and other sciences. The works of many domestic and foreign scientists are devoted to the study of this phenomenon. Summarizing their approaches, tolerance can be defined as an integrative personal quality that provides mental flexibility, the ability to constructive interaction and positive interpersonal relationships.

[486] Божок Н. О. Психологічний зміст поняття «фрустраційна толерантність»

[487] Маснянкіна К. Ю., Чередник Л. М. Культуролого-лінгвістичний аналіз поняття «Толерантність». *Сучасна гуманітарна наука в інтерпретації молодих дослідників* : збірник доповідей учасників всеукраїнської студентсько-учнівської науково-практичної онлайн конференції. Київ : НУБіП України, 2021. 303 с.

[488] Волкова, В. А. (2015) Сутність і зміст поняття «толерантність». *Науковий вісник Мелітопольського державного педагогічного університету імені Богдана Хмельницького. Серія: Педагогіка*, 1 (14). pp. 26–32.

[489] Frankl .V. Man's Search FOR Meaning: The classic tribute to hope from Holocaust / Victor Frankl. – London. Sydney. Auckland. Johannesburg : Rider, 2004. 160 p. (у перекладі).

In particular, I. D. Bekh notes that tolerance is a personal and social quality that is based on the awareness of the multidimensionality of the world and the recognition of the right to the existence of different views, which should not be reduced to a single standard or the dominance of one position[490].

O. Matienko notes that the concept of "tolerance" is essentially identical to "tolerance" and has the same interpretation and translation in different cultural and political traditions of many countries of the world.

At the same time, the interpretation of tolerance in the context of intercultural communication is interesting. In particular, F. Batsevich considers "intercultural tolerance" as an attitude that implies understanding, and sometimes interest and benevolent attitude towards differences in the communicative behavior of participants in intercultural interaction[491].

According to V. Polishchuk and G. Leshchuk, tolerance is considered as an integrated characteristic of a person, which is manifested through his or her value attitude towards other people and readiness for conscious actions aimed at ensuring humanistic interaction between individuals or groups. At the same time, the level and forms of manifestation of tolerance can vary depending on the social institution within which a person functions. G. Lyulka, in turn, emphasizes that tolerance should be analyzed through a system of interpersonal relations and linked to the features of a specific social institution in which the individual is located. First of all, this concept is interpreted as a personal quality, but at the same time it also acts as a principle of organizing the educational process. In the field of education, the formation of a tolerant environment is implemented in two key areas: through the nature of the teacher's attitude towards participants in the educational process, as well as through the purposeful formation of tolerant behavior skills in students[492].

M. Piren, considering tolerance as an important factor of social harmony and consolidation in modern Ukrainian society, emphasizes that it is not reduced to compliance, indulgence or condescension. Instead, tolerance is interpreted as an active position of the individual, based on the recognition of universal

[490] Ю. Я. Карпюк Комунікативна толерантність як детермінанта професійної компетентності сучасного психолога. *Теорія і практика сучасної психології*. 2019. № 5. Т. 1. С. 93–99.

[491] В. Купчишина, Д. Вербицький. Поняття «толерантність» у професійній діяльності фахівця-психолога. *Толерантність у системі цінностей сучасної особистості* : матеріали Всеукраїнської наукової конференції, приуроченої до Міжнародного дня толерантності, м. Маріуполь, 12 листопада 2021 року. Маріуполь : ДонДУВС, 2021. 568 с.

[492] Коваль К. В. Загальні підходи до визначення поняття «толерантність» в сучасній системі освіти. *Організація освітнього середовища* : матеріали І Всеукраїнської науково-практичної конференції (м. Запоріжжя, 24 жовт. 2024 р.) / Головні редактори : О. І. Іваницький, О. В. Пономаренко. Запоріжжя : Запорізький національний університет, 2024. 151 с.

rights and fundamental human freedoms, and also involves the rejection of dogmatic and absolutist approaches[493].

Analysis of scientific approaches shows that tolerance is an important personal and social quality that ensures harmonious interaction of people in society. It is based on respect for another person, recognition of the right to difference, and readiness for constructive dialogue.

In our opinion, tolerance is an integrative property of the personality, manifested in a person's conscious desire for respectful, humane and non-violent coexistence with other people regardless of their views, cultural characteristics, social status or individual differences. It implies the ability to recognize the right of each person to their own position, respect their dignity and maintain constructive dialogue in conditions of social diversity.

2 Psychological and pedagogical conditions for cultivating a tolerant attitude in preschool children in a modern educational environment

Today, the modern educational environment is under the influence of a number of systemic challenges that complicate the process of forming tolerant attitudes in preschool children. Key factors include the consequences of martial law, intensive migration processes, as well as the growth of cultural diversity in children's groups. In such conditions, the problem of tolerance acquires not only pedagogical, but also socio-psychological significance, since preschool age is a sensitive period for the formation of basic models of social behavior, emotional response and attitude towards other people.

The impact of martial law on the psycho-emotional development of children requires special attention. The constant impact of stress factors, air alarms, forced displacement, loss of stability and a sense of security create an increased level of anxiety, emotional tension, fear and irritability in children. Within the framework of a trauma-oriented approach, a child experiencing chronic stress often demonstrates difficulties in emotional regulation, which can manifest itself in conflict, withdrawal or aggressive forms of behavior. According to the theory of psychosocial development by E. Erikson[494], early

[493] Тробюк Н. Ю., Коломієць М. Б. Толерантність як професійно важлива якість майбутніх офіцерів Національної гвардії України. *Педагогіка формування творчої особистості у вищій і загальноосвітній школах* : зб. наук. пр. / [редкол.: А. В. Сущенко (голов. ред.) та ін.]. Запоріжжя : КПУ, 2020. Вип. 70. 230 с. Т. 4.

[494] Сергєєнкова О. П., Столярчук О. А., Коханова О. П., Пасєка О. В. Вікова психологія : навч. посіб. Київ : Центр учбової літератури, 2012. 376 с

childhood is a period of formation of basic trust in the world, a sense of security and confidence in interaction with other people. If the educational environment does not provide psychological support and stability, this can negatively affect the development of empathy, the ability to cooperate and a tolerant attitude towards the environment.

According to Melanie Klein, in the first year of life, the child's primary emotional bond with the mother is formed, which is of key importance for further mental development. Within the early functioning of the Ego, the child passes through a schizoid-paranoid and depressive position, which is manifested by alternating states of splitting and gradual integration of experience under the influence of both anxious and positive experiences.

This perception is reinforced by the defense mechanisms of projection and introjection: positive experiences are associated with the "good" object, while negative emotions are transferred to the "bad" one.[11] Over time, these processes contribute to the gradual integration of experience and the formation of a more holistic image of the object.

In addition, martial law has caused a significant increase in the number of children with traumatic experiences or physical disabilities resulting from hostilities. Children with musculoskeletal disorders, sensory limitations, psychological trauma, or chronic stress disorders are increasingly appearing in preschool groups. This highlights the need to develop an inclusive culture and develop acceptance, compassion, and support skills in children. According to social learning theory, observing the behavioral patterns of others, particularly in situations where individuals perform potentially risky or complex actions without negative consequences, can lead to a reduction in fear reactions and a transformation of behavioral attitudes toward relevant activities[495]. Within the framework of A. Bandura's social-cognitive theory, it is emphasized that the acquisition of social norms and behavioral patterns occurs through the process of internalization, during which children adopt patterns of interaction demonstrated by significant adults, primarily parents and teachers. Therefore, the features of communicative and interpersonal interaction in the immediate social environment are a key determinant of the formation of humanistically oriented attitudes, empathic sensitivity and tolerant attitude towards children with special educational needs or individuals who have experienced traumatic life events. Thus, the behavioral patterns of adults are a direct factor that determines the effectiveness of a child's social

[495] Бовсуновський В. Теоретичний аналіз категорії «самоефективність» у сучасній психологічній науці. *Журнал соціальної та практичної психології*. Житомир : Житомирський державний університет імені Івана Франка, Видавничий дім «Гельветика», 2024. Вип. 3.

learning and contributes to the formation and consolidation of appropriate strategies of interpersonal interaction.

An important challenge for the modern education system is the intensive migration processes and the increase in the number of internally displaced children. Changing the place of residence, adapting to a new social environment, language difficulties and disruption of usual social ties are often accompanied by emotional instability, a sense of isolation and difficulties in establishing interpersonal contacts. Within the framework of the attachment theory of J. Bowlby[496], the type of emotional connection of a child with a significant adult is determined by the quality of early interaction and can vary from safe to insecure. In the scientific literature, three main patterns of attachment are traditionally distinguished: secure, anxious and avoidant. The formation of insecure attachment, which most often manifests itself in an anxious or avoidant variant, is a consequence of emotionally unstable, inconsistent or insufficiently sensitive interaction with an adult at an early age.

Such features of early experience can determine the emergence of persistent maladaptive strategies of interpersonal behavior in later life. In particular, they complicate the formation of trusting and stable social ties, which negatively affects both the personal functioning of the individual and the quality of his interaction with the social environment in adulthood. At the same time, the development of secure attachment creates the prerequisites for the formation of tolerance as a basic socio-psychological quality, which is manifested in the acceptance of the differences of others, a decrease in the level of interpersonal anxiety and the ability to constructively interact even in situations of social uncertainty.

In the context of the theory of social identity by G. Tajfel and J. Turner, intergroup differences can become the basis for the emergence of prejudices, social distancing and division into “ours” and “strangers”[497]. In preschool age this can manifest itself through avoidance of communication with children of a different nationality, language group or social origin. That is why an important task of educators is to create conditions for positive interaction between children, the development of skills of cooperation, mutual assistance and joint activities.

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[496] Старик В. Г. Вплив типу прив’язаності на соціальні відносини підлітка. *Дитинство XXI століття: інноваційна освіта* : матеріали VI Всеукраїнської науково-практичної конференції (Обласний коледж «Кременчуцька гуманітарнотехнологічна академія імені А. С. Макаренка» Полтавської обласної ради 27 жовтня 2023 року) / редактор-упорядник: Тетяна Кулікова] Методичний кабінет, 2023. 279 с.

[497] Рахманов О. А. Соціалізація та ідентифікація особистості у суспільстві : навч.-метод. комплекс. Київ : КНЕУ, 2017. 27 с.

For example, in preschool age, socialization processes in an organized children's environment are characterized by the gradual formation of primary group configurations, which are characterized by situationality, instability and a tendency towards gender homogeneity. In parallel, the formation of individualized interpersonal relationships occurs, which are affectively conditioned in nature and are characterized by variability and insufficient stability. In this context, the gradual formation of the foundations of tolerant interaction is important, which is manifested in the child's ability to accept the differences of others and interact without elements of rejection or social exclusion.

In the structure of the children's group, there is a differentiation of social positions, within which individuals with a high level of group acceptance are distinguished, who perform initiative-organizational functions in joint activities, as well as participants with a peripheral status, whose integration into collective interactions is limited. Such stratification is determined by a complex of psychosocial factors, among which the family system of upbringing occupies a significant place. At the same time, it is in the conditions of such differentiation that the development of tolerance as a regulatory mechanism of group interaction acquires special significance, which contributes to the reduction of social distance and the strengthening of inclusive practices in the children's collective.

In particular, the dominance of authoritarian-regulated models of parental interaction can be internalized by the child in the form of behavioral patterns that are reproduced in interpersonal interaction as a tendency towards assertive control, social pressure and the desire for a position of dominance in a group context. At the same time, in the presence of targeted educational influence, such patterns can be transformed into more flexible forms of social behavior, where tolerance acts as an alternative strategy of interaction, based on the recognition of the equal value of other group members and the acceptance of their individual characteristics.

From the perspective of humanistic psychology, A. Maslow tolerance is directly related to the satisfaction of the child's basic psychological needs – the need for security, love, acceptance, and respect. After satisfying basic needs, the individual, as a rule, moves on to focusing on higher-level needs. At the same time, in real life, situations are possible when higher-order needs are already partially realized, while basic needs remain insufficiently satisfied[498]. A. Maslow considered such an imbalance as a manifestation

[498] Михайлюк Л. М. Розвиток особистості в гуманістичній психології А. Маслоу та К. Роджерса. *Вісник НТУУ «КПІ». Філософія. Психологія. Педагогіка* : збірник наукових праць. 2007. № 2(20). Ч. 1. С. 89–92

of insufficiently full development of the individual, that is, incomplete realization of its internal potential and natural capabilities.

Within the framework of humanistic psychology, it is emphasized that the formation of tolerance is directly related to the provision of the child's basic psychological needs, primarily in safety, love, acceptance and respect. It is on the basis of their satisfaction that conditions are created for the development of empathy, openness to others and the ability to constructive interaction. In contrast, the lack of emotional support and psychological security can lead to increased anxiety, the formation of protective behavior patterns and a decrease in tolerance for individual differences.

3. Intolerance and bullying as factors of impaired socialization of preschool children

Given the theoretical provisions and modern challenges of the educational environment, it is advisable to clarify the content of the concept of tolerance in preschool age. In our opinion, tolerance in preschool age should be considered as a process and result of the formation of a child's ability to emotionally accept others, regulate their own negative reactions, and build constructive interaction in a diverse social environment.

In this regard, it is important to analyze the possible consequences of intolerant attitudes in a child's environment, which manifest themselves both at the level of interpersonal interaction and in the context of the child's overall socio-emotional development, influencing his or her adaptation, self-esteem, and subsequent behavioral model.

Intolerant attitude in a children's environment has a complex, multi-level and prolonged nature of consequences, which cover both the sphere of direct interpersonal interaction and the deep processes of the child's socio-emotional and personal development. In modern scientific thought, these phenomena are considered through the prism of a number of foreign psychological and pedagogical theories, which allows us to systematically outline their influence on the formation of personality.

From the position of the ecological theory of development of W. Bronfenbrenner, according to which the development of the personality is considered as the result of the interaction of the individual with concentric levels of the environment. In the context of the ecologization of consciousness, the key is the mechanism of internalization of the values of the microsystem (family and school), where the daily ecological practices of significant adults

become the internal norm of the child[499]. It is here that intolerant practices (ignorance, rejection, verbal devaluation) acquire special significance, since they directly shape the experience of social interaction. The constant presence of such phenomena in the group can lead to the "normalization of exclusion", when discriminatory behavior is perceived as a habitual model of communication. In the long term, this disrupts the child's adaptive capabilities in other social systems, in particular in the educational environment of the following levels.

Within the framework of E. Erikson's theory of psychosocial development, an intolerant environment significantly affects the passage of key stages of personality formation. In preschool age, when initiative and a basic sense of competence are formed, negative experience of interaction with peers can lead to the consolidation of feelings of guilt, shyness or insecurity in one's own actions. As a result, the child begins to avoid active participation in play and social activities, which limits its development and reduces the level of social inclusion.

From the perspective of cognitive development of J. Piaget[500], preschool age is characterized by egocentrism of thinking, when it is difficult for a child to perceive another point of view. In such conditions, intolerant experiences can consolidate simplified and stereotyped cognitive schemes, where the "other" is perceived as potentially threatening or unacceptable. This inhibits the development of decentered thinking, empathetic understanding and the ability to cognitive flexibility, which are important components of social maturity.

According to L. Kohlberg's theory of moral development[501], the early stages of a child's moral formation depend to a large extent on external social norms. In an intolerant environment, moral guidelines can be formed on the basis of group stereotypes and sanctions, rather than internal principles of justice and respect. This leads to the risk of consolidating an externally conditioned morality, in which the assessment of the "other" is determined not by ethical norms, but by social benefit or group pressure.

Within the framework of modern studies of social identity, intolerance contributes to the strengthening of the division into "ones" and "others", which in a children's group is manifested in the exclusion of individual children from play, the formation of microgroups and the consolidation of status inequality.

[499] Тафінцева С. І., Мотозюк Л. М. Психологічні механізми формування екологічної культури у дітей та підлітків. 170 с.

[500] Верещак О. В. Психологічні засоби стимулювання інтелекту підлітків. *Збірник наукових праць «Психологічна стійкість особистості в умовах сьогодення» Наука: психологія*. Вінниця, 2024. 148с.

[501] Павлов В. Г., Винославська О. В. Про можливість вимірювання рівня морального розвитку особистості. *Психологічні предиктори соціального розвитку особистості в сучасних умовах освітнього середовища* : зб. тез І Всеукр. наук.-практ. інтернет-конф. з міжнар. участю, 21 лист. 2024 р. Київ : КПІ ім. Ігоря Сікорського, Вид-во «Політехніка», 2024. 174 с.

This not only worsens the quality of social interaction, but also forms stable mechanisms of social stigmatization.

Thus, an intolerant attitude in a child's environment has a systemic negative impact, which is manifested in a decrease in the level of social adaptation, deformation of cognitive and moral structures, the formation of destructive patterns of behavior and disruption of the child's emotional stability. In the long term, this complicates the process of his harmonious socialization and formation as a socially competent individual.

In the context of modern interdisciplinary research, the problem of the correlation of the concepts of intolerance and bullying requires special scientific attention, since in the educational environment these phenomena often appear interrelated, but are not identical either in psychological nature, or in the mechanisms of formation, or in the level of destructive impact on the child's personal development. Their differentiation has important theoretical and practical significance, as it allows us to determine the specifics of preventive and corrective strategies in the preschool education system.

Bullying, unlike intolerance, is considered in modern psychological and pedagogical science as a complex socio-behavioral phenomenon characterized by systematic, deliberate and repeated aggressive behavior aimed at causing physical, psychological or social harm to another child. The key features of bullying are not only the aggressiveness of actions, but also the presence of an imbalance of power between the participants in the interaction, which can manifest itself in physical superiority, higher social status, psychological dominance or group support. It is the asymmetry of power that creates the conditions under which the child-victim is unable to effectively protect himself or stop the negative influence.

In the scientific approach of Dan Olveus, who is considered one of the founders of the systematic study of bullying, it is emphasized that the defining characteristics of this phenomenon are the repetition of aggressive actions, the intentionality of causing harm and the inequality of power between the participants in the interaction. It is these criteria that allow us to distinguish bullying from situational conflicts, emotional outbursts or random manifestations of intolerance. If intolerance mainly manifests itself in the form of a prejudiced attitude, rejection of differences, stereotyping or verbal condemnation of another person or group, then bullying is a more complex and systematic socio-psychological phenomenon that involves targeted and prolonged persecution using the advantage of power or status. At the same time, intolerance often serves as the basis for the emergence of bullying, since a negative attitude towards the individual, cultural, social or physical

characteristics of a child can be transformed into stable models of aggressive behavior in the team.

Bullying is not limited to a single episode of negative behavior, but forms a stable model of interaction, within which the roles of the aggressor, victim and observers are fixed, which significantly increases its destructive impact on the psychological climate of the children's group. Unlike intolerance, which can exist at the level of beliefs, attitudes or interpersonal hostility without open systematic violence, bullying is characterized by the active reproduction of aggression and the involvement of other group members in the process of supporting, approving or passively observing the bullying.

Practical confirmation of the effectiveness of a systemic approach to overcoming bullying was the Norwegian nationwide anti-bullying program by D. Olveus[502], which is recognized as one of the most effective in the field of bullying prevention. The results of long-term monitoring have shown that its implementation contributes to a decrease in the number of bullying cases by 30–50%, and is also accompanied by a reduction in antisocial behavior, including drunkenness, theft, vandalism and other forms of deviation. At the same time, an improvement in the psychological climate and interpersonal interaction between participants in the educational process is observed in educational institutions.

The conceptual basis of the program is the provision on the so-called "bullying circle", according to which in a bullying situation not only the aggressor and the victim are involved, but also the aggressor's supporters, passive observers and other participants in group interaction. In this regard, preventive and corrective work should cover the entire social context of the children's group. The implementation of the program involves a complex of informative and advisory, diagnostic, corrective and organizational measures carried out at three levels: school-wide, group (at the class level) and individual. The high effectiveness of the program led to its official implementation in all schools in Norway as a mandatory component of the bullying prevention system.

It is especially important to realize that intolerance does not always transform into bullying, but it is precisely it that creates the psychological and social basis for its occurrence. In the absence of timely pedagogical support, the development of empathy skills, the formation of a culture of respect for diversity and positive social experience, initial manifestations of rejection can

[502] Калганова О. А., Окремі аспекти запобігання та протидії булінгу в зарубіжних країнах. *Теорія і практика сучасної науки та освіти* : матеріали IV Міжнародної науково-практичної конференції м. Львів, 30–31 грудня 2021 року. Львів : Львівський науковий форум, 2021. 75 с.

gradually become entrenched and turn into more stable forms of aggressive behavior. In preschool age, this process is especially dangerous, since it is during this period that the intensive formation of moral norms, models of interpersonal interaction and mechanisms of social identification occurs.

Modern psychological and pedagogical research also emphasizes that bullying in a children's group has not only individual, but also group support mechanisms. The presence of passive observers, approval of aggressive behavior by peers, or ignoring the problem by adults contribute to the normalization of violent interaction models. In contrast, intolerance can occur even in the absence of open aggression, manifesting itself in hidden social distancing, ignoring or excluding the child from group activities. That is why early detection of signs of intolerance is of important prophylactic importance for preventing the development of bullying in the future.

Thus, intolerance should be considered as a potential risk factor and the initial level of social rejection, which creates the prerequisites for the formation of destructive models of interpersonal interaction. Bullying, in turn, is a more complex and dangerous socio-psychological phenomenon, which is characterized by the systematicity, intentionality and stability of aggressive behavior. Accordingly, effective prevention of bullying in the preschool environment should be based not only on responding to already formed manifestations of aggression, but also on the early formation of tolerance, the development of empathy, socio-emotional competence, non-violent communication skills and the creation of a safe inclusive educational space.

Thus, intolerance should be considered as a potential risk factor that creates the prerequisites for the occurrence of bullying, while bullying is a qualitatively higher level of destructive interaction that requires targeted pedagogical and psychological intervention.

4 Mechanisms and means of forming a tolerant attitude in preschool children

The formation of a tolerant attitude in preschool children is one of the priority tasks of modern education, since it is during this period that the foundations of moral consciousness, social competence and culture of interpersonal interaction are laid. The effectiveness of this process largely depends on the use of psychological and pedagogical mechanisms and tools that ensure the development of empathy, emotional sensitivity,

the ability to accept differences and constructive interaction with other people. In the modern educational environment, the education of tolerance is considered not as the transfer of individual knowledge or norms of behavior, but as a purposeful process of a child gaining positive social experience through activity, communication and reflection. That is why the analysis of psychological mechanisms and pedagogical tools that ensure the formation of a tolerant attitude in preschool age is of particular importance.

Overcoming negative manifestations in the children's environment and preventing their transformation into persistent destructive forms of behavior largely depends on targeted pedagogical influence. Thus, according to Article 26 of the Universal Declaration of Human Rights[503], education should be aimed at the formation of mutual understanding, tolerance and friendly relations among all peoples, racial and religious groups, as well as at supporting the activities of the United Nations in the field of strengthening peace. In this context, the problem of forming tolerance at the stage of preschool childhood acquires special scientific and practical significance, since it is in the early years that basic value orientations, models of social interaction and attitudes towards the perception of others are laid.

Preschool age is a sensitive period for the formation of empathy, the development of social sensitivity and the initial awareness of the diversity of human manifestations, which subsequently determines the level of social integration of the individual. In this context, the analysis of the conditions, principles and methods of forming positive social attitudes in children is of particular importance. That is why it is advisable to focus further consideration on the features of educating tolerance in preschool age as a key factor in harmonizing interpersonal relationships in a children's group.

The formation of tolerance in preschool age is a complex and multifaceted pedagogical process, which is based on various theoretical approaches to the development of personality, socialization and moral formation of a child. Tolerance is not formed through simple assimilation of knowledge or rules of behavior, but develops in the process of active interaction with peers and adults, joint activities, dialogue and acquisition of social experience. In this regard, an important task of the teacher is to create conditions for cooperation in which children learn to understand and respect others, coordinate their own actions with the actions of the environment, find joint solutions and constructively resolve contradictions. Under such conditions, the educational environment becomes a space for social development, which contributes

[503] Загальна декларація прав людини.

to the formation of mutual respect, goodwill and acceptance of individual differences between people.

Within the framework of M. Hauser's theory of moral development (intuitive approach), it is emphasized that moral assessments are intuitive in nature and are formed similarly to linguistic structures. Like the linguistic "grammar", which provides automatic construction of sentences, there is a kind of "moral grammar", which determines basic ethical judgments. It has a universal basis, but in different cultures it is specified through norms, exceptions and social practices[504].

In this context, tolerance can be considered as one of the manifestations of intuitive moral reactions based on innate ideas about justice and the admissibility of harm. People tend to intuitively negatively evaluate intentional harm and more positively – unintentional or accidental actions, although they are usually not aware of the mechanisms of such assessments. It is these intuitive mechanisms that create the primary basis for the formation of a tolerant or intolerant attitude towards others.

At the same time, Hauser emphasizes that moral intuitions by themselves do not guarantee stable ethical positions and require social and educational reinforcement. This is especially important for the formation of tolerance in childhood, since children are able to react emotionally to injustice and difference, but without pedagogical support these reactions can remain situational. Therefore, the development of tolerance requires systematic reinforcement through educational situations that form empathy, respect for differences and the ability to make moral choices.

Within the framework of D. Goleman's concept, the structure of emotional intelligence is considered as a hierarchically organized system of interconnected components, in which the awareness of one's own emotional states is the basic level. It is the identification of emotions that is a necessary prerequisite for their further conscious regulation and control of behavioral reactions. The next stage of emotional competence is the ability to purposefully form and maintain emotional states relevant to the achievement of individual and social goals. At the same time, emotional skills aimed at interpersonal interaction ensure the transition to a higher level of functioning – the formation of stable skills for building and maintaining constructive, friendly social relationships[505]. In this context, tolerance

[504] Савранська Н. О. Моральні рішення: між інтуїтивністю, розумом та звичкою. *Гілея* : науковий вісник : збірник наукових праць / гол. ред. В. М. Вашкевич. Київ : «Видавництво »Гілея", 2015. Вип. 95 (4). 458 с.

[505] Носенко Е. Л., А. Г. Четверик-Бурчак. Курс лекцій з дисципліни «Теорія емоційного інтелекту» із завданнями для самоконтролю. Дніпропетровський національний університет імені О. Гончара, 2016. 113 с.

appears not only as a declarative attitude, but as a formed ability of a person to withstand emotionally significant differences between people without resorting to negative evaluation or rejection. Therefore, the development of emotional competence becomes the basic mechanism for cultivating tolerance, since it is it that provides a conscious attitude towards diversity, reduces impulsive reactions to "otherness" and contributes to the formation of more flexible, acceptable models of social behavior. As a result, tolerance in this sense is the result of the integration of emotional self-regulation, empathy and the ability to constructive interpersonal dialogue.

Within the framework of D. Kolb's theory of learning through experience[506] it is emphasized that the effective acquisition of social and cognitive skills occurs through a sequential cycle of interconnected stages of cognitive activity. It includes the acquisition of direct experience through practical activity, its further comprehension and reflection taking into account emotional perception, analytical processing of the acquired experience through conceptualization, the formation of hypotheses and generalizations, as well as practical verification of formulated ideas through experimentation and application of conclusions in real situations.

In this context, each stage performs a specific function in the development of the individual: concrete experience stimulates active involvement in cognitive and creative activity; reflective observation contributes to the awareness of one's own reactions and a deeper analysis of situations; abstract conceptualization provides systematization, generalization, and theoretical understanding of information; and active experimentation allows one to test the formed ideas in practice and adapt them to real conditions.

At the same time, D. Kolb emphasized that the effectiveness of knowledge acquisition significantly depends on taking into account the individual characteristics of each student's learning style. An individual learning style is considered a stable system of personality characteristics that determines the specifics of cognitive activity: ways of perceiving and processing information, interaction with the environment, concentration of attention, thinking, and approaches to solving problems.

Taking this into account, it is advisable to consider the formation of tolerance not as a result of declarative assimilation of norms, but as a gradual process of acquiring social experience. Within the framework of Kolb's educational cycle, tolerance develops through the systematic involvement of children in situations of interpersonal interaction, their subsequent emotionally conscious discussion and reflection, conceptual understanding of behavioral

[506] Гавриш Р. Л Теорія навчання Девіда Колба. Науково-методичні записки ПОІППО : *Педагогічні засади ефективного навчання у загальноосвітній школі*. 2016. Випуск 8. Полтава : ПОІППО. 126 с.

models and consolidation of constructive strategies in the process of practical application in real social situations.

According to E. Durkheim's approach to socialization, moral norms are a product of social life and are learned by the individual through the collective. In the preschool environment, this means that group norms of mutual respect and acceptance must be clearly articulated and supported by the teacher as a social regulator of behavior.

The practical implementation of tolerance formation involves the creation of an educational environment based on the principles of equal participation, positive reinforcement of socially acceptable behavior, and organization of joint activities. Effective are cooperative forms of work, role-playing games with elements of social situations, as well as reflective conversations aimed at awareness of emotions and actions.

An important means of forming a tolerant attitude is the organization of joint activities of children, in the process of which they gain experience of cooperation, mutual assistance and responsibility for a common result. It is in the conditions of collective interaction that preschoolers learn to take into account the interests of others, coordinate their own actions with the actions of their peers, constructively resolve conflicts and find compromise solutions. Such experience contributes to the reduction of manifestations of egocentrism and the development of social interaction skills.

Of particular importance is the development of emotional intelligence, which ensures the child's ability to recognize their own emotions and the emotional states of other people, to empathize, regulate their own reactions, and demonstrate empathetic behavior. For this, it is advisable to use exercises for recognizing emotions, discussing moral dilemmas, analyzing fairy-tale plots and life situations, which contribute to the formation of emotional self-regulation skills and understanding the feelings of others.

An effective means of educating tolerance is also fiction, fairy tales, cartoons and theatrical activities, which allow children to get acquainted with different models of behavior, comprehend moral values and realize the importance of mutual respect and acceptance of differences. Through discussing the behavior of characters, children learn to evaluate actions from the standpoint of goodness, justice and humanity.

An important condition for the formation of tolerance is the creation of an atmosphere of psychological security, trust and support in a preschool educational institution. The teacher should set an example of tolerant behavior, demonstrating respect for each child, his individual characteristics, needs and opportunities. The personal example of an adult, his style of communication

and the nature of relationships with his pupils largely determine the formation of appropriate behavioral models in children.

No less important is the interaction of the preschool educational institution with parents. The consistency of the educational influences of the family and teachers contributes to the consolidation of tolerant attitudes in the child's everyday behavior. Conducting consultations, trainings, joint events and educational work with parents allows you to form a single educational space focused on the development of respect for human dignity, acceptance of diversity and a culture of non-violent interaction.

Therefore, the formation of a tolerant attitude in preschool children is a complex process that is implemented through the development of emotional competence, the organization of positive social experience, the creation of a safe educational environment and purposeful interaction of all participants in the educational process. It is the combination of these mechanisms and pedagogical tools that ensures the effective upbringing of tolerance as an important condition for harmonious personal development and successful socialization of the child.

Conclusions

The conducted theoretical and analytical research showed that the problem of educating tolerant attitudes in preschool children in the conditions of the modern educational environment acquires particular relevance and requires a comprehensive interdisciplinary understanding. It was established that tolerance is an integrative personal quality that is formed under the influence of psychological, pedagogical, socio-cultural and moral-ethical factors and is an important prerequisite for the harmonious socialization of the child.

The generalization of scientific approaches made it possible to consider tolerance in preschool age as a dynamic process of developing the ability to accept otherness, empathetic attitude towards the environment, regulation of one's own emotional reactions and constructive interpersonal interaction. It was determined that its formation depends on the characteristics of the child's early social experience, the nature of interpersonal relationships, models of social learning and targeted pedagogical influence.

It has been proven that modern social challenges, in particular the consequences of martial law, internal migration, the increase in the number of children with traumatic experiences and special educational needs, as well as the strengthening of cultural diversity, put forward new requirements for

the organization of the educational process. Under such conditions, the creation of an inclusive, psychologically safe and tolerant educational environment becomes of particular importance.

The study found that intolerance can serve as a basis for the emergence of more complex forms of destructive interaction, including bullying. In this regard, early prevention of manifestations of social rejection through the development of empathy, socio-emotional competence, and a culture of respectful attitude towards diversity is of great importance.

It is substantiated that the effectiveness of the formation of a tolerant attitude is ensured by the implementation of a complex of psychological and pedagogical conditions, among which the leading place is occupied by the organization of cooperative activities of children, the development of emotional intelligence, the use of reflective practices, the creation of situations of positive interaction and the maintenance of an atmosphere of mutual respect and psychological safety. An important role in this process is played by the teacher as a bearer of humanistic values and a model of tolerant behavior.

Therefore, the upbringing of a tolerant attitude in preschool children should be considered as a strategic direction of modern preschool education, aimed at the formation of a socially mature personality capable of constructive interaction in a diverse society. Prospects for further research are related to the development and testing of effective psychological and pedagogical programs for the formation of tolerance in an inclusive and multicultural educational environment.

Abstract

The section provides a theoretical and methodological analysis of the problem of fostering a tolerant attitude in preschool children in the conditions of a modern educational environment. The relevance of the study is justified, which is due to the consequences of martial law, internal migration processes, an increase in the number of children with traumatic experiences or special educational needs, as well as an increase in the cultural and social diversity of children's groups. The essence of tolerance as an integrative personal quality is revealed, which is formed on the basis of acceptance of otherness, development of empathy, respect for human dignity and the ability for constructive interpersonal interaction.

The main scientific approaches to understanding tolerance within the framework of psychological, pedagogical and socio-cultural concepts are analyzed, in particular humanistic, social-cognitive, constructivist approaches,

attachment theory and social identity theory. The importance of preschool age as a sensitive period for the formation of moral ideas, social attitudes, behavioral models and mechanisms of emotional self-regulation is emphasized. The concepts of intolerance and bullying are distinguished, where intolerance is considered as a psychological prerequisite for negative interaction, and bullying is considered as its systematic and purposeful manifestation.

The pedagogical conditions for the effective upbringing of a tolerant attitude in preschool children are determined, including: the organization of cooperative activities, the development of emotional intelligence and empathy, the use of reflective practices, the support of partnership between all participants in the educational process, as well as the creation of a safe, inclusive and psychologically comfortable educational environment. The strategic importance of cultivating tolerance as a factor in the harmonious socialization of a child, the prevention of manifestations of discrimination and bullying, the development of a culture of mutual respect and the humanization of the modern educational space is emphasized.

The results of the study demonstrate the need to implement a comprehensive and systematic approach to the formation of tolerance in preschool children as an important prerequisite for their personal development, successful social adaptation and constructive interaction in an inclusive and multicultural society.

Keywords: tolerance, preschool age, inclusive education, socialization, internally displaced children, bullying, intercultural interaction, emotional regulation, educational environment, martial law.

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