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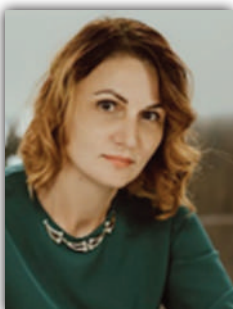
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THE CONSTRUCT PEDAGOGY OF BORDERLANDS AS A METHODOLOGICAL BASIS FOR TOLERANCE EDUCATION

A The proposed study reveals the essence of borderland pedagogy, which is based on intercultural dialogue, the integration of educational approaches from different systems and the consideration of the socio-cultural context. The author analyses the theoretical foundations of tolerance education in the context of modern pedagogical paradigms and identifies the key aspects of forming a tolerant worldview in the educational environment.

The article presents the author's educational program 'The construct of borderland pedagogy as a methodological basis for teaching tolerance', which structurally consists of 8 modules. The program contains theoretical, methodological and practical components of borderland pedagogy, revealing its role in the formation of national identity, the development of intercultural communication and the promotion of peaceful coexistence in heterogeneous communities. Particular attention is paid to the education of tolerance as a key competence of a modern personality, which allows a person to interact effectively in a diverse social space.

The program is aimed at educational professionals, public figures, and all those interested in creating a tolerant society capable of constructive dialogue and peaceful coexistence.

It is noted that an effective educational strategy for border regions should be based on a deep understanding of the personality that develops under the conditions of cultural and ethnic diversity. Considering their multidimensional identity, interests, and needs all these factors allow for creating a comfortable educational space that supports individual development, promotes successful integration, and fosters sustainable intercultural relations. Using the unique opportunities created by the interaction of different ethnicities and traditions allows not only for the preservation of cultural identity, but also for the promotion of openness, tolerance and active citizenship among the younger generation.

Keywords: borderland pedagogy; education; tolerance; author's educational program; educational process; frontier; national identity; national consciousness; intercultural communication

КОНСТРУКТ ПЕДАГОГІКИ ПОГРАНИЧЧЯ ЯК МЕТОДОЛОГІЧНА ОСНОВА ВИХОВАННЯ ТОЛЕРАНТНОСТІ

Пропоноване дослідження розкриває сутність педагогіки пограниччя, яка базується на міжкультурному діалозі, інтеграції освітніх підходів різних систем і врахуванні соціокультурного контексту. Здійснено аналіз теоретичних засад виховання толерантності в контексті сучасних педагогічних парадигм, а також визначено ключові аспекти формування толерантного світогляду в освітньому середовищі.

Презентовано авторську освітню програму «Конструкт педагогіки пограниччя як методологічна основа виховання толерантності», яка структурно складається з 8 взаємопов'язаних модулів. Програма містить теоретичні, методологічні та практичні компоненти педагогіки пограниччя, розкриваючи її роль у формуванні національної ідентичності, розвитку міжкультурної комунікації та мирного співіснування в неоднорідних громадах. Особлива увага приділяється вихованню толерантності як ключової компетенції сучасної особистості, що дозволяє їй ефективно взаємодіяти у різноманітному соціальному просторі.

Програма зорієнтована на фахівців освітньої сфери, громадських діячів і всіх зацікавлених осіб у створенні толерантного суспільства, здатного до конструктивного діалогу та мирного співіснування.

Зауважено, що ефективна освітня стратегія для регіонів пограниччя має ґрунтуватися на глибокому розумінні особистості, яка формується в умовах культурного та етнічного різноманіття. Урахування її багатовимірної ідентичності, інтересів і потреб дозволяє створити комфортний освітній простір, що підтримує індивідуальний розвиток, сприяє успішній інтеграції та формуванню стійких міжкультурних зв'язків. Використання унікальних можливостей, які створює взаємодія різних етносів і традицій, дозволяє не лише зберігати культурну самобутність, а й сприяти відкритості, толерантності та активній громадянській позиції молодого покоління.

Ключові слова: педагогіка пограниччя; виховання; толерантність; авторська освітня програма; освітній процес; фронтір; національна ідентичність; національна свідомість; міжкультурна комунікація

Relevance of the problem. In the modern era of rapid technologicalisation and informatisation of society, the problem of developing spirituality, in particular a tolerant attitude towards one's environment, is emerging. Today, it is crucial to learn to live in the global community, adhering to the principles of mutual respect and dialogue. At the same time, education for tolerance creates the preconditions for mutual understanding and respect, and for establishing cooperation, which is the key to international stability.

Modernisation of the education system involves the search for new approaches to teaching tolerance, which necessitates the introduction of the latest pedagogical concepts. One of these approaches is borderland pedagogy, which is a methodological basis for building tolerance among the younger generation. Its essence is to create an educational space that promotes understanding of diversity, the development of intercultural communication skills and the broadening of students' worldview.

Of particular value is the analysis of foreign experience, as its creative interpretation and adaptation can be an effective tool for building an education system focused on humanistic

values. Teaching tolerance not only promotes knowledge of the cultural wealth of nations, but also creates the preconditions for harmonious interethnic interaction, social stability and constructive dialogue.

The construct of borderland pedagogy involves considering the educational space as a dynamic environment where there is a constant exchange between different cultural traditions, mechanisms of interethnic and interfaith understanding are formed, and effective communication skills are developed. The methodological foundations of this approach are based on the principles of intercultural dialogue and successful integration.

The relevance of the study is stipulated by the need to develop effective pedagogical strategies that promote tolerance in the context of the growing cultural and social transformation of society. This is especially important for border regions, where the coexistence of different ethnic, religious and linguistic groups requires special approaches to the organisation of the educational process.

Analysis of previous studies and publications. It is important to note that modern scholars focus mainly on the

study of historical, socio-cultural, and political aspects of the borderlands. Scholars focus on the role of borders not only as lines of demarcation, but also as a space for communication, interaction and identity formation. Only a few studies have analysed the pedagogy of borderlands.

Rich theoretical and methodological material for developing the concept of borderland pedagogy is provided by the collective work 'Interdisciplinary thesaurus for the study of educational and upbringing problems on the border of Ukraine: a scientific publication' (S. Sysoieva, R. Vainola, M. Mykhailichenko) [8]. The content of this fundamental work focuses on understanding various aspects of borderland life, its impact, as well as social, cultural, linguistic and ethnic features that shape the personality of a young person, his or her national identity, and determine the specifics of national and patriotic education.

Analysing the latest research on borderland pedagogy, special attention should be paid to S. Sysoieva's article 'Borderland Pedagogy in the Scientific and Educational Discourse of the Republic of Poland' [12]. The study is devoted to the analysis of Poland's long-term experience in the development of borderland pedagogy, solving educational problems of children and youth, as well as the formation of national identity of citizens in border regions.

The researcher notes that borderland pedagogy is developing as a component of intercultural pedagogy, which distinguishes it from multicultural education in Poland. Particular emphasis is placed on understanding the borderland as not only a geographical space, but also a state of consciousness. Polish School of Education considers the borderland as an environment where a multidimensional human identity is formed. Taking into account the peculiarities of self-identification of people living in border regions is key to developing educational strategies that promote tolerance.

The article also analyses the works of leading Polish scholars (E. Nikitorowicz, T. Lewowicki, E. Ogrodska-Mazur) who study intercultural education and its role in the formation of personality. In particular, in the works of E. Nikitorovich, the borderland appears as a space that encourages constant dialogue between cultures, and the process of education in such territories requires special approaches.

Thus, the results of this study can be used to develop the author's own educational programme, as they are based on the best practices of Poland and have practical implications for Ukrainian realities.

Y. Veremnych's article 'Borders and Borderlands in the Discursive Space of Socio-Humanities: Theoretical Projections' reflects current trends in border studies. The author emphasises that the borderland is not only a territorial category, but also a symbolic and socio-cultural space that is formed as a result of historical, political, and ethnic processes [14].

An equally fundamental study of this issue is the monograph 'Territorial Identity of the Ukrainian Borderland: Historical Origins and Geopolitical Influences' [15].

In this work, the researcher examines the key trends in the spatial development of Ukrainian border regions in the historical perspective, analyses their advantages and disadvantages

related to their border status. Particular attention is paid to the phenomenon of border culture and mentality, variability of socio-cultural codes and differences in value systems in these regions. The author suggests ways to reduce conflict in 'problem' areas and regional policy strategies based on the principles of sustainable development, preservation of regional identity and use of decentralisation opportunities for effective governance.

R. Chmelik's dissertation research 'Modern Ukrainian-Polish Borderland: State Border and Population Identity' deserves special attention [2]. The scholar analyses in details the impact of modern political, social and economic changes on the transformation of the identity of residents of the territories adjacent to the border and the role of the ethno-cultural factor in this process.

A special place among the works of Ukrainian scholars who have studied the problem of borderlands is occupied by O. Shevchuk's article 'Borderlands as a Space of Encounter with the Other'. The author examines this issue from a philosophical perspective, explaining this phenomenon as a space of continuous interaction between different cultures. The study is based on the concepts of the Other and Otherness, which are key to understanding the processes of integration in border regions.

The study emphasizes the importance of borderland ethics, where interaction with the Other is inevitable and requires a constant search for compromises. This is in the line with the concepts of intercultural education, which view tolerance not as a passive acceptance of otherness, but as an active process of mutual knowledge and interaction. Thus, the research allows us to expand the understanding of borderland pedagogy as a mechanism for building tolerance. His findings can be used in the development of educational programs aimed at fostering a culture of dialogue and mutual understanding in a multicultural environment [9].

Thus, the analysis of recent research on the topic allows us to state the following: the problem of borderland pedagogy is a promising area and requires increased attention of pedagogical theory and practice in the context of the current war.

The purpose of the article is to analyse the construct of borderland pedagogy as a methodological basis for teaching tolerance, to identify its main components and to consider the mechanisms of implementation in the educational environment. To achieve this goal, the author analyses the theoretical foundations of borderland pedagogy, its connection with modern educational approaches and the possibilities of practical application in educational institutions.

Presentation of the main material. The development of modern social relations is marked by the growing intensity of globalization and intercultural interaction. At the same time, the issue of preserving cultural identity and forming a tolerant society is gaining particular importance. It is noteworthy that the borderland performs important functions of cultural accumulation, development and preservation of identity, and also provides an opportunity to preserve its own cultural independence. In the context of modern challenges, it is exactly the younger generation is driving positive change, creating space for constructive dialogue, peaceful coexistence and the

development of a democratic society. Interaction of different cultures within the borderland not only helps to broaden the worldview, but also creates conditions for the formation of a tolerant society capable of social integration and preservation of historical and cultural heritage.

For our study, J. Vermech's opinion that a person in a borderland situation is influenced by different types of borders is relevant; a person passes various signals from the 'outside' through his own filter, recoding them according to his own system of worldview and preferences. If an individual easily integrates into such a 'life world', he or she does not feel discomfort and does not seek change. However, the 'marginality effect' is not an exception, when a person finds himself in a situation of maladjustment and is forced to develop a new adaptive complex for himself. This kind of effect can occur in the face of a sharp change in the socio-cultural situation and the formation of new borders. That is why, as the scholar notes, according to modern theories of socio-cultural systems and intercultural communications, a person in a borderland situation has a choice of four possible alternatives.

The first option is assimilation, which implies complete integration with the dominant culture and loss of its own identity. The second is isolation, which is expressed in conscious or unconscious resistance to assimilation, most often through demonstrative rejection of the 'foreign' culture, which can lead to separatism or emigration. The third option is marginalisation, when a person is forced to accept an 'intermediate' state, feeling like a stranger in both cultural traditions. The fourth strategy, which is usually considered the most acceptable, is integration. It involves a harmonious combination of two identities, maintaining a connection with both one's own culture and the new one. In practice, these strategies are often combined in different proportions. It is important to take all of the above factors into account when organising the pedagogical process [14, p. 65].

The subject of her special attention is frontiers - zones of intercultural interaction beyond clearly regulated borders and the clash of different identities. They are viewed as a space of changing values that are developed in an atmosphere of diverse and multifaceted influences. The recently coined term 'security border' indicates that states and communities are aware of the importance of taking the border factor into account in regional and ethno-national politics. Ill-considered, rash steps can turn border areas into a constant source of conflict [14, p. 67].

For a more in-depth understanding of the essence of the problem, it is important to consider the work of Jerzy Nikitowicz, who identifies important features of a borderland person:

- no one is a typical member of a group;
- no culture exists in a closed and unified form;
- no one is a member of an isolated group, but defines their identity in relation to members of different groups;
- each culture is a form of transmission of its own values and patterns that can be transformed, and therefore has a procedural character;
- no one has an identity in a ready-made and unchanging form [12, p. 92].

The above listed ideas of the Polish scholar are important

for the formation of pedagogical practices and understanding of the fundamental mechanisms of cultural norms transmission. In addition, it is important to emphasise that an individual's identity is formed not only within a particular group, but through a constant process of interaction with other social communities.

Of scientific value is the work of O. Alekseeva and I. Kurlishchuk, who note that 'the borderland is not only an active conductor of new cultural trends, a place from which culture receives new reserves for development, but also a certain catalyst that can "provoke" a deep self-awareness of the connection with a certain land, not just as a territory, but as a homeland. In this case, the borderland is endowed with symbolic, metaphysical features, it becomes a spiritual value, a part of the mentality and a natural educational space for the formation of citizenship of a person who self-identifies as a representative of a certain nation and tolerates the culture of representatives of other ethnic groups, understanding the richness of the multicultural diversity of the region as part of the whole state' [1, p. 13].

It is worth noting that a positive outcome of the dialogue of cultures on the border depends on an adequate understanding of the Other. Without this, the proximity of heterogeneous cultures can provoke an explosion and long-term confrontation. Ignoring the Other is bound to be a catastrophe: cultural (which is embodied in the slowdown of development and the impossibility of new phenomena and forms), political (which threatens to lead to long-lasting confrontations) and ontological (as an inability to understand new, completely hidden aspects of existence without the Other). The Other is not only a hassle with its presence, but also an opportunity for development and understanding that arises through dialogue with it [9, p. 29].

Today, the image of self-identity and closed, geographically localised national cultures is becoming a thing of the past, and is being replaced by the era of transculturality. This radically changes the role and meaning of borders and boundaries. While historically the role of the frontier was (and still is) to protect the security of communication and control the movement of migrants and residents of frontier zones, the processes of transculturation, i.e. the divergence of cultures with their own spatial and temporal localisation and textual framework, actualise the event of transcending, softening and blurring borders [6, p. 94].

At the same time, we are impressed by N. Trobiuk's position on the conditions for the existence of a tolerant safe educational environment:

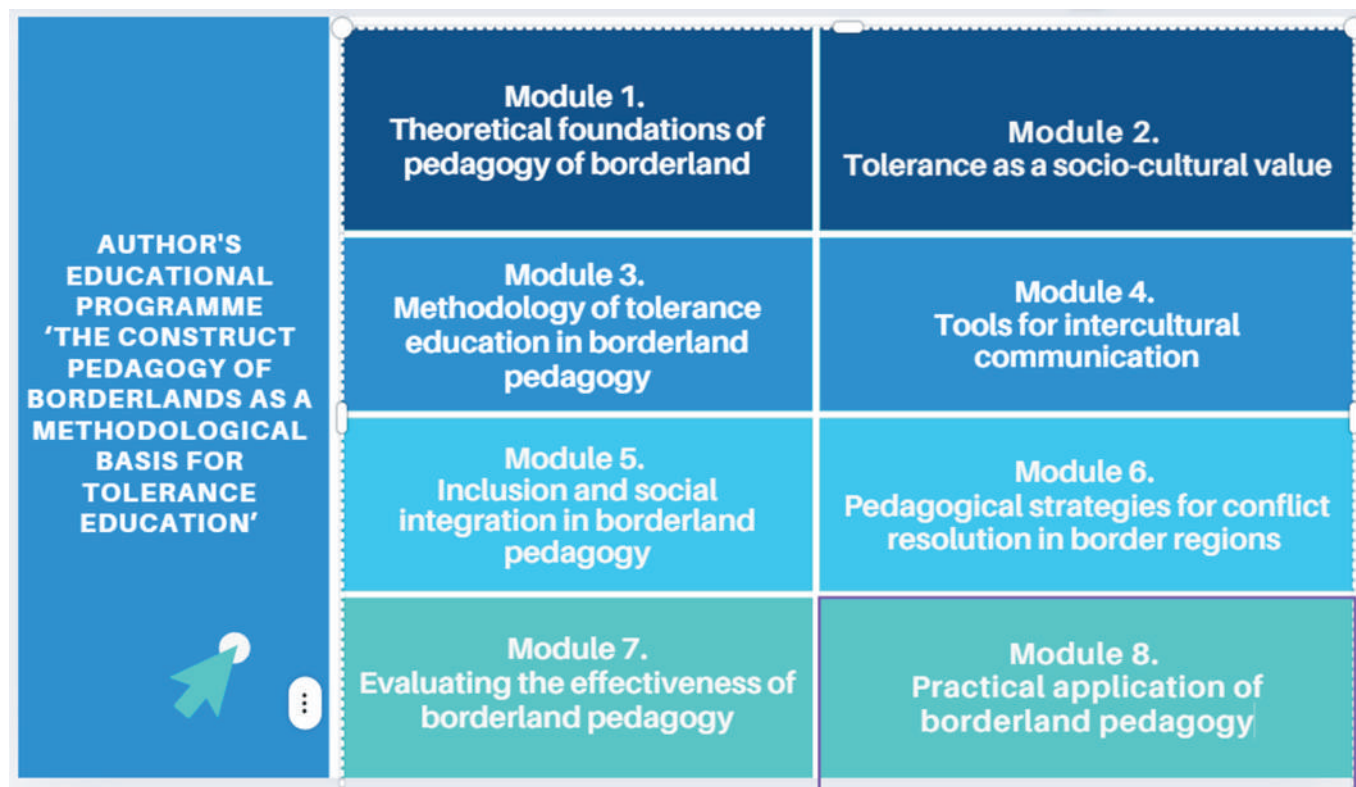
- assimilation of values, norms, rules of behaviour of a tolerant personality by all participants of the educational process;
- formation of all participants' of the educational process experience of tolerant behaviour, improving their skills in the manifestation of tolerance;
- creating emotional comfort;
- the opportunity to express their opinions freely, conduct the dialogue on all issues of education, upbringing and everyday life, facilitation, pedagogical support;
- the opportunity to feel and show respect and justice, dignity and freedom;

- positive attitude to each other in the team;
- the ability to seek help in a timely manner;
- empathetic attitude in the team;
- belief in the strengths and capabilities of participants in the educational process, reliance on the positive in a person;
- availability of opportunities for self-realisation;
- formation of tolerance of all participants of the educational process: from the formation of consciousness to stimulation to self-education, support and assistance at all these stages [13, p. 146–147].

We fully agree with the opinion of K. Hnatovska, who is convinced that teachers are perceived as role models. That is why they must be able to understand and accept the differences, motives of actions and values of another person, which are directly related to the ability to communicate, build relationships not only with family and friends, but also with different and incomprehensible people. An important task is to create

pedagogical conditions for the development of professionally significant personality traits of students that would lead to the formation of tolerance. It is about deliberately creating problematic situations that require productive decision-making, forming an attitude to perceive another person as an equal partner in communication, positive attitude and respect for him or her. Equally important is the desire to understand and accept the opposite point of view, which undoubtedly relieves tension and conflict. It is important to strive to make tolerance a norm of behaviour and mutual respect [4; 5, p. 63].

A separate aspect of our research is the development of the author's educational programme 'The construct of borderland pedagogy as a methodological basis for teaching tolerance'. Its purpose is to formulate a holistic view of borderland pedagogy as an interdisciplinary approach to tolerance education in a multicultural society among teachers, psychologists and public figures (fig. 1):



General description of the programme:

Educational level: Higher education (Bachelor's, Master's).

Field of study: 01 Education / Pedagogy.

Type of programme: Educational (with the possibility of integration into interdisciplinary courses).

The purpose of the programme is to develop tolerance as a personal value and professional competence among higher education students, in accordance with the principles of borderland pedagogy, which takes into account intercultural, interethnic, and religious aspects of interaction.

No less important component of the analyzed programme is its resource support. We offer to include to the list: scientific and methodological literature on pedagogy, sociology, psychology

and ethnography; multimedia materials, documentaries demonstrating examples of intercultural interaction; invitation of qualified experts (psychologists, educators, sociologists, ethnographers); online platforms for interaction and distance learning with representatives of different cultures.

The presented programme is structured into eight modules. We propose to consider them in detail.

Module 1: Theoretical foundations of borderland pedagogy. The aim of this module is to introduce the concept of borderland pedagogy, its fundamental principles, historical background and socio-cultural background. Particular attention is paid to the analysis of intercultural interaction that shapes the educational process in borderland settings, as well as to the analysis of

mechanisms for ensuring effective intercultural dialogue in the process of education.

First of all, this section will consider the definition of borderland pedagogy as a specific area of pedagogical science that studies educational processes in conditions of cultural, linguistic and social diversity. In addition to this, it is worth analysing the genesis of the conceptual provisions of this issue.

An equally important issue is the study of the role of intercultural dialogue in the formation of a tolerant environment in educational institutions, in particular in border regions. Attention is focused on strategies and methods of establishing effective communication between representatives of different

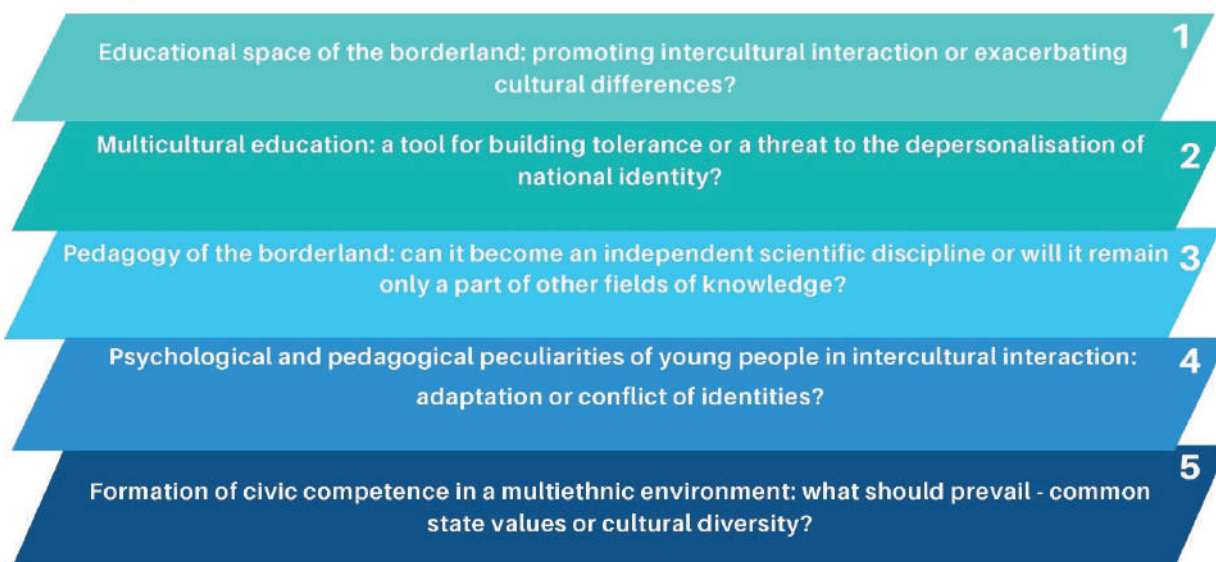
ethno-cultural groups, which will undoubtedly contribute to the development of mutual respect, mutual understanding and cooperation [7].

A separate block comprises a set of problems related to the socio-cultural dynamics of the borderland. It contains an analysis of the issues of identity, multilingualism, cultural exchange, social norms and traditions, which are the determining factors in shaping the educational environment. Equally important at this stage is the discussion of the impact of globalisation challenges on the further development of this process.

For the purpose of a more in-depth understanding of the theoretical foundations of borderland pedagogy, we propose the following topics for discussion (fig. 2):



TOPICS FOR DISCUSSIONS



In our opinion, the proposed topics are relevant to the study of the above-mentioned issues and contain an internal contradiction that contributes to a productive discussion.

Module 2: Tolerance as a socio-cultural value is the next structural element of the author's educational programme. This module contains the following key topics:

1. Types and levels of tolerance. Different aspects of tolerance are analysed among them ethnic, religious, political, cultural. Particular attention is paid to the levels of tolerance (individual, interpersonal, group, and social) and their interconnection.

2. Tolerance in the education system. The role of the educational space in the formation of tolerant relations among higher education students and teachers is determined. Methods and pedagogical approaches that promote the development of an inclusive environment are considered, in particular through the principles of borderland pedagogy as a way to overcome socio-cultural barriers.

3. Peculiarities of psychological mechanisms of tolerance formation. The cognitive and emotional mechanisms that

influence the formation of tolerant behaviour are studied. Particular attention is paid to the development of empathy and critical thinking as key factors in fostering tolerance.

To ensure effective learning, we propose to hold discussions on the following topics:



1. Where is the line between tolerance and permissiveness?
2. Tolerance and political correctness: differences and impact on society?
3. Is tolerance an inherent human quality or it is needed to be developed?
4. What stereotypes exist about tolerance and how do they affect its perception?
5. How does tolerance help to resolve social and intercultural conflicts?
6. Is it possible to build a society in which absolute and mutual respect prevails?

At the same time we suggest the following forms of work (fig. 3).



FORMS OF WORK (MODULE 2)



We offer to consider the analysed forms of work in more detail.

Forum theatre is an interactive theatre form of work. Participants act out life situations and then change the course of events by suggesting alternative ways to solve the problem.

Life stories. Each participant takes on the role of a 'living book' – a person with a unique experience (a representative of a national minority, a migrant, etc.). Other participants 'read' the book by asking questions and listening to the story.

Flash mob 'Tolerance in action'. Organisation of a social experiment or action on this topic, followed by a discussion of the results.

Project 'Different but equal'. Each participant becomes a mentor for another person (for example, a student with special needs), helping them to adapt to new value orientations.

Quest 'My boundaries'. Participants draw their own 'boundaries of tolerance' on a large sheet of paper – what they are ready to accept and what they find difficult to tolerate. After that, the working groups discuss what and why they placed inside or outside this circle.

'I am you'. Everyone gets a random role (for example, a person of another nationality, a believer of another faith) and has to introduce themselves briefly: 'I am ... and I have the following challenges in my life...'. Once the tasks have been defined, an active discussion of the problems begins.

'Carpet of Tolerance'. Each participant draws a symbol or word associated with tolerance on a piece of fabric or cardboard. Based on the results of the work, all the pieces are sewn or glued together into a single composition that reflects the diversity of today's society.

'Photo project: Tolerance in my life'. Each participant presents photos of situations that, in his or her opinion, illustrate manifestations of tolerance or its absence. Afterwards, all the photos are analysed.

'Country of Tolerance'. The groups create a fictional 'country of tolerance' with its laws, culture, traditions and symbols. Upon completion of the work, they present it to the other participants.

Module 3: Methodology of teaching tolerance in borderland pedagogy.

In the context of the outlined topic, it is important to identify methodological tools for implementing the concepts of border pedagogy in the educational process. The focus at this stage is on the formation of a tolerant outlook, the development of intercultural communication and the avoidance of any manifestations of discrimination.

The module covers several important aspects of tolerance education. Firstly, it discusses interactive methods that promote active involvement of participants in the learning process. Among the wide range of possible tools, we offer to highlight dialogue training, simulation games, debates, and modelling situations of intercultural interaction. An important element is the creation of an educational environment that involves the development of curricula which take into account cultural diversity and create a safe space for dialogue between representatives of different cultural groups. At the same time, we propose to consider strategies to prevent discrimination, methods to overcome stereotypes and prejudices, and ways to develop social responsibility [10].

To ensure effective learning of the material, practical classes are used, they presuppose the active students' participation in solving real-life situations and developing methods of teaching tolerance. The course also includes group projects aimed at creating and implementing educational initiatives, developing training programmes, and integrating innovative methods of teaching tolerance into the educational process.

Module 4: Tools of intercultural communication.

This module is aimed at developing students' skills of effective intercultural communication in the educational environment. Its participants will learn to recognise and overcome communication barriers, use emotional intelligence to improve interaction and apply effective communication techniques in an intercultural context.

Among the great number of fundamental aspects a significant place is given to the study of barriers of intercultural communication and ways to overcome them including the analysis of linguistic, psychological and socio-cultural factors that can complicate the interaction of representatives

of different cultures. Considerable attention is paid to emotional intelligence in intercultural interaction, as the ability to recognise and manage one's own emotions and understand the feelings of others is a key condition for effective communication. Equally interesting for higher education students are the practices of active listening and non-violent communication, which help to build trusting relationships, resolve conflicts and form a tolerant worldview [3].

We are convinced that in order to master the material successfully, it is appropriate to analyse real-life situations of intercultural interaction and search for optimal solutions. Trainings and simulations of real-life situations will help participants to practice effective communication skills, improve emotional competence and master strategies for solving communication problems.

Module 5: Inclusion and social integration in borderland pedagogy.

Particular attention should be paid to the adaptation of teaching materials, the creation of a barrier-free educational space, and the use of differentiated teaching methods. An important component is the formation of a culture of support and mutual assistance among higher education students, which helps to reduce social isolation and develop empathy.

The concept of 'education without borders' is another important aspect of the module. In the context of globalisation, educational processes go beyond traditional approaches and involve the integration of intercultural interaction, which contributes to the development of social cohesion. Intercultural education plays a special role in helping students to understand and respect cultural differences, use modern technologies for communication and cooperation between people from different regions and countries.

We consider it appropriate to conduct a survey to determine the level of tolerance in the educational environment and identify common stereotypes.

The implementation of the module will help teachers not only to learn the basics of inclusion theoretically, but also to develop the practical skills necessary for effective work in a multicultural environment.

Module 6 of the presented curriculum contains an analysis of pedagogical strategies for conflict resolution in border regions. The latter are special socio-cultural spaces where representatives of different ethnic, religious and linguistic groups interact. It is important to note that this can contribute to both cultural enrichment and conflict. In the educational environment, these conflicts can manifest themselves in the form of interethnic tension, stereotypical thinking, discrimination and unequal access to educational services. The task of teachers and students is not only to identify conflict situations in time and understand their causes, but also to apply effective methods of managing them in their future professional activities.

One of the most important methods of conflict resolution is mediation, which involves a neutral party to find a mutually beneficial solution. In higher education institutions, mediation is implemented through the introduction of special courses and trainings aimed at developing skills in constructive dialogue,

critical thinking and empathy. In addition to the above, peace education forms a culture of peace through the study of conflict prevention mechanisms, human rights and methods of non-violent dispute resolution. It involves the active involvement of students in intercultural projects that contribute to the formation of a tolerant worldview [11].

The concept of non-violent communication deserves special attention. It is based on the following principles: observation without judgement, identification of feelings, awareness of needs and formulation of requests. In higher education institutions, these principles can be used to resolve conflicts between students, in teacher-student relations and in the management of the educational process, which helps to reduce tension, develop communication skills and create an atmosphere of trust and mutual respect.

Module 7: Evaluating the effectiveness of borderland pedagogy. The module is aimed at developing skills in assessing the level of tolerance and intercultural competence in the educational environment, analysing the effectiveness of pedagogical programmes and developing recommendations for their improvement.

The leading place is occupied by the methods of assessing the level of tolerance and intercultural competence, which include the use of psychological tests, questionnaires, observation and self-assessment. An important area is the analysis of the effectiveness of pedagogical programmes, which involves the use of qualitative and quantitative assessment methods, comparison of expected and actual results, and identification of the underlying factors that affect the effectiveness of learning. The final stage is the development of recommendations for improving pedagogical strategies, including the development of adaptive educational approaches, improving methods of teaching tolerance and increasing the level of intercultural interaction in the educational process.

Module 8: Practical application of borderland pedagogy.

An important component of this module is the analysis of educational complexes, which involves considering real-life situations of implementing the principles of borderland pedagogy, researching successful practices and solving problematic issues related to intercultural interaction. Considerable attention is paid to the development of educational projects focused on the integration of tolerance, intercultural dialogue and social interaction. The project participants will also study methods for evaluating the effectiveness of tolerance education programmes, which will allow them to adjust and improve educational strategies in accordance with the real needs of society.

The expected outcomes of the presented author's programme are the acquisition of knowledge about the theoretical and practical aspects of border pedagogy; mastering effective methods of teaching tolerance; development of intercultural communication competencies; creation of own educational projects based on the acquired knowledge; and the ability to apply the principles of borderland pedagogy in professional and social activities.

Conclusions. The materials studied allow us to state the following: the construct of borderland pedagogy is an important methodological basis for teaching tolerance, as it provides intercultural dialogue, promotes mutual respect and integration of different ethno-cultural groups. Within this approach, the educational space is interpreted as a dynamic environment characterised by the interaction of cultures, expanding opportunities for dialogue and social responsibility.

At the same time, the application of the methodology of borderland pedagogy in the educational process allows creating an inclusive educational environment in which each participant has the opportunity to preserve their own cultural identity, to master the skills of constructive interaction with representatives of other cultures or religious confessions.

Thus, borderland pedagogy is not only a scientific and theoretical concept, but also a practical tool for teaching tolerance, which now plays an important role in the further development of the educational formation. In addition to the

above, borderland pedagogy as an innovative educational approach opens up new opportunities for the education of individuals capable of cooperation, mutual understanding and tolerant worldview.

Prospects for further research. Prospects for further study will be in the development of practical models of tolerance education, which involves the creation and testing of educational programs, methods and strategies aimed at developing intercultural interaction skills. Simulation of social situations and intercultural projects can be an effective tool in this process.

At the same time it is promising idea to study the impact of borderland pedagogy on civic identity formation. Educational practices based on its principles can contribute to the development of social responsibility, civic-mindedness, and an active position of higher education students in the democratic society. All these will allow expanding the methodological framework and finding effective solutions for overcoming intercultural barriers in the educational process.

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