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PEDAGOGICAL STRATEGIES FOR DEVELOPING CULTURAL IMMUNITY IN STUDENTS BASED ON AN INDIVIDUAL APPROACH

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In today's era of globalization, various innovations are emerging in the development of society, social relations and spiritual and educational processes, as well as complex ideological threats. The speed of information flows, the intensification of various ideological trends and the expansion of intercultural dialogue have a significant impact on the worldview and spiritual image of young people. In such conditions, the issue of developing cultural immunity in students is gaining urgent importance. Because cultural immunity is the ability of a person to protect himself from harmful ideas, make the right decisions and strengthen his spiritual and moral views, relying on national and universal values.

In the higher education system, students should not only acquire professional knowledge and skills, but also form themselves as individuals who act on the basis of strong spiritual and moral views. In this process, an individual approach is recognized as an important pedagogical principle. Each student has his own worldview, personal interests, needs and cultural experience, and when they are taken into account in the educational process, educational effectiveness increases. Therefore, an individual approach plays a key role in developing cultural immunity in students.

The essence of an individual approach is that the pedagogical process is organized not on the basis of a single standard, but based on the student's personal capabilities, needs and spiritual worldview [1]. This approach encourages students to think freely, be critical, and actively participate in social life [2]. As a result, they form a strong immunity against various harmful information, foreign ideological currents and spiritual threats.

The concept of cultural immunity refers to a learner's ability to critically filter cultural information, resist harmful cultural influences, and selectively integrate external cultural content in alignment with internal values and social context. Pedagogical formation of cultural immunity is therefore aligned with value education, media literacy, critical thinking, and cultural psychology.

At the same time, the use of pedagogical strategies in the process of forming cultural immunity in students is of particular importance [3]. In particular, the strategies of spiritual and educational, moral education, intercultural dialogue, information security, creative development and cooperation give effective results in this regard. When these strategies are combined with an individual approach, not only the knowledge of students, but also their spiritual and moral values are strengthened.

Thus, the development of cultural immunity in students based on an individual approach is important not only for personal, but also for social development. After all, a well-rounded, independent-thinking and ready for cultural dialogue young generation ensures the spiritual stability of society and future development.

Main part

The individual approach is a pedagogical principle that focuses on the individual in the educational process, taking into account his abilities, needs and pace of development. The theoretical foundations of this approach are based on scientific views on psychology, pedagogy and personality development. In particular, Vygotsky's ideas about the "zone of proximal development" serve as an important theoretical basis for the development of student potential (Vygotsky, 1978). Piaget's theory of stages of cognitive development indicates the need to adapt educational activities to age characteristics [4]. Leontiev's theory of activity also creates an effective methodological basis for the implementation of the individual approach in practice [5]. Thus, the individual approach is considered an important factor in the development of cultural immunity, along with the formation of independent thinking, problem solving and creativity in students.

In most cases, cultural immunity is clearly manifested in the following aspects of the student:

- respect for national values,
- protection from alien and harmful ideas,
- active participation in intercultural dialogue,
- adherence to the principles of tolerance and tolerance,
- development of creative and aesthetic views.

The formation of these qualities in the educational process creates a solid foundation for young people to become well-rounded people in the future [6]. Below are detailed pedagogical strategies for developing cultural immunity in students based on an individual approach:

1. Spiritual and educational strategy. Spiritual enrichment of students through the study of national heritage, historical figures, and the activities of great scientists [7].
2. Moral education strategy. Formation of such qualities in students as adherence to the rules of etiquette, honesty, responsibility, and justice [8].
3. Strategy of intercultural dialogue. Respect for the values of different cultures and nations, development of intercultural cooperation skills [9].
4. Information security strategy. Formation of skills for critical evaluation of harmful ideas and information, differentiation of reliable sources [10].
5. Creative development strategy. Development of aesthetic taste and creativity through participation in art, literature, theater, music, cultural events.
6. Cooperation and dialogue strategy. Cooperation in group work, scientific and creative projects, analysis of different points of view and learning to compromise.

A pedagogical construct enabling students to critically interpret, evaluate, and selectively integrate cultural content while maintaining stable identity, ethical reasoning, and intercultural openness.

Cultural immunity thus comprises five components:

1. Cultural Awareness – recognition of cultural systems and differences.
2. Cultural Filtering – ability to evaluate cultural information for credibility and values.
3. Cultural Integrity – preservation of core identity and ethical values.
4. Adaptive Integration – constructive incorporation of beneficial cultural elements.
5. Intercultural Openness – tolerance, empathy, and non-hostile engagement.

Pedagogical Principles for an Individual Approach

Developing cultural immunity requires instructional differentiation grounded in the following principles:

- Personality-orientation: recognizing students' prior cultural experiences and identities.
- Cognitive individualization: adapting to learning styles, critical thinking levels, and motivational profiles.
- Value alignment: ensuring harmony between educational content and students' internal ethical frameworks.
- Dialogicity: encouraging reflective dialogue rather than unilateral cultural transmission.

Pedagogical Strategies

Based on these principles, the following strategies are proposed:

Diagnostic Individual Profiling

Educators assess students' cultural background, media exposure, value orientations, and identity constructs through surveys, reflective essays, and interviews. This enables tailored instructional intervention rather than homogeneous cultural instruction.

Mediated Cultural Exposure

Instead of shielding students from external cultural influences, teachers curate exposure (films, literature, discourse, art, digital content) and facilitate critical analysis. This strategy aligns with media literacy and value education models.

Critical Cultural Dialogue

Structured discussion formats (debates, Socratic questioning, case analysis) promote analytical reasoning, cultural empathy, and value-based argumentation—key tools for filtering cultural content.

Personalized Reflective Practices

Reflection journals, identity mapping, autobiographical storytelling, and digital portfolios encourage self-awareness and cultural meaning-making.

Ethical Reasoning Modules

Embedding moral philosophy, cultural ethics, and applied dilemmas helps students differentiate between value-consistent and manipulative cultural influence.

Intercultural Simulation and Role-play

Simulations expose learners to cultural conflict scenarios and train them to manage cultural cognitive dissonance constructively.

Family and Community Integration

Collaboration with families strengthens continuity between school-based cultural learning and home-cultural contexts, reinforcing cultural integrity.

Discussion

The proposed strategies shift cultural education from passive accumulation of cultural knowledge to active regulation of cultural influence. Unlike standardized multicultural curriculum, an individualized approach acknowledges that cultural vulnerability and resilience vary among students due to psychological, linguistic, socio-economic, and family-based factors. Therefore, developing cultural immunity becomes both a pedagogical and psychological endeavor.

Challenges include teacher qualification gaps, lack of standardized assessment mechanisms, and potential educational tensions in value-centered instruction. However, the individualized model aligns with contemporary competencies demanded by global society: critical thinking, intercultural communication, and ethical self-awareness.

Conclusion

Developing cultural immunity in students based on an individual approach serves to provide them with a solid spiritual foundation in their personal and social lives. As a result of such a process, the student is formed as a well-rounded person who can protect himself from various ideological threats, make independent decisions, actively participate in intercultural dialogue.

Through the consistent application of pedagogical strategies, not only the knowledge of young people, but also their spiritual and moral outlook will improve. This will contribute to the development of society and the strengthening of national values.

The development of cultural immunity in students based on an individual approach ensures the achievement of effective results by taking into account the needs and interests of the individual in the educational process. These pedagogical strategies serve to develop the understanding of national and universal values, active participation in the socio-cultural environment, and independent decision-making skills of young people. They also strengthen tolerance, critical thinking, and spiritual responsibility in students, creating a foundation for them to have a stable worldview in relation to various cultural influences in the context of globalization.

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МИРОВОЙ ОПЫТ ФОРМИРОВАНИЯ МОДЕЛЕЙ СОЦИАЛЬНОГО ПАРТНЕРСТВА

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В большинстве стран с развитой рыночной экономикой национальные модели социального партнерства сложились к 1950-м годам. Несмотря на общность исходных принципов функционирования социального партнерства и его целей - согласование интересов основных социальных групп - экономические, культурные особенности каждой страны определяют специфику форм, методов его развития, что и позволяет говорить о существовании различных национальных моделей социального партнерства в сфере трудовых отношений. Наиболее важными критериями выделения моделей являются уровень ведения коллективных переговоров; степень вмешательства государства в регулирование социально-трудовых отношений. Однако, следует отметить, что выделять эти модели можно лишь с известной долей условности.

В мировой практике сложились три модели социального партнерства в сфере трудовых отношений: скандинавская, американская и промежуточная.

Так *первая* модель применяется в основном в странах Северной Европы (Швеции, Финляндии, Норвегии, Голландии, Бельгии). Вторая модель социального партнерства, условно обозначаемая как *американская*, характерна для таких стран, как США, Канада, Япония [1, С. 50]. Данная модель характеризуется тем, что коллективные переговоры ведутся на уровне предприятий. Значительно реже переговоры и соглашения осуществляются на региональном и отраслевом уровнях. *Третья* модель социального партнерства характерна для стран Центральной Европы (Германии, Австрии, Франции, Великобритании и др.). Она является промежуточным вариантом между скандинавской и американской моделями.

Скандинавская модель характеризуется активным вмешательством государства в регулирование трудовых отношений и имеет ярко выраженные три уровня осуществления социального партнерства: общенациональный, отраслевой, уровень предприятий [1, С. 50]. Идейной основой социального партнерства в Швеции является концепция «функциональной социализации», предполагающая максимальную интегрированность в общество каждого его члена [2, С. 17]. Для Швеции характерны отношение к социальной политике как к цели экономической деятельности государства, доминирование идеи равенства и солидарности в ее осуществлении, активный упреждающий характер; чрезвычайно высокий уровень налогообложения. Влияние шведских профсоюзов привело к выработке наиболее полного и самого льготного для трудящихся в Европе трудового законодательства. Серия законов, принятых в 1970-е годы значительно усилила позиции наемных работников и профсоюзов на предприятиях. Определяющими из них являются следующие: