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**РАЗВИТИЕ ТОЛЕРАНТНОСТИ СТУДЕНТОВ СРЕДСТВАМИ АНГЛИЙСКОГО ЯЗЫКА В ВУЗАХ
КАЗАХСТАНА**

В данной статье рассматриваются актуальная проблема толерантности, ее уровни. Значительное внимание уделяется обучению английскому языку как средству воспитания толерантности у студентов вуза. Авторы акцентируют внимание на обучении иноязычному общению в контексте диалога культур, предполагающем взаимосвязанное решение коммуникативных, воспитательных, общеобразовательных и развивающих задач. Принцип обучения в контексте диалога культур создает условия для изучения культур стран изучаемого языка, опираясь на мировую культуру и переосмысление отечественной культуры с ее помощью, результатом которого является взаимопонимание.

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This article discusses the topical problem of tolerance, its levels. Considerable attention is paid to teaching the English language as a means of tolerance development among university students. The authors focus on teaching foreign language communication in the context of the dialogue of cultures, involving the interrelated solution of communicative, educational and developmental tasks. The principle of education in the context of the dialogue of cultures creates conditions for the research of the cultures of the countries of the studied language based on the world culture and the national culture rethinking through its lenses, the result of which is mutual understanding.

Key words and phrases: tolerance formation; tolerance levels; English language teaching; culture of English-speaking countries; crosscultural communication; person of culture.

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STUDENTS' TOLERANCE DEVELOPMENT BY MEANS OF TEACHING THE ENGLISH LANGUAGE IN UNIVERSITIES OF KAZAKHSTAN

The process of integration and globalization in the modern world leads to an increase in the intensity of interaction between different states and cultures. The increasing mobility of the world's population turns many countries into multicultural communities, the harmonious development of which is possible only on the principles of equality and equivalence, tolerance of different reflections of human and cultural identity.

The concept "tolerance" is in the wide use in connection with the strengthening of the UNESCO in the terms of normalization of international relations. According to the definition given in the Declaration of Principles of Tolerance (signed on 16 November, 1995 in Paris by 185 UNESCO member states including Kazakhstan), tolerance means "respect, acceptance and correct understanding of the rich diversity of cultures of our world, our forms of expression and ways of manifestation of human individuality. It is facilitated by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is harmony in diversity. This is not only a moral duty, but also a political and legal need. Tolerance is a virtue that makes peace possible and helps replace the culture of war with a culture of peace" [2].

The problem of tolerance in the modern world is a topic of discussion of socio-political, religious, scientific communities in our country and abroad. Today, when the world community is experiencing significant and ambiguous changes, and ethnic and religious conflicts in a number of countries pose a serious threat to stable progressive development, Kazakhstan demonstrates the ability to solve systematically the problems arising in this area. Kazakhstan has managed to develop an effective model of civil peace and harmony, contrasting it with the destructive ideology of the superiority of some peoples over others. Without a doubt, all educational organizations are one of the most important institutions of development of this quality of the moral aspect. The main documents in our work on this issue are "Comprehensive Program of Education in Educational Institutions of the Republic of Kazakhstan" [5] and "Conception of the State Youth Policy in the Republic of Kazakhstan" [6]. The basis for the improvement of youth policy in Kazakhstan was the creation of the necessary conditions for young people to receive a decent education and employment in their future specialty.

Currently, in the pedagogical process, the teacher faces a difficult task, which is not only to familiarize students with the diversity of cultures, but also to educate respect and tolerance towards other cultures. In addition, the teacher should be able to explain the term "tolerance". We are talking not only about the formulations associated with this term, but also about familiarity with all the nuances of tolerance. For the successful assimilation of the term "tolerance", it is necessary to understand what a tolerant person is, and for this purpose the teacher needs to tell about the qualities that are characteristics of such a person [4].

Studying foreign languages is a means of communication between people from different countries. In the modern world, language is a factor that ensures stability in the society. For a long time, we have learned a foreign language for the sake of speaking, forgetting that there is an inextricable link between the components of the triad “language – culture – communication”. It is well known that the language barrier is not the only obstacle that representatives of different cultures have to overcome in the process of communication, there is always a cultural barrier behind the language barrier. Many people today recognize that the main reason for misunderstanding in crosscultural communication is difference of communicants’ national consciousness, but not difference of languages. Thus, language is “not only a means of communication and expression of thought, but also the accumulation of cultural values. Knowledge of any other language is the key to the culture of other people speaking that language. The language reflects the experience of the people, their history, material and spiritual culture” [1].

In this regard, it is necessary to develop a deeper understanding of the culture, way of life and thoughts of other peoples. Language learning, coupled with cultural and social values, can and should be a powerful means of understanding among peoples. A foreign language lesson is a crossroads of cultures, a practice of intercultural communication, because each statement in a foreign language reflects the specifics of a foreign culture. Foreign language is one of the main elements of education of a student’s personality. Researches in the field of socio-cultural studies clearly show that it is the means of the language studied that can contribute to the development of students’ qualities such as tolerance and impartiality to representatives of other countries and cultures. The study of a wide range of cultures of both native and target languages contributes to the formation of students’ tolerance, as well as creates favorable conditions for cultural self-determination of an individual.

Foreign language as an academic subject has a huge developmental and educational potential. Like no other subject, it is able to cultivate respect for people of other nationalities, tolerance for dissent and develop crosscultural communication skills.

The work on the formation of tolerant consciousness in the young generation should be multifaceted and multidirectional. It is especially difficult to form tolerance for the “other” when it comes to national and religious differences. It is no secret that a kind of biological instinct of rejection and aggression works in relation to something unfamiliar, incomprehensible, “alien”. And the most important step in the process of forming tolerant consciousness should be the psychological transformation of the “stranger” into the “other”. The key to this transformation can and should be a kind of “approach” to the national world of other people in its various manifestations [3].

The content of many subjects, especially a foreign language, where the image system directly and especially strongly affects the emotional world of an individual and his value orientations, gives opportunities to address the problem of tolerance. So, the purposes of teaching the English culture are:

- formation of a student not so much as a bearer of knowledge, but as a person of culture;
- development of a student’s spiritual strength and abilities;
- education of a student as morally responsible and socially useful person;

and in this case, the content of language education considers national culture as a system of spiritual and material values accumulated by the society in all the spheres, from life to philosophy.

Communication in the English language is crosscultural interaction. It is very important to clarify to the students that a foreign culture is not worse or better – it is simply different, and one needs to be tolerant and must understand these differences. At the lessons of the English language, it is easier to turn to the dialogue of cultures, especially when representatives of different nationalities are in the audience. The population of Kazakhstan tends to be multi-ethnic, multilingual, polycultural. Young people of different nationalities (Kazakhs, Russians, Tatars, Koreans, Uighurs and others) may study in one and the same group. Therefore, using the technology of dialogue of cultures is one of the most important means of tolerance formation when studying a foreign language. Dialogue of cultures is an exchange of opinions and experience, comprehension of values and traditions of other people. In this case, there is a multifaceted process of learning a foreign language through the lenses of multicultural traditions of a student’s native country.

The principle of education in the context of the dialogue of cultures creates conditions for studying the culture of the English-speaking countries basing on the world culture and rethinking of national culture in the mirror of the world culture, the result of which is mutual understanding.

Teaching the English language communication in the context of the dialogue of cultures involves the interrelated solution of the following communicative, educational and developmental tasks, namely [8, c. 71]:

- 1) cognitive (cultural) aspect:
 - enhancing students’ knowledge of the culture of English-speaking countries;
 - familiarity with the culture of the English-speaking countries by comparing previous knowledge and concepts with the newly obtained ones, with the knowledge about students’ native country and features;
 - development of the ability to represent one’s country and culture in the English language to support crosscultural communication (presentation of one’s nationality, some aspects of culture and history);
- 2) educational aspect:
 - formation and development of communicative culture, development of oral and written speech culture in English;
 - development of skills to read authentic texts of linguistic and cultural content with different educational strategies;
 - development of skills to translate and use dictionaries;
- 3) developmental aspect:
 - development of linguistic-cultural and speech observation, creative imagination, associative and logical thinking in the conditions of the English language educational communication;
 - development of communication skills, independence, ability to cooperate;

4) upbringing aspect:

- formation of students' ideas about the dialogue of cultures as a consciously elected philosophy of life requiring from its participants to show respect for the English culture, language, ethnic and racial tolerance;
- readiness for: studying the cultural heritage of the English-speaking countries, spiritual enrichment of the English culture achievements, deeper understanding of their native culture through the context of the culture of the English-speaking countries;
- formation of patriotism, a sense of pride in their native culture and country.

The importance of country studies, which is aimed at the formation of linguistic and communicative competence, and hence – tolerance towards another national world, is very important. Such topics as “Family culture of the peoples of Kazakhstan and the English-speaking countries”, “National cuisine of the peoples of Kazakhstan and the English-speaking countries”, “Ethnic values of religions in the English-speaking countries”, “Traditions and customs of the English-speaking people” contribute to the comparative analysis of different aspects of their own culture and culture of the English-speaking countries made by the students.

There are several levels of tolerance based on scientists' developments [7]:

- **civilized level** implies absence of violence in contacts of different cultures and civilizations;
- **interstate level** involves international conditions for cooperation and peaceful coexistence regardless of size, economic development, ethnic and religious affiliation of the population;
- **ethnic level** shows ethnic tolerance to other people's lifestyle, customs, traditions, opinions and ideas;
- **social level** implicates social partnership interaction between different social groups of the society, its power structures, when the necessity of such cooperation and respect for the positions of the parties are recognized;
- **individual level** means individual respect for another person's opinion and habits, understanding that there are views different from one's own.

It is an indisputable fact that tolerance at the civilized, interstate, ethnic and social levels is possible only if it is available at the individual level, because it is the foundation of all the other higher levels. Based on this, it is necessary to determine what the qualities of a tolerant person are which allow carrying out successful communication both at the level of microsocium, and in politics and dialogue of cultures. One of the first generalized characteristics of a tolerant personality was offered by the American psychologist Gordon Allport [Цит. по: Ibidem]. He highlighted the following parameters:

- self-orientation (a tolerant person is more focused on personal independence, less on belonging to external institutions and authorities);
- need for certainty (recognizes diversity, is willing to listen to any point of view and feels less discomfort in the state of uncertainty);
- less commitment to order (a tolerant person is less focused on social order, less pedantic);
- ability to empathy (propensity to give more adequate judgments about people);
- preference for freedom, democracy (hierarchy in the society does not matter);
- self-knowledge (a tolerant person is well aware of his merits and demerits and is not inclined to blame others for all the troubles);
- responsibility;
- security (sense of security and belief that threat can be dealt with).

The above mentioned parameters of a tolerant person concretize educational goals and allow presenting the factors necessary for the formation of such a person, and finding methods to achieve the goal of educating a tolerant person.

In the English language course, there are a significant number of topics in the study of which it is necessary and possible to emphasize the problem of tolerance formation. Intercultural communication can be realized only on the heritage of one's own people, the culture of one's native land. Thus, students develop the ability to represent their country and their small homeland in the conditions of crosscultural communication.

And, of course, the most extensive opportunities for the formation of tolerance are presented by cross-cultural topics, they are “The UK and its constituent countries” (this is a multinational state, each country honors its traditions, while respecting its neighbor), “London”, “USA”, “Our cities” (cities in Kazakhstan), “Kazakhstan” and others. Studying such topics as “Environmental problems” and “Sport”, the main attention is paid to the idea that only with the unity of views on the safe development of the whole society we can achieve well-being on our planet, and that sport can be the initial idea that can unite all the nations. We always discuss with students the traditions of Christmas and New Year in different English-speaking countries, celebrate holidays such as Halloween, Nauryz and Ayt (the traditional Kazakh holidays), make greeting cards, posters, and hold special holiday themed lessons. All this allows students to get to know the countries of the language being learned, to get acquainted with their history, political system, cultural traditions and people's daily life and so on. Such knowledge creates the basis for a respectful and, therefore, peaceful attitude to the culture of these peoples and countries.

At such lessons, various educational methods are used. In monologues on a given topic, students express their opinion (tolerance is not only acceptance of other cultures, but even acceptance of other people's opinions). Drawing up and telling dialogues also foster tolerance among students, because the participants of a dialogue may have different points of view on a given situation, and only by respecting each other's opinions can come to the solution of the suggested problem. Students also receive information about the sights of the English-speaking countries when watching videos and presentations, compare them with the domestic famous and interesting places and come

to the conclusion that each country has its own values and is proud of them. Students sing authentic English songs, watch authentic movies in the classroom, and also linguistic dictations, quizzes and crosswords are often used.

Studying the culture of English-speaking countries is successfully carried out by the method of project work. This method provides an excellent opportunity for self-expression, self-realization, promotes the unity of a students' group, the ability to work together, to express opinions and defend them in a reasoned and tactful way. Group forms of work and work in pairs are both used as a collective discussion, a joint research of problems to penetrate deeper into another culture, to find common and specific decision, to look for conflict-free ways of solving problems. Such work is usually of great interest to students of different levels. It stimulates the researching of regional studies materials and additional literature (on an exciting problem), strengthens interpersonal relationships, promotes tolerance towards people living within the territory of English-speaking countries and shows the level of importance of their culture and life priorities.

Another important aspect of students' tolerance formation is that getting acquainted with the culture of other countries and people, a student should see the teacher's respect to the people – native speakers of the language, and his knowledge of the country, its history, culture and place in the world.

So, teaching English in the context of the dialogue of cultures contributes to the education of a person of culture, who is committed to universal values, absorbed with the wealth of cultural heritage of other countries, striving for mutual understanding with them, capable and ready to carry out interpersonal and crosscultural communication by means of the English language. The implementation of training and education in the context of the dialogue of cultures contributes to better assimilation of educational material, increases communication and cognitive motivation, provides the possibility of simultaneous access to the English language and culture, has a positive effect on students' emotional state, contributes to the formation of tolerance to the bearers of other cultural, religious and ethnic traditions among young people in Kazakhstan.

That is why modern higher education in Kazakhstan should be focused not only on the training of a future specialist as a professional, but also on the formation of his relevant values, ideals and worldview, on the evolution of the ability to interact productively with the people of different cultures and the development of a student's social responsibility to the society, i.e. it should be focused on the education of a student's tolerant personality.

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В данной статье рассматриваются актуальная проблема толерантности, ее уровни. Значительное внимание уделяется обучению английскому языку как средству воспитания толерантности у студентов вуза. Авторы акцентируют внимание на обучении иноязычному общению в контексте диалога культур, предполагающем взаимосвязанное решение коммуникативных, воспитательных, общеобразовательных и развивающих задач. Принцип обучения в контексте диалога культур создает условия для изучения культур стран изучаемого языка, опираясь на мировую культуру и переосмысление отечественной культуры с ее помощью, результатом которого является взаимопонимание.

Ключевые слова и фразы: воспитание толерантности; уровни толерантности; обучение английскому языку; культура англоязычных стран; межкультурная коммуникация; человек культуры.