

ISSN: 2450-8160

Herald pedagogiki. Nauka i Praktyka

wydanie specjalne



Warszawa
2021

Editorial Team

Editor-in-chief: *Gontarenko N.*

EDITORIAL COLLEGE:

W. Okulicz-Kozaryn, *dr. hab, MBA, Institute of Law, Administration and Economics of Pedagogical University of Cracow, Poland;*

L. Nechaeva, *PhD, PNPUI Institute K.D. Ushinskogo, Ukraine.*

K. Fedorova, *PhD in Political Science, International political scientist, Ukraine.*

ARCHIVING

Sciendo archives the contents of this journal in ejournals.id - digital long-term preservation service of scholarly books, journals and collections.

PLAGIARISM POLICY

The editorial board is participating in a growing community of [Similarity Check System's](#) users in order to ensure that the content published is original and trustworthy. Similarity Check is a medium that allows for comprehensive manuscripts screening, aimed to eliminate plagiarism and provide a high standard and quality peer-review process.

About the Journal

Herald pedagogiki. Nauka i Praktyka (HP) publishes outstanding educational research from a wide range of conceptual, theoretical, and empirical traditions. Diverse perspectives, critiques, and theories related to pedagogy – broadly conceptualized as intentional and political teaching and learning across many spaces, disciplines, and discourses – are welcome, from authors seeking a critical, international audience for their work. All manuscripts of sufficient complexity and rigor will be given full review. In particular, HP seeks to publish scholarship that is critical of oppressive systems and the ways in which traditional and/or “commonsensical” pedagogical practices function to reproduce oppressive conditions and outcomes. Scholarship focused on macro, micro and meso level educational phenomena are welcome. JoP encourages authors to analyse and create alternative spaces within which such phenomena impact on and influence pedagogical practice in many different ways, from classrooms to forms of public pedagogy, and the myriad spaces in between. Manuscripts should be written for a broad, diverse, international audience of either researchers and/or practitioners. Accepted manuscripts will be available free to the public through HPs open-access policies, as well as we planed to index our journal in Elsevier's Scopus indexing service, ERIC, and others.

HP publishes two issues per year, including Themed Issues. To propose a Special Themed Issue, please contact the Lead Editor Dr. Gontarenko N (info@ejournals.id). All submissions deemed of sufficient quality by the Executive Editors are reviewed using a double-blind peer-review process. Scholars interested in serving as reviewers are encouraged to contact the Executive Editors with a list of areas in which they are qualified to review manuscripts.

DEVELOPING TOLERANCE THROUGH TEACHING A FOREIGN LANGUAGE IN HIGHER EDUCATION INSTITUTIONS

Ulmasbaeva Malika Alisherovna
EFL teacher of the International
Islamic Academy of Uzbekistan,
Independent researcher of
Tashkent State Pedagogical University
malika.zhd@gmail.com

Abstract. The modern socio-cultural context influences the understanding of the concept of 'tolerance' because there are two oppositely oriented tendencies. On the one hand, it is an ongoing process of globalization, the need for different countries and different cultures to live in a common world, on the other hand, it is a process of anti-globalization, national self-determination, self-ethnic identification, individualism and consequent intolerance and preparedness of people. Therefore, the problem of tolerance, which affects human relationships, psychological and behavioral aspects, is a very important topic in modern speech.

Keywords: tolerance, intercultural competence, higher education, foreign languages, experience, interpersonal communications.

Introduction

The Declaration of the Rights of Man and of the Citizens, adopted by the French Constituent Assembly in 1789, emphasized that tolerance was a universal value. The principles of this Declaration formed the basis of modern human rights declarations, the development of which led to the emergence in 1948 of the Universal Declaration of Human Rights.

The etymology of the word "tolerance" is based on the Latin verb "tolerare", which means "to endure", "to get used to", "to endure". The term "tolerance" was coined in 1953 by the English scientist Peter Medawar, which means "the tolerance of the immune system of a living organism to transplanted iodine tissue". In the process of historical and cultural development, the concept of "tolerance" has been supplemented with different meanings in other disciplines. By the end of the 19th century, the term "tolerance" had 26 meanings with different definitions: endurance, fortitude, recognition, being strong, suffering, not rushing, not driving, and so on. The translation and interpretation of this term vary in different languages and cultures. In English, the concept of "tolerance" has three meanings: tolerance; stability, endurance. The Merriam-Webster-Dictionary defines tolerance as "willingness and ability to endure".

All explanatory dictionaries of the Russian language contain the words "tolerance" or "patience". Russian writer, ethnographer and lexicographer V.I. Dahl define the word "tolerance" as "the ability to endure something or someone because of compassion and intolerance". He emphasizes that tolerance or tolerance is associated with personal

qualities such as gentleness, generosity, humility, and intolerance manifests itself in the form of demandingness and indifference, which are tainted with impulsiveness and maturity".

The Declaration of Principles of Tolerance, adopted by the General Conference of UNESCO in 1995, states: "Tolerance is a virtue by which peace can be achieved and the culture of war can be replaced by a culture of peace." This definition is widely used in international practice.

Even in the views of ancient thinkers, there is the idea of becoming a tolerant man who was "prone to life" (Plato) , "friendly and generous" (Aristotle).

In the late Middle Ages, tolerance was reflected in the emerging worldview as an important universal value. The works of the thinkers J.A.Comenius, J.Locke, J.J. Russo, F.M.Volter are distinguished by the ideas of humanism and tolerance.

Fostering human tolerance has always been a topical issue, as there are disagreements over worldview and religious issues in any society, and people are forced to understand that their lifestyle and culture are not exclusive. D.Locke, F.M.Voltaire, and other thinkers of the past developing the ideas of local and Western scholars every time, at every historical stage, revealed more and more the essence of tolerance. Tolerance, which is a complex and multifaceted socio-cultural phenomenon, is studied by many disciplines - philosophy, political science, history, sociology, conflict management, ethics, psychology, pedagogy.

The complexity and multidimensionality of the concept of "tolerance" is reflected in the diversity of its species. To explain tolerance, processes of interpersonal interaction are usually described. Tolerance is therefore divided into such types as interethnic, interpersonal, gender, intercultural, political, religious, sexual orientation, socio-economic.

Developing tolerance through teaching foreign language: foreign experience

A distinctive feature of teaching a foreign language to university students in modern conditions is that it focuses on the development of several types of skills (linguistic, intercultural, educational and cognitive, professional and communicative); intelligence, critical and creative thinking; personal qualities that provide effective solutions to professional and communicative tasks in a foreign language, such as initiative, responsibility, ability to work individually and in a team.

Modelling daily and professional communication situations in a student's foreign language teaching process allows the future specialist to develop other communication skills along with language skills, which in turn helps to form a culture of tolerance and behaviour that allows him to successfully build relationships in the workplace and personal life. Mastering the methods and types of intercultural communication through communication in a foreign language leads to the development of intercultural competence of students, which implies the formation of tolerance, understanding, acceptance and respect of cultural, social, ethnic differences in society as a principle of human-cultural interaction.

According to Professor T.K.Tsvetkova, there is a rare link between "issues of intercultural

competence and the problem of foreign language teaching" because there is a "mismatch between theory and practice". On the one hand, teaching a foreign language teaches intercultural communication, on the other hand, teachers do not often encounter differences in cultures, making them a topic they understand for their students. Teachers "seek to facilitate the acquisition of a foreign language by students, involuntarily comparing a foreign language to their native language in teaching, focusing on the similarities between them rather than on differences in images of different peoples' worlds". Such tactics are effective only in the early stages of foreign language acquisition, but they "leave students vulnerable to the cultural shock they must experience in direct conflict with the reality of a foreign language and foreign culture".

How is tolerance formed in the educational process, which becomes an integral part of intercultural competence? The need to focus on intercultural dialogue, the importance of an intercultural approach to education can be seen in the evolution of approaches to the process of teaching a foreign language in higher education.

The foundations of the first, traditional approach to teaching culture using the grammatical-translation method were introduced by teachers in the XVIII century when the entire learning process was transformed into reading and translation. The foreign language was learned on its own and was not used to communicate with native speakers. This approach is based on the idea of communicating with a foreign language through texts. Until the end of the XIX century, the main objects of teaching foreign languages in the training of specialists in universities were the foreign language system and the speech movements of students.

Australian scholar C.Krozet points out that the study of culture involves observing the country from the outside like a tourist. However, the relationship between language and culture remains unimportant. Although the goal of teaching a foreign language with a communicative approach was to learn how to use it to communicate with other cultures, as the author points out, the content of language education is still written forms, mainly grammar. Culture has not been studied as an important part of the language.

The communicative approach, which is a common method of teaching a foreign language all over the world, did not improve the quality of teaching because there was no simultaneous learning of either language or culture. While most Western scholars have emphasized the need to incorporate elements of culture not only into the goal but also into the content of foreign language teaching, local teachers have emphasized the purely general educational value of foreign languages as they become acquainted with the culture of the target language country. According to S.Krozet, the connection between language and culture is underestimated because culture does not usually manifest itself in foreign language classes.

The new paradigm of education has laid the foundation for an intercultural approach to foreign language teaching, which embodies all the ideas of cultural approaches (linguistic and cultural, socio-cultural). Unlike its predecessors, the intercultural approach is based on an understanding of the nature of the interaction of cultures.

At present, the purpose of teaching a foreign language and culture is to prepare for intercultural communication, mutual understanding of people of different cultures, and therefore to develop the tolerance of the future specialist. According to this paradigm, the teaching of a foreign language and culture should be focused on intercultural communication - the simultaneous study of a foreign language and native cultures in the process of forming intercultural communication skills.

The concept of dialogue of culture was developed by culturologists M.M.Bakhtin and V.S.Bibler, and according to M.M.Bakhtin, culture works as "a form of self-determination of the individual on the horizon, a form of self-determination of our life, consciousness, thinking ...". V.S.Bibler argues that "a dialogue understood in the idea of culture is not a dialogue of different thoughts or ideas, it is always a dialogue of different cultures ...".

According to S.Krozet, in order to study culture, a teacher must reflect on the nature of language, how it shapes relationships between people. It is necessary to understand how culture is manifested in the spiritual sphere of life and activity - language, literature, and then to determine what the interaction of language and culture should be in foreign language teaching. Students should develop the ability to interpret the thinking and behaviour of people who speak a foreign language, select and adjust their own behavioural strategies, and at the same time improve their language knowledge and skills.

Educator L.N.Shikhardina: "Successful communication is not enough to establish mutual understanding between people:" emphasizes the need to move from the formula "language plus culture" to the formula "language through culture and culture through culture".

"Dialogue of languages and cultures cannot be effective without respecting the cultural identity of other people and without developing a developed national self-awareness, their own cultural identity, tolerance as an indicator of a student's personal quality and his communicative culture,". The view that culture and language need to be taught at the same time is supported by many local and foreign scholars. According to N.V.Yankina, language is "a means of expressing the shades of thought, national characteristics and cultural characteristics of an ethnic group; the direction of tolerance of individual behaviour is the choice of communication strategies, appropriate means of speech, characterized by positive intonation, variability and verbal correctness".

So, language is just a set of linguistic skills. Learning a language and communicating with it in an environment of intercultural conflict makes one understand how one moves within cultural boundaries for oneself. The "third place" is the dialogue between your inner "I" and the knowledge we have accumulated. This third place is flexible and will be reconsidered in each intercultural interaction. Discussing cultural differences is a personal and interpersonal creative process that cannot be taught. The teacher's role is to help students resolve conflicts that arise when trying to understand the values of their own and foreign language cultures. The teacher allows students to create their own intermediate ("third") place between their own culture and the language culture being studied.

Conclusion

As a result of the theoretical analysis of the philosophical and scientific research literature devoted to the theoretical and methodological bases of the development of tolerance, we have come to the following conclusions:

- Tolerance is an important general cultural competence of a university graduate: the educational standards of many countries around the world emphasize the need to shape the ability to interact with people in a community.

- Tolerance is considered by foreign and local scholars as an element of intercultural competence because it is formed in the process of analyzing specific examples of intercultural conflicts.

- Although Western and Russian scholars have differing views on the structure of tolerance, they are all united by the recognition of its three integral components - cognitive, emotional, and behavioral. These components include criteria such as knowledge of a foreign language, history, customs, geography of the country of study; flexibility of thinking, lack of stereotypes, emotional attitude, empathy, high motivation, reasoning, verbal tolerance, lack of aggression, cooperation and desire for compromise in interpersonal communication. The commonality of these criteria constitutes the integrity of tolerance as an individual trait.

- The evolution of approaches to foreign language teaching in higher education proves the relevance of an intercultural approach, taking into account the unity of culture and language, as well as the focus on dialogue and even the polylogue of cultures. To develop student tolerance, language teaching should be based on the theoretical rules of intercultural communication, as the student is the subject of intercultural communication with other students representing a different cultural environment, as well as the subject of the learning process. Foreign language teaching should be done by comparing similarities, identifying differences between mother and foreign language cultures in the process of developing intercultural communication skills, taking into account the formula "language through culture and language through culture". Intercultural conflict situations studied and repeated in a practical lesson should be considered as part of a professionally oriented situation.

- Inadequate local educational and methodological literature on the development of tolerance in foreign language teaching suggests that this issue needs to be further developed.

Reference

1. Abdullaeva, Barno & Pulatova, Laziza & Ulmasbaeva, Malika & Azimova, Gulnara & Kenjaeva, Mukhayyo. (2020). Designing Materials for Teaching Adult Learners. *International Journal of Psychosocial Rehabilitation*. 24. 794-799. 10.37200/IJPR/V24SP1/PR201219.

2. Asrorov, I.F. (2020) "THE IMPORTANCE OF INDIVIDUAL FEATURES IN THE CLASSROOM," *Central Asian Problems of Modern Science and Education: Vol.*

2020 : Iss. 1 , Article 13

3. Baxtin M.M. *Sobranie sochineniy v 7-mi t. / Mikhail Mikhaylovich Bakhtin.* -M. : Russian dictionaries. *Yazyki slavyanskoy kultury*, 2012. -3 t. -880s.

4. Dal' V.I. *Tolkovyy slovar' zhivogo velikorusskogo yazyka: Izbrannyye stat'i / V.I. Dal'; pod.red. L.V. Belovinskogo.* -M.: Olma Media Grupp, 2011. P.576.

5. Dobrova N.V. *Rol dialoga v izuchenii yazyka / N.V. Dobrova // Inostrannye yazyki a polikulturnom prostranstve; voprosy filologii i metodiki prepodavaniya: Materialy Vserossiyskoy nauchno-prakticheskoy konferentsii, posvyashennoy 10-letiyu NF BashGU.* -UFA: BashGU, 2011. -p.16-19.

6. Eshboeva, D. A. (2016). THE ESSENTIAL FEATURES OF THE LANGUAGE TEACHING METHODOLOGY. *Modern Science*, (6), 77-79.

7. Khasanova, D., Ulmasbaeva, M., Ikanova, L. (2019). IT IS TIME TO CHANGE THE SUBJECT MATTER OF ENGLISH AT VOCATIONAL COLLEGE. *EPRA International Journal of Multidisciplinary Research*, 48-52.

8. Khasanova, D. (2020). The features of conducting Business English as an ESL. *ERPA International Journal of Research & Development International Online Journal* 5(3) 674-676

9. Kohler M. *Teachers as Mediators in the Foreign Language Classroom / M. Kohler.* -Bristol: Language Arts & Disciplines. 2015. P.248.

10. Liddicoat A. *An Introduction to Conversation Analysis. Second Edition / A. Liddicoat.* -London: Bloomsbury Academic, 2011. -404p.

11. M.A. Ulmasbaeva *Intercultural interaction of the individual as a way to comprehend the picture of the world. Journal of innovations in pedagogy and psychology*, 2021. vol. 4, issue 2, (24-27) pp.

12. Mo'minova, D.A. (2019). Translation problems of some english expressions into uzbek in intercultural communication. *Buxoro Davlat Universiteti ILMIIY AXBOROTI*, 3, 98-101

13. Muminova, D.A. (2019). Peculiarities of intercultural competence in teaching foreign languages. *Religacion - Revista de Ciencias Sociales Y Humanidades*, 4(19), 696-699

14. Platon, *Dialogi / Platon.* -per.s.drevnegrecheskogo V.N. Kartova. -M.: Azbuka, 2012. P. 488.

15. Rihsivayevna, S. B. (2021, February). FEATURES OF TRANSLATING RELIGIOUS VALUES TERMS OF RELIGIOUS DISCOURSE. In *Archive of Conferences* (Vol. 14, No. 1, pp. 8-9).

16. Shikhardina L.N. *Mezhkul'turnyy dialog na urokakh inostrannogo yazyka kak faktor razvitiya lichnosti uchashchikhsya: diss....kand.ped.nauk: 13.00.01 / Shikhardina Lyudmila Nikolayevna.* -Chelyabinsk, 2003. p.174.

17. Simpson E. *Medawar's legacy to cellular immunology and clinical transplantation: a commentary on Billingham, Brent and Medawar (1956) Quantitative studies on tissue transplantation immunity. III. Actively acquired tolerance' / E. Simpson // Philosophical Transactions of the Royal society B-Biol. Sci.* -2015. -Vol. 370. -P. 1-12.

18. Tsvetkova T.K. Problema tolerantnosti i obucheniye inostrannomu yazyku / T.K. Tsvetkova // Izvestiya TRTU. -2005. -№7 (51). -157-158.
19. Ulmasbaeva, M. A. (2020). THE EFFECTIVENESS OF USING TECHNOLOGIES IN TEACHING AND LEARNING FOREIGN LANGUAGES. In ПРИОРИТЕТНЫЕ НАПРАВЛЕНИЯ РАЗВИТИЯ НАУКИ И ОБРАЗОВАНИЯ (pp. 176-177).
20. Ulmasbaeva Malika Alisherovna. (2021). THE NEED FOR TOLERANCE DEVELOPMENT IN HIGHER EDUCATION STUDENTS. Archive of Conferences, 56-57. Retrieved from <https://conferencepublication.com/index.php/aoc/article/view/554>
21. Xasanova, D. (2020). THE ROLE OF TEST MAKING IN LEARNING PROCESS. The Light of Islam, 2020(3), 166-174.
22. Xodjakulova, F. R. (2020). Psychological bases of intensification of teaching a foreign language in the initial stage. Сўз сазнати халқаро журнали. 3 маҳсус сон. Тошкент -2020, 588-593 б.
23. Yankina N.V. Formirovaniye mezhkul'turnoy kompetentnosti studentov universiteta: avtoref.diss....d-ra ped.nauk: 13.00.08 / Yankina Natal'ya Vladislavovna. -Orenburg, 2006. P.360.
24. Universal Declaration of Human Rights | United Nations <https://www.un.org/en/about-us/universal-declaration-of-human-rights>
25. <https://www.merriam-webster.com/dictionary/tolerance>