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Formation of tolerance of students of foreign languages faculty

This article discusses the development of tolerance among students of pedagogical specialties. Education of tolerance is essential in individual and personal development, socialization and learning, thanks to the functional content of its structure. Tolerance is not only a certain concept, but also a system of humane principles that should determine the interaction and relations between ethnic groups, religions and groups of people. In Kazakhstan, there are many teachers who profess and practice a humane, respectful style of communication with students, acting on the principles of subjective and objective relations. At the same time, the problem of authoritarian pedagogy is extremely acute.

Keywords: tolerance, multiculturalism, multilingualism, multiculturalism, individual and personal development.

Kazakhstan is a multinational, multicultural and multilingual country. In modern Kazakhstan, the Kazakh culture does not just coexist with the cultures of other nations, it intensively interacts with them. Today, more than 150 native languages are spoken in Kazakhstan, some of them are taught in one way or another at school. Bilingualism, when it becomes widespread, can lead to the displacement of the mother tongue and its replacement in all or almost all functions by the language of interethnic communication.

Kazakhstan's multiculturalism, multilingualism and multiculturalism are its wealth and a factor of its national security. Respect for another people, willingness to understand and in some ways even accept its traditions and values does not mean abandoning their own traditions and values, replacing them with an average idea of «western culture». The normal self-consciousness of a citizen of new Kazakhstan is the unity of three principles, three components. First, it is a sense of belonging to their ethnic group, their people, love and respect for their national traditions and history of their people, the desire to own their national language and national culture. Secondly, it is a sense of belonging to the multinational society of Kazakhstan, patriotism, certainly associated with the rejection of national (ethnic) vanity, from the idea of their ethnic exclusivity. Thirdly, it is a sense of belonging to the world (and European as part of it) community, a sense of responsibility not only for the fate of his people and his multinational country, but also the whole world [1; 8].

Thanks to the efforts of UNESCO in recent decades, the concept of «tolerance» has become an international term, the most important key word in the problems of peace. In the Declaration of principles of tolerance, approved by the Resolution of the UNESCO General Conference in 1995, the essence of tolerance is formulated based on the recognition of the unity and diversity of mankind, interdependence of all from each and each from all, respect for the rights of another (including the right to be different), as well as refraining from harm, as harming another means harming everyone and for himself.

The ideas of tolerance, pluralism, social freedom and human rights as the basic principles of the settlement of social relations were formed gradually (from Aristotle, K. Tertullian to M. Montaigne, Voltaire, J. Locke and philosophers, linguists, sociologists, psychologists of the present time). Note that the shades of meaning of the concept of «tolerance» are quite diverse. It intersects, according to A.G. Asmolov, the following mutually used values: stability, endurance; tolerance; tolerance, tolerances. The scientist identifies four aspects of the research of this phenomenon: phylogenetic, sociogenetic, pedagogical and tolerance in the individual development of each person. E.V. Shvachko considers the value significance of tolerance as a universal mechanism of formation of human relationships [2; 121]. Tolerance in the system of human ideas about himself, the correlation of the self-image and the image of the other is studied in the works of A.V. Petrovsky and R. Burns. In pedagogy, tolerance is considered as one of the goals of the process of education and as a means of achieving educational and educational objectives, i.e. as a requirement for the activities and personality of the teacher. An attempt is made to develop a different concept, according to which the development of tolerance should begin with the analysis and change of relations «student — teacher» [3; 15].

Tolerance is essential in individual and personal development, in socialization and learning, due to the functional content of its structure. We can conclude about the proximity and affinity of the concepts of

«humane behavior» and «tolerant behavior» (directly related to the moral aspect of human relationships; can be considered as a special case of value attitude to people, for example, manifestations of compassion and compassion for the other, which is related to tolerant behavior and humane behavior).

Tolerance is not only a certain concept, but also a system of humane principles that should determine the interaction and relations between ethnic groups, religions and groups of people. V.A. Sitarov and V.G. Maralov are convinced that «...it is important from early childhood to teach a child to interact with others on a nonviolent basis, able to make decisions on their own, taking into account the interests and needs of other people». Scientists consider the education of peacefulness as a personal property one of the important tasks of pedagogy, so the idea of developing a tolerant attitude to life and people can be implemented through a system of educational institutions (schools, lyceums, colleges, universities), i.e. at all stages of education. The formation of interethnic and interfaith tolerance is a long, complex process that begins in early childhood and runs throughout life. This process is influenced by many factors, and education is the decisive one among them [4; 12].

Purposeful education, organized by society (school, family, social organizations), proceeds the more successfully, the more it takes into account the impact that have on a person social conditions of his life. The individual is not only the object of the impact of social relations, but also the subject, which, assimilating social experience, selectively refers to the surrounding reality. The impact of national relations on a person acquires significance not by itself, but through the individual position of the individual.

At the consumer level, we constantly soak up, master the customs and traditions of our neighbors, study the history of other peoples at school, comprehend the commonality of social and historical development. Both children and adults accumulate experience of interethnic communication in joint activities, in everyday contacts. This is what helps to overcome national conceit, self-aggrandizement, a sense of national exclusivity. The main pedagogical task is to help students gain respect for the honor and dignity of each nation, to prove that there is no nation better or worse than another. The main thing in everyone: what he is a person, but not to what nationality he belongs.

Tolerance is tolerance, respect for people, recognition of the rights of each person and individual behavior within the laws adopted by society. The culture and philosophy of tolerance are based on the recognition of each person's right to have their own views, principles, attitude to what is happening, their national and religious views, their attitude to culture and fashion, to people and the world around them. The task of the teacher is to study the characteristics of the behavior of the student and provide him with the necessary pedagogical support.

Pedagogical tolerance requires compliance with some basic principles:

- all employees of educational institutions and parents in dealing with children should show them kindness, patience, respect;
- teachers should treat students with equal respect, not elevating some at the expense of humiliating others;
- assessments should contribute to the development of the child, stimulate the acquisition of knowledge and skills, and not be a whip in the hands of the teacher;
- the learning process is impossible without productive positive communication, during which the norms and rules of behavior are laid down, the attitude to people and to life is formed.

Democratization of the educational process involves:

- consideration of the interests of all participants of education;
- promotion and support of self-activity and self-government;
- formation of parity relations instead of administrative and command;
- adoption by the pedagogical community of norms and rules that must be consciously and strictly implemented;
- readiness of teachers and administration to equal partnership with all participants of pedagogical process;
- willingness to protect the interests of the minority, the ability to negotiate, agreements and treaties in the interests of the cause;
- transition from subject-object relations to subject-object-subject [1; 10].

Winston Churchill famously said, «Teachers have the power a Prime Minister could dream of». This figurative comparison well conveys the meaning of the outstanding importance of the teacher for man and society [2; 80].

Thus, we can say that the role of teachers in the process of developing tolerance among students is very great. The teacher must perform their tasks: to study the characteristics of the behavior of the student and provide him with the necessary pedagogical support. Pedagogical tolerance involves the observance of several basic principles. In Kazakhstan, there are many teachers who profess and practice a humane, respectful style of communication with students, acting on the principles of subjective and objective relations. At the same time, the problem of authoritarian pedagogy is extremely acute.

Based on the thesis that the leading needs in school age are the needs in communication, in contact, we can assume that a prerequisite for the implementation of the needs in a particular activity is the experience of this activity. Dialogic interaction in the learning process is designed to actualize tolerance as a systemic quality, improve its development, influence the motivational sphere of cognitive activity of students, activate the processes of self-realization and reflection, actualizing the tendency to plan learning as a creative process, not reducible to the development of ready-made rules for solving various problems. Adopted as a basis, the idea of dialogue provides a subjective position of students in the educational process, actualizes their communication skills, respect for people, their judgments and manifestations, tolerance and tact in interaction with others, develops critical thinking, reflection and self-reflection. Consequently, the level of tolerance of the student depends on the level of development of dialogical skills. This idea is the key to the development of tolerance of high school students [5; 79].

A significant increase of attention to the study of foreign languages, according to experts, can be attributed to the number of positives we swept the Bologna process, because the foreign language makes it possible to establish international contacts, integration of cultures, and on this basis — expanding horizons, knowledge and greater tolerance. In this sense, the educational process in a foreign language has a pronounced intercultural dominant.

Thus, the very essence, the purpose of the subject says about the prospects of its use in solving the problem. The teaching of foreign languages is an integral part of the general system of education, and therefore, to a certain extent, it is subject to the main trends in the development of this system. This is most obviously reflected in the teaching methods. The global focus on the humanization of education is reflected in the teaching of foreign languages, focusing the learning process on the development of the student's personality by means of this subject. The main characteristic of the humanistic orientation of personality-oriented teaching of foreign languages with respect to its content, teaching methods, types and methods of pedagogical interaction is its psychotherapeutic basis, which is understood as the development of fundamentally new, mentally comfortable, situational-adequate, safe for the individual and society ways of understanding between people in professional activity and in personal life.

Learning foreign languages, in addition to the actual language training and linguistic development, can actualize the student's different types of tolerance. The very methodological aspect, the mechanism of language acquisition, organizational forms of classes help in teaching students to cooperate, to express their positions, points of view, dialogue, empathic listening. The inclusion of the teacher in the learning process of social interaction techniques (sensitive training) contributes to the development of students' values of interaction and culture, partnership skills, skills to cooperate [6; 48].

Role modeling in foreign language classes implements the most important strategic and methodological principles of social interaction. The use of game modeling for the development of tolerance of students is that this method is aimed at obtaining a psychocorrective effect [7; 28] due to intensive interpersonal communication and performance of joint activities of students. Game modeling can have a powerful diagnostic, prognostic and correctional potential in terms of socio-psychological training of specialists, the acquisition of significant socio-psychological experience, the analysis of both their own behavior and the behavior of others, the development of psychological competence of the future specialist.

Thus, the integration of pedagogical conditions for the development of tolerance is carried out within the framework of pedagogical technology and general methods of development of the quality in question. The conceptual idea at the heart of the technology is to develop students' tolerance as a quality, value, principle, life and professional position, which manifests itself in the ability to organize and reflect their activities in the logic of constructive interaction, pluralism and attitudes that contribute to effective interpersonal and professional interaction.

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Мақалада педагогикалық мамандықтарының студенттерінің төзімділігін дамыту қарастырылды. Төзімділікке тәрбиелеу оның құрылымының функционалды мазмұнына байланысты, жеке және тұлғалық дамуда, әлеуметтену мен оқытуда маңызды рөл атқарады. Төзімділік — бұл белгілі бір ұғым ғана емес, сонымен қатар этникалық топтар, діндер мен адамдар топтары арасындағы өзара іс-қимыл мен қарым-қатынасты анықтайтын адамгершілік қағидаттар жүйесі. Қазақстанда субъективті және объективті қарым-қатынас қағидаттарына сүйене отырып, студенттермен ізгілік, сыйластық қарым-қатынас стилін ұстанатын және машықтандыратын оқытушылар көп. Сонымен қатар авторитарлық педагогика мәселесіде өте өткір.

Кілт сөздер: төзімділік, көптілділік, мультимәдениет, жеке және тұлғалық даму.

Н. Стамғалиева

Формирование толерантности у студентов факультета иностранных языков

В статье рассмотрено развитие толерантности у студентов педагогических специальностей. Воспитание толерантности имеет важное значение в индивидуальном и личностном развитии, социализации и обучении, благодаря функциональному содержанию ее структуры. Толерантность — это не только определенное понятие, но и система гуманных принципов, которые должны определять взаимодействие и отношения между этническими группами, религиями и группами людей. В Казахстане много педагогов, которые исповедуют и практикуют гуманный, уважительный стиль общения со студентами, действуя на принципах субъективных и объективных отношений. В то же время проблема авторитарной педагогики стоит чрезвычайно остро.

Ключевые слова: толерантность, многоязычие, мультикультурализм, индивидуальное и личностное развитие.

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Репозиторий КАРГУ