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THE PROBLEMS OF DEVELOPING INTERETHNIC TOLERANCE IN ESP CLASSROOMS

Abstract: This article discusses the scientific content of interethnic tolerance, the education of tolerance in students, the great importance in process of developing students' tolerance, methodological, theoretical and technological prerequisites for developing the problem of tolerance.

Key words: ESP, education of tolerance, international, method, theory, nation, culture, develop.

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Introduction

The processes of integration, globalization taking place in the modern world lead to an increase in the intensity of interaction between different states and cultures. The increasing mobility of the world's population is turning many countries into multicultural communities, the harmonious development of which is possible only on the principles of equality and equity, a tolerant attitude towards different manifestations of human and cultural identities.

In our republic, in order to protect the interests of each nation and ethnic group, a legal basis has been created to develop a system of subjective factors and objective conditions. At a new stage in the development of our country, improvements in the educational conditions are indicated as prerequisite for sustainable global development and regional peace - a combination of national and universal interests, maintaining peace between citizens, nations and denominations (The Strategy, 2017).

With the growing of new processes in the economy, the modernization of society and the openness of the borders of the world, knowledge of a foreign language is of particular importance. Knowing a foreign language helps with the formation of personality and its social adaptation to the conditions

of an ever-changing multicultural and multilingual world.

As a prerequisite for communication and interaction of people from different cultures, international practice affirms tolerance as a general cultural norm and a person's personal quality. This trend is reflected in the "Declaration of Principles of Tolerance", signed in November 1995 by 185 UNESCO Member States.

The scientific content of tolerance as a socio-philosophical category is reflected in the scientific works of E.Karimova, R.Murtazaeva, O.Otamirzaeva, M.Rajabova, I.Saifnazarova, T.Toshlonova, H.Shaikhova, M.Sharifkhuzhaeva, M.Kakhkhorova, Z.Kodirova, K.Tuleneva, M.Khodjaeva. Professors G.Aripova, Z.Azimova, O.Musurmonova, D.Ruziev, Z.Saliev, B.Khodjaev, M.Kuronov, T.Egamberdieva, N.Egamberdiev, Z.Ismoilova, N. Zhuraev, G.Kushchokova conducted research on the use of tolerance at different stages of the educational process. The problem of the formation of tolerant consciousness in students of the CIS countries is highlighted in the research works of scientists N.B.Agabayan, M.I.Rojkov, M.A.Kovalchuk, L.I.Anatonova, V.M.Kunitsina, N.L.Okoneshnikova, N.A.Sablina, E.Sokolova. Philosophical aspect of tolerance is reflected in the works of V.M.Zolotukhina, Yu.A.Ischenko, D.Locke,

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L.N.Tolstoy and others. Ethical and sociocultural aspects of the problem of tolerance are considered in the works of A.V. Zimbuli, G.U. Soldatova, V.V. Shalina et al. The psychological aspect of tolerance was investigated by A.G. Asmolov, S.Yu. Golovin, K. Rogers, G.U. Soldatova, L.A. Shaigerova et al.

Some methodological, theoretical and technological prerequisites for developing the problem of developing tolerance are presented in the ideas and approaches of humanistic pedagogy and "pedagogy of cooperation" (Sh.A. Amonashvili, V.A. Karakovsky, A.S. Makarenko, V.A. Sukhomlinsky, etc.) The pedagogical content of the concept of "tolerance" itself, its main criteria and indicators are disclosed in the works of E.Yu. Kleptsova, A.A. Pogodina, E.A. Streltsova, V.V. Shalina et al. G.U. Soldatova and L.A. Shaigerova's work, in which tolerance is investigated through an understanding of the main forms of manifestation of intolerance, became a serious achievement in understanding this phenomenon in an adequate modern state of a multicultural open society.

The role of dialogue as the main way of establishing tolerance, the development of dialogue forms of education, the adoption of the value of tolerant consciousness, the formation of the experience of tolerant behavior are the subject of research by G.V. Bezuleva, E.O. Galitsky, G.M. Shelamova et al.

The education of tolerance in students from educational institutions of different levels is considered in dissertation research of A.I. Aleshina, I.V. Vorobyova, Y.D. Demenkova, Z.A. Ismagilova, P.F. Komogorova, N.A. Platonova, I.B. Reznikova et al.

Of great importance in the process of developing students' tolerance are personality characteristics of the university teacher, the main translator of culture in the process of student learning. They are not only responsible for professionally performed duties, but also through transferring their own communicative experience, they form the personal image of an educated and cultural specialist, which is reflected in the studies of higher education problems (T.E. Isaeva, N.V. Kuzmina, A.V. Morozov, Yu.V. Senko et al.).

In pedagogical science and the practical activities of universities, the issue of promoting tolerance as a personal quality is one of the key factors, but relatively new and not sufficiently comprehended and studied.

Thus, the relevance of the study is due to:

- modern educational trends related to the need to train highly professional, enterprising specialists, able to collaborate, have critical thinking, ready to interact in the field of professional activity, as well as interpersonal and intercultural relations;

- insufficient development of the process of educating tolerance in university students.

The **Methodological basis** of the study are the fundamental, philosophical, sociological and pedagogical formulations in the field of education.

The main theoretical ideas underlying this dissertation research were:

- domestic theories of the dialogue of cultures and the culturological approach in education (M. M. Bakhtin, B. C. Bibler, E. V. Bondarevskaya, A. P. Valitskaya, etc.);

- modern concepts and technologies of the educational process (V.P. Bepalko, V.V. Guzeev, G.K. Selevko, V.V. Serikov, Yu.G. Tatur, etc.);

- psychological theories of personality development (A.G. Asmolov, B.S. Bratus, L.S. Vygotsky, S.L. Rubinstein, V.I. Slobodchikov, etc.);

- multicultural ethnopedagogical approach in education (A.G. Asmolov, A.N. Dzhurinsky, V.I. Matis, A.P. Sadokhin, G.U. Soldatova and others);

- education concepts (E.V. Bondarevskaya, N.M. Borytko, O.S. Gazman, V.A. Karakovsky, L.I. Novikova, A.V. Mudrik, N.E. Schurkova, and others);

- ideas of the pedagogy of tolerance (G.V. Bezuleva, E.Yu. Kleptsova, V.G. Marlov, V.A. Sitarov, V.A. Tishkov, G.M. Shelamova and others);

In recent decades, the topic of tolerance has become one of the most relevant and widely demanded issues throughout the world. It is discussed at various levels, in various aspects, and includes a layer of various problems related to people's relationships. Tolerance is understood as toleration for a different culture, idea, faith, trust; a respective notion as coexistence of different things within the framework of certain relations, including in the processes of interaction. Respect for otherness should be nourished. Nevertheless, it usually happens differently - we do not understand, recognize and accept others.

The concept of tolerance has been formed over many centuries, and this process continues to this day.

In many cultures, "tolerance" is a kind of synonym for "toleration": lat. - tolerantia - patience; English - tolerance, toleration, it. - Toleranz, fran. - tolerance.

The etymology of the term "tolerance" goes back to the Latin verb *tolero* - "bear", "hold", "tolerate". The verb was used in cases where it was necessary to "carry", "hold" some object in hands. This implied: in order to hold and carry an object, a person should make certain efforts, suffer and endure. However, the term "tolerance" is widely used in English interpretation - tolerance - where, along with tolerance, it also means "allow". A comparison of both meanings shows that the term expresses the idea of a measure, a border to which another person or phenomenon can be tolerated, even if they are incomprehensible, cause bewilderment, rejection or resistance.

Today the understanding of tolerance is ambiguous and unstable, its interpretation by different

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peoples varies depending on their historical experience, culture and traditions.

As A.G. Asmolov (2010) emphasizes, the term "tolerance" expresses three intersecting meanings: 1) stability, endurance; 2) tolerance; 3) allowance, allowed deviance.

In the scientific literature, tolerance is seen as the recognition and respect of equality, the rejection of dominance and violence, the recognition of the multidimensionality and diversity of human culture, norms, beliefs and the refusal to reduce diversity to uniformity or to the prevalence of any one point of view and position.

The Declaration of Principles of Tolerance (2001, pp 133-134) (signed on November 16, 1995 in Paris by 185 Member States of UNESCO) in the first Article "The Meaning of Tolerance" reads:

"1.1. Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, a virtue that makes peace possible, contributes to replacement of the culture of war by a culture of peace.

1.2 Tolerance is not concession, condescension, or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedom of others. In no circumstances can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups, and States.

1.3 Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism), democracy and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments.

1.4. Consonant with respect for human rights, the practice of tolerance does not mean toleration of social injustice, or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and be as they are. It also means that one's views are not to be imposed on others."

Philosophical categories act as extremely broad concepts. Hence, Yu.A. Ishchenko (1990, pp. 48-60) defines tolerance as "an internally active attitude, manifested either in compassion (and silence), or in action (and dialogue)". In other words, it is presented as a responsible act that can be embodied in a sympathetic action, thought word.

S.Yu. Golovin in the Dictionary of the Practical Psychologist (1997, p. 70) gives the following

explanation of this phenomenon. "Tolerance is the absence or weakening of the response to any adverse factor as a result of a decrease in sensitivity to its effects." For example, tolerance to anxiety manifests itself in raising the threshold of emotional response to a threatening situation, and externally in endurance, self-control, and the ability to endure adverse effects for a long time without reducing adaptive capabilities.

The ethics dictionary (1989, p 308) gives the following definition of tolerance: "Tolerance is a moral quality that characterizes the attitude towards the interests, beliefs, convictions, habits, and behavior of other people, expressed in the desire to achieve mutual understanding and harmonization of diverse interests and points of view without applying pressure, mainly by clarification methods and beliefs".

Humanistic psychology in the person of its ancestor K. Rogers (1994, p. 90) considers tolerance as "the absence of arrogance".

In Z.A. Ismagilov's work (2007, 27 p), tolerance is seen as toleration and respect for the opinions of other people that do not coincide with one's own, as the moral quality of the person, contributing to the success of cultural dialogue and to avoid intercultural conflicts with various social, cultural groups or their representatives.

The current stage of modernization of the system of higher professional education involves updating the educational potential of the educational process. Improving the structure and content of the main educational areas takes place in close interconnection with the formation of a single educational space that allows for the spiritual and moral formation of students, the formation of their social and cultural identity, and the capability of active life self-determination.

Therefore, we should form a sense of respect for the language, religion, values and traditions of the subject country in students during the classes of a foreign language. In fact, the First President of the Republic of Uzbekistan I. Karimov (1996) noted: "Our goal is to be on an equal footing with all the peoples of the world, rejoice at their happiness and live together in peace and partnership. We will educate our children in the same spirit."

Throughout the world, the universally recognized goal of teaching a foreign language is the organic unity of culture and language, which is predetermined by a number of factors that did not previously fall into the focus of specialists (1998. – p173).

1. The general educational aspect of teaching a foreign language consists of expanding the horizons of students, forming their understanding of various ways of logical and conceptual perceptions of the world, understanding the principles of action of linguistic and logical systems, fostering sensitivity to intercultural differences, understanding their native culture.

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2. The study of a foreign language not only introduces to another culture, but also contributes to the formation and enrichment of the cultural identity of the individual, the formation of a value attitude towards the native culture and its speakers.

3. Students, studying a foreign language, are primarily carriers of the sociocultural experience of their native language, which they bring into the process of learning a foreign language. Through a foreign language, the students join a different culture, preserving, however, the native culture as an integral element of self-awareness.

4. Intercultural skills, possession of sociolinguistic and communicative knowledge is as necessary for successful communication in a foreign language as grammatical correctness, phonological correctness and adequate vocabulary.

5. The success of using a foreign language is not guaranteed by knowledge of the cultural heritage, that is, the "big" culture. Moreover, the possession of a "small" culture regarding the lifestyle of the carrier people makes it possible to more deeply understand and feel the works of the "big" culture.

A.V. Vartanov (2003) states that the theory of language and culture teaching should be based on the dialogue concept of cultures developed by M.M. Bakhtin and B.C. Bibler. M.M. Bakhtin understands culture as a form of communication between people of different cultures, a form of dialogue; according to him, culture is where there are two (at least) cultures and where self-awareness of culture is a form of its existence on the border with another culture.

Foreign culture as a goal of instruction has a social, linguistic, geographical, pedagogical and psychological content, which correlates with all aspects of training and follows from the content of the discipline "Foreign Language". However, in such a public form, a foreign culture cannot be the goal of learning, since it is not acquired immediately, but gradually. Therefore, in the discipline "Foreign Language" some of its most significant sections, the components of the goal, are distinguished first, and then are specified in the objects of study. At the same time, it is important to solve three problems: 1) highlight the circle of didactic units that one should and can master in the hours allotted for the study of a foreign language; 2) establish the optimal ratio of the group of objects providing educational, cognitive, developing and training aspects of learning a foreign language; 3) collect material on the basis of which it is possible to implement a program to promote students' tolerance.

Learning to live in a multicultural society means deepening relations that imply respect for the national culture and the culture of national minorities, as well as creating equal conditions for the development of dominant and non-dominant cultures (The Constitution of the Republic of Uzbekistan, 2017).

The results of the study and analysis of literature revealing the issues of improving foreign language training of specialists at a university (N.T.Boschaeva, R.P.Milrud, G.V.Rogova, V.V.Safonova, etc.) allow us to conclude that throughout the history of its development, the dominant objects of teaching foreign languages were either the system of a foreign language as a whole, or specific speech actions carried out in its field. Moreover, until the end of the 19th century, it was the language system itself that was the main object of teaching classical and modern foreign languages, since the main purpose of their teaching, according to V. Humboldt (1985) was "communicating knowledge in their general structure".

The final goal of teaching a foreign language to students of non-linguistic specialties is, according to the state standard for teaching a foreign language at a university, the formation of their communicative competence, the ability to solve extralinguistic problems in the process of verbal communication. This process is a special form of social interaction realized in the course of the speech activity of communicants.

The content and structural organization of teaching a foreign language are determined by the State educational standard, the system of higher education at the federal and regional levels, the specifics of university training of specialists and the scope of their use after graduation. The language education of students in a non-linguistic university is aimed at ensuring:

- further development of the communicative competence of school graduates in the main types of speech activity;
- the formation of foreign language communication skills in the professional field;
- further development of independent work skills in language development;
- the formation of respect and tolerance in relation to the culture of other nations, readiness for cooperation in the field of business communication and interaction in solving universal problems;
- development of students' creative potential, their intellectual abilities in the process of language training.

The content of regional studies, an educational discipline, the subject of which is a selected and organized set of economic, socio-political, historical, geographical and other skills, contributes to the solution of the problem of developing students' tolerance.

CONCLUSION

Tolerance as a type of individual and social attitude towards social and cultural differences, as toleration for other people's opinions, beliefs and forms of behavior is considered in modern philosophical and psychological-pedagogical

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literature as one of the fundamental signs of civilization, which is of particular importance in open societies of a multicultural world.

Of particular importance is the goal of “cultivating student tolerance” in universities. This is explained by the fact that it is economists who, due to their professional position, are responsible for the existing relations in a society that has generated socio-economic intolerance of young people as an international phenomenon. They are also responsible for the establishment and maintenance of stability both in individual countries and in the world as a whole.

The education of students’ tolerance is a purposeful, stage-by-stage process built in the lessons of a foreign language, the content and methodological support of which allow to produce the outcome of the positive dynamics of the cognitive, emotional and behavioral component of students’ tolerance. The education of students’ tolerance is carried out in accordance with the developed model, represented by interconnected elements: purpose, principles, objectives, pedagogical conditions, content, methodological support of the educational process and its result.

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