

## **Erziehung der Schüler zu Toleranz in einer zweisprachigen Lernumgebung**

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**Zusammenfassung:** Der Artikel befasst sich mit den Fragen der Gestaltung einer zweisprachigen Bildungsumgebung und betont gleichzeitig die Bedeutung der soziokulturellen Entwicklung von Schülerinnen und Schülern unter Bedingungen der Zweisprachigkeit. Die berücksichtigten Eigenschaften des Bildungsraums und die Prinzipien der Entwicklung eines zweisprachigen Bildungsumfelds sind die Grundlage für die soziokulturelle Entwicklung der Studierenden. Der Autor verweilt bei der Betrachtung von Konzepten wie Zweisprachigkeit, Kultur, Entwicklungsumgebung, Bildungsraum; beschreibt einige der Merkmale der Erziehung von Schülern zu Toleranz in einer zweisprachigen Lernumgebung.

**Schlüsselwörter:** Bildungsumfeld, Zweisprachigkeit, Toleranz, Kultur, Lernumfeld, soziokulturelle Entwicklung, Interaktion der Kulturen.

## **Educating students for tolerance in a bilingual learning environment**

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**Abstract:** The article deals with the issues based on constructing a bilingual educational environment, at the same time, emphasizes the importance of the socio-cultural development of students in conditions of bilingualism. The considered properties of the educational space and the principles of the development of a bilingual educational environment are the basis for the socio-cultural development of students. The author dwells on the consideration of such concepts as bilingualism, culture, developing environment, educational space; describes some of the features of educating students for tolerance in a bilingual learning environment.

**Keywords:** educational environment, bilingualism, tolerance, culture, learning environment, sociocultural development, interaction of cultures.

The processes of integration and globalization taking place in the modern world lead to an increase in the intensity of contact between different points of view and cultures. Many countries are multicultural communities, the development of which is possible only on the principles of equality, a tolerant attitude towards various manifestations of human identity. But at the same time, there are opposite views on human society in the world: ideas of nationalism, chauvinism and cultural exclusivity arise; various theories are being created based on the idea of social intolerance. In our state, the social situation is characterized by an increase in intercultural and interethnic contacts.

The close attention of researchers to the problems of tolerance is also explained by a clearly expressed tendency to humanize science, an increase in interest in the problems of the personal development of a growing person, highlighting the most important task of education, which consists in the formation of civic activity and responsibility, legal identity, spirituality and culture, initiative, independence in the modern younger generation.

Solving the problem of the formation of tolerance among the younger generation is acquiring significant consequence, since in recent years, along with high intelligence, deep knowledge, broad outlook, active moral position, spiritual demands, students sometimes develop a sense of their exclusivity, excessive self-confidence, a desire for self-affirmation. their independence. This leads them to irritability, intolerance, aggression, interpersonal conflicts, rejection of the surrounding reality. Student age is a special period for solving the problem of the development of tolerant characteristics of a person, acting as a sensitive period of moral maturation, during which there is a further development of the student's self-awareness and worldview, self-esteem and self-image, the maximum focus on the world around is noted.

Despite the fact that at present the problem of the formation of tolerance is reflected in pedagogical theory, it has not received the necessary solution in the practice of higher educational institutions. At the same time, the university, having the potential to resolve it, has the greatest impact on students, purposefully and systematically influencing the process of developing the self-awareness of their personalities. As well as, the bilingual and multicultural environment of the university” is a spiritually rich atmosphere of business and interpersonal contacts, which determines the outlook, style of thinking and behavior of the subjects included in it, and stimulates the need for them to familiarize themselves with national and universal spiritual values; the space of positive interaction of individuals, groups, cultures, representing different ethnic groups, cultures, religions, etc. NS.; an institution with a multicultural contingent, including multi-age, multinational and multi-confessional faculty and students, designed to meet the educational, socio-cultural and adaptive needs of students.

The most significant results, their scientific novelty are that in the course of work: from the standpoint of a systematic approach, the analysis of the problem of the formation of students' tolerance and its manifestation in the conditions of a multicultural environment of a higher educational institution is carried out, the essence of overcoming contradictions in the modern organization of the educational space of a university is shown; the multicultural environment of the university is characterized as the co-organization of all elements of the educational process; the space of positive interaction of individuals, groups, cultures, representing different ethnic groups, cultures, designed to meet the educational, socio-cultural and adaptive needs of students; the elements and the main content of the structural-functional model of the formation of tolerance of university students (target, meaningful, organizational, effective) are presented, which contributes to the theory of modeling of pedagogical systems.

In pedagogical science, in recent years, attention to the problem of tolerance has increased, which is largely associated with the formation of a culture of peace and

non-violence. A theoretical analysis of pedagogical literature has shown that tolerance education is considered in the studies of the following scientists: A.G. Asmolov, M.P. Mchedlov, K. Fopel, O.B. Nurligayanova, G.U. Soldatova, G.M. Shelamova, V.I. Khlebnikov, P.V. Stepanov, E.A. Pugacheva, O. V. Zhelnovich, I.V. Borsuk, M.A. Mannanova, N.Yu. Kudzieva, P.F. Komogorov, etc.

However, despite the fact that at present the problem of tolerance education is reflected in pedagogical theory, it has not received the necessary solution in the practice of professional training and future teachers.

At the present stage, the etymology of the concept "tolerance" being studied. In the works of M.B. Khomyakova, G.U. Soldatova, V.A. Lektorsky, M.Z. Magomedova and other scientists, tolerance is viewed as a manifestation of a low socio-psychological sensitivity of a person to "otherness", up to indifference, tolerance that does not contain mercy and compassion. According to this opinion, tolerance is a loss of national cultural identity.

For different peoples, the concept of "tolerance" has different connotations and accents. In English, tolerance is "the readiness and ability to perceive a person without protest", in French - "respect for the freedom of another, his way of thinking, behavior, political and religious views", in Chinese - "generosity towards others", in Arabic - "forgiveness , condescension, gentleness, indulgence, compassion, benevolence, patience, disposition to others ", in Persian -" patience, readiness for reconciliation ", etc.

In the scientific world, they prefer to talk about different types of tolerance, which, in one way or another, relate to education. In addition to educational tolerance, it is proposed to highlight ethnic, interethnic, interethnic, racial, religious tolerance, etc. [3]

According to some researchers, the concept of ethnic tolerance directly reflects the process of interaction and mutual influence of cultures. In the collective monograph of scientists "Formation of a tolerant personality in a multiethnic educational environment", the readiness of representatives of a particular ethnic

group to contact with other ethnic cultures is defined as definitions of ethnic tolerance, which is expressed in mutual tolerance with mutual recognition and respect for cultural differences and lifestyles [4].

Somewhat different interpretations of ethnic tolerance are proposed by H.M. Lebedeva, who mentioned about ethnic tolerance, means “the presence of a positive image” of another ethnogroup with “a positive attitude towards her own ethnoculture [9].

According to Z.F. Mubnova, interethnic tolerance is an integral element of the culture of interethnic communication and is characterized by a high degree of interethnic tolerance, acceptance of the national values of other peoples to the same extent as their own people. At the same time, interethnic tolerance is defined by scientists as a set of certain psychological attitudes, feelings, knowledge and social, worldview, behavioral guidelines and norms that imply a tolerant attitude towards certain languages, cultures, lifestyles, norms of behavior, etc.

As follows from the above judgments, there is no consensus and complete clarity in defining the concept of tolerant upbringing in pedagogy. This is also evidenced by attempts in the world pedagogical thought to consider tolerance in a subject pedagogical context. Such attempts often lead to politicization, the formulation of ideological symbols. Remarkable in this sense is the popularity of the concept of "political correctness" similar to tolerance. The political document is the "Declaration of Principles of Tolerance" (UNESCO, 1995), signed by representatives of European states, where the main formulations of tolerance are given as not pedagogical, but social norms of respect for the diversity of cultures and the skills of intercultural interaction. Meanwhile, in an ideologized and politicized form, the concept of tolerance is difficult to use in the educational process.

As well as, bilingualism as a communicative phenomenon is a widespread phenomenon, being at the same time one of the key concepts of linguistics, sociolinguistics, psycholinguistics. Bilingualism is understood by us as the possession

and alternate use of two languages in speech, depending on the communicative situation.

The scientific formation of the problem of bilingualism took place in stages. As a theoretical problem, bilingualism, according to the observations of many scientists, began to be studied at the end of the 19th century, however, as a social phenomenon, it has roots that go much deeper - in the ancient world: a mixture of the language of the conquerors and the vanquished in the conquered territories. With the development of linguistic thought from the end of the 19th century, bilingualism becomes the subject of the theory of linguistics. It was the comparative-historical method that turned the interest of linguists to the theory of language interaction [2].

Gradually, from the field of comparative historical linguistics, which considers contacting languages in comparison, the problems of bilingualism as real bilingualism in a real communicative environment became the subject of research in the emerging paradigm of the theory of linguistic interactions. Bilingualism is distinguished:

- inborn (early) - when a child learns both a basic and a foreign language from birth (a different native language from the parents or moving to another country in early childhood);

- acquired (late) - when a person (adult or teenager) begins to master the second foreign direction after the skills of communication in their native language are formed.

In this case, even if you start learning a second language early enough, it is still positioned as a foreign language. This classification refers rather to the age at which a person begins to fully use two languages.

For a reason, the development mechanism is distinguished by natural and artificial bilingualism:

- natural bilingualism is formed due to the real need to communicate simultaneously in two languages - the need to communicate with foreign relatives, for

the purpose of study, work, due to relocation. This concept is somewhat broader than the concept of innate bilingualism and generally has a different character;

- artificial bilingualism - the term speaks for itself - a situation in which a person learns a language that he does not use in everyday life. Today bilingualism is very widespread. And the idea that only highly educated and literate people speak two languages is wrong [3].

Firstly, in many countries of the world there are two, and sometimes more, state language directions. In this case, even for banal everyday communication, you have to use more than one language. Today the world is "open" as never before for travel and emigration. Therefore, hundreds and thousands of people start learning a foreign language every day. Bilingualism is quite achievable for every child. The main thing is a competent educational methodology and a competent teacher. At the same time, the literacy level of a person may not be the highest, but he communicates in these two languages in the same way to the extent of his education. Of course, parents and educators need to understand how to raise and educate such children. It would seem that proficiency in two languages offers great advantages. But, on the other hand, it is fraught with certain difficulties: bilingual children are more prone to stuttering and nervous breakdowns, and their speech is sometimes a "mess" of different languages.

Bilingualism has many positive sides, especially in the period of growing globalization: it includes the improvement of opportunities for obtaining information, expanding the possibilities of choice, accessibility during intercultural contacts, increasing opportunities for obtaining education, etc. Ethnic minorities are characterized by an interesting division of languages: the native language is often used for expressing feelings and for communication, the language of the majority is usually used in the official business sphere. On the other hand, there are also negative sides.

A series of studies is devoted to the negative aspects of this phenomenon. Thus, M. Hint speaks about the possible negative consequences of bilingualism for certain individuals. In his opinion, problems can arise with the development of competent



written speech, guidelines are lost when choosing a communication style and etiquette of linguistic behavior. The most dangerous should be considered the weak development of abstract thinking, manifested in the uncertain use of abstract concepts. Developing concrete thinking is less difficult and not equally dangerous. Both Hint and Maser believe that there is a danger in the emergence of the so-called semi-lingualism, when neither of the two studied languages fully develops.

It is necessary to agree with the conclusion of M.K. Isaev that in a bilingual school a child learns to communicate in his native language, whether it is his native language or a foreign one, and he gradually realizes that his language is in demand, it is possible to express the highest thoughts, the most innermost feelings [Isaev 2004: 3]. A bilingual is affirmed in the idea that his culture is recognized by everyone and reckoned with. Pride in the cultural heritage of our people contributes to their self-improvement and sharpens the desire to realize all their potentialities. Thus, of course, bilingual education has many more advantages than disadvantages. But so that the scales do not tilt in the wrong direction, bilingual education must be treated very thoughtfully, delicately and, most importantly, professionally.

Experts divide bilingual education into two types:

- meaningful;
- subject

Substantial bilingual education implies teaching the entire content of education in an exact way in two languages, with the goal of developing a bilingual and bicultural personality. This method is used in societies with a multinational population. That is, children of ethnic or linguistic minorities have the opportunity to study the same subjects in two languages at once - their mother tongue and the language of the titular nation. In certain cases, this approach is available, since it leads, on the one hand, to the unification of ethnic minorities living abroad in this society, on the other, to the preservation of ethnic similarity. But, unfortunately, this type of education is not present in all countries. For example, in Switzerland, where



Italian, German, Romansh and French are the national languages, children learn more than one language [9].

Bilingual education, according to A.G. Shirin, is understood as the interconnected activity of a teacher and students in the process of studying individual subjects or subject areas by means of native and foreign languages, as a result of which a synthesis of certain competencies is achieved, ensuring a high level of proficiency in a foreign language and deep mastering of subject content [8].

The system and process in the bilingual educational environment becomes a means of actualizing and activating the value-semantic formation of an individual, helps to form universally significant guidelines, value and semantic attitudes, ensures independence and development of responsibility in choosing a life trajectory.

The principles of the development of the educational environment based on the ideas of bilingualism are the principles of multiculturalism, an open, rich, apolitical learning atmosphere. The principle of multiculturalism and multicultural education are based on a dialogue between national and universal, the integration of human knowledge and cultures, an appeal to the personal and semantic essence of a person, internal sources of consciousness, a variety of cultures and subcultures in the world around us.

The theory of multicultural education is based on the culturological concept of personality-oriented education by E.V. Bondarevskaya, the theoretical and methodological foundations of polycultural education by V.P. Borisenkova, Z.A. Malkova; multicultural education GD Dmitrieva, MN Kuzmina; the relationship between culture and education of M. M. Bakhtin, V. S. Bibler, J. Heizingi and others [5]

The principle of a rich learning atmosphere presupposes concreteness and clarity, simplification and compaction of the material, repetition of the material in different ways, the effectiveness of language acquisition, the creation of a positive atmosphere, the use of repetitive elements of the lesson, the use of various pedagogical techniques, a rich presentation of the material.

The principle of an open learning atmosphere is focused on creating a comfortable social and humane environment, the development of creative abilities and creative activity of students, the transition from the principle of "education for life" to the principle of "education throughout life", the free development of individuality.

The principle of an apolitical learning atmosphere is the principle of understanding the essence, goals, and functions of multicultural education, which are based on Nicholas Roerich's idea of "beneficent synthesis," by which he understands the "unity of cultures," which creates beneficial cooperation between people, as well as the ideas of prominent philosophers and historians of our time (N.A. Danilevsky, E. Meiler, A. Toynbee, Y. Yakovets) on the integrity of the cultural and historical development of mankind and the presence of some similar principles of functioning of cultures of different peoples.

Along with the possibility of developing communicative competencies at a new level, the development of value-semantic competence in the preparation of students is of particular importance. As a result, the development of a bilingual environment ensures success in the formation of not only educational and cognitive competence, but also communicative, value-semantic, informational, etc.

Due to the actualization of the potential of external and internal resources, the teaching staff is focused on creating the most favorable conditions in a bilingual educational environment, which ensures quality education. These resources are: scientific and educational resource - providing teachers and students with modern scientific, educational and training products; information resources - the development of information and computer technologies in the educational process; human resource - creating conditions for the professional growth of teachers and staff; material and technical resource - the optimal use and development of the material and technical base of the educational school.

Principles of bilingual education:

- the principle of didactic cultural conformity;

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- the principle of problem-search and problem forms of education;
- the principle of the priority of educational cooperation in education and self-education;
- the principle of integrativity and interactivity in interdisciplinary modeling of multicultural bilingual education;
- the principle of the didactic community of traditional pedagogy and Internet pedagogy;
- the principle of taking educational human rights into account when modeling a pedagogical cultural environment.

The main principles of organizing training tolerance in a bilingual environment are:

- The principle of continuity - allows you to highlight the basis of the content of the academic discipline of the curriculum and its conceptual and terminological apparatus into a special module, the re-study of which with the semantisation (disclosure of the content) of terms and concepts in the languages used to study the subject, is the beginning of the adaptive teaching of the discipline on a bilingual basis ;
- The principle of incoming control of knowledge - provides for the organization of teaching a discipline (for example, chemistry) in accordance with the real level of formation of educational and cognitive skills;
- The principle of semantization of information - helps to reveal the content, clarify the meaning of concepts, the correct use of scientific terms and the free operation of them in the assimilation and transfer of knowledge; holistic perception of an object or phenomenon;
- The principle of a favorable emotional climate for learning - involves preventing the occurrence of various stress-forming situations in the educational process by reducing the language barrier; closing knowledge gaps; creating an atmosphere of comfort in a team, in the classroom;
- The principle of novelty and variety of forms, methods and teaching aids

- teachers should choose the most effective methods, means, forms of organizing the education of students in a bilingual environment, providing for the reduction of the language barrier and increasing the level of their learning activity. Educational activity involves the assimilation of theoretical knowledge, the acquisition of skills and abilities through communication, practical actions carried out in a team with the help of teachers, which necessitates the use of all types of speech activity in the languages of instruction, their communicative communication;

- The principle of taking into account the native language (orientation to the native language) when teaching foreign-speaking children takes into account the specifics of the composition of the scientific and technical sector of the vocabulary of the national language;

-The principle of using nationally-oriented educational material is an addition and implementation of the principle of accounting for the native language, since it involves the use of short bilingual thematic dictionaries-minimums or methodological guidelines to eliminate problems that have arisen or prevent possible difficulties in learning; the use of texts with marked terms, bilingual parallel educational texts in two languages and practical exercises by presenting plans and keywords in teaching languages, referring to national-cultural, socio-economic, geographical material on the country of a foreign language [Davydenko 2014: 14-16].

Subject bilingual education considers teaching a series of disciplines in one language and other disciplines in another. According to experts, this method, in essence, cannot form a bilingual. If one half of the cultural values is realized in their native language, and the other in a non-native language, then it is impossible to ensure the bilingualism of a person, because in this case, neither thinking nor creative linguistic thought develops in any of the noted languages. This method leads to the assimilation of ethnic minorities living abroad with the titular nation.

Developing tolerance in a bilingual environment plays a special role, being a pedagogical imperative and a condition for the survival of multipolar polyethnic communities, a mechanism with which it is possible to successfully launch the

emotional, psychological, and spiritual consolidation of multinational societies. This explains the efforts that are being made in multicultural and multi-ethnic societies to create high tolerance.

The upbringing of tolerance, understood as tolerance towards other cultures and ethnic groups, is only the bottom step of one of the goals of multicultural education. Constructing tolerance must be followed by understanding, respect and, finally, active cooperation. The educational strategy for fostering tolerance provides for a positive attitude towards ethnic issues, rejection of all manifestations of racism, xenophobia, a vision of the surrounding multinational society without any shades, but exclusively in black and white.

The idea of absolute tolerance is unacceptable for multicultural education. This idea is not only impossible, but also socially dangerous, since it involves the education of extreme conformism or a willingness to give up the principles of tolerance. Meanwhile, students need to develop an active rejection of social injustice, xenophobia and nationalism.

The problems of tolerance among young people are extremely acute. The level of tolerance of youth is alarming. This level is determined by many factors: social, gender and especially ethnic. Thus, scientists have identified certain gender differences among students in the manifestation of tolerance: adolescent boys have the least propensity for it. The age-related dynamics of adolescents' movement towards tolerance was also noted. The central factor in the formation of tolerance in students is the process of national identification, first of all, referring to oneself as a national majority or minority.

It should be noted that pedagogical practice should be based on identifying the possibilities of educating students' tolerance at the university. At the same time, it is necessary to take into account the progressive foreign and domestic experience in educating student youth for tolerance in a .

So, the concept of global education, which is being implemented in educational institutions of Western Europe and America, provides for the inclusion in the 10.5281/zenodo.5545816

curricula of such areas of pedagogical activity as developing students' interest and respect for the cultures of the peoples of the world, achieving an understanding of the global and specific in these cultures. Global education aims to introduce students to the cultures and traditions of different nationalities and to shape in them the feeling and consciousness of citizens of the world. Carrying out state and public management of youth education, it is necessary to adhere to the following principles of modern international law: peaceful coexistence of states, cooperation of peoples, non-use of force and threat in international relations, equality and self-determination of nations and peoples, respect for human rights and fundamental freedoms, sovereignty and equality of states, non-interference in each other's internal affairs, conscientious fulfillment of international obligations.

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