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(Kazakhstan, Almaty), e-mail: zhaina.kassym@gmail.com**FORMATION OF TOLERANCE IN TEENAGE STUDENTS IN THE MODERN
EDUCATIONAL ENVIRONMENT VIA A PRAGMATIC APPROACH**

Abstract. This article considers the problem of the formation of tolerance among teenage students in the educational environment via a pragmatic approach. In the modern world there are different cultures, ethnic groups, and people with different worldviews, and to be able to agree and accept another person's point of view it is necessary to develop tolerance. The adolescent age is favorable for the formation of tolerance because at this age the world's outlook, and attitude to themselves and the world develops. With the help of pragmatism, teenagers will be able to form tolerance based on life situations. Every day people are faced with manifestations of intolerance and disrespect in their direction. The consequences of such situations can be irreversible. The article examines the concept of tolerance, which has different meanings depending on the language and the people. The authors of this study found that the concept of tolerance has a variety of content depending on culture and language. The concept of tolerance means the ability to accept other people and their characteristics without protest and to show respect. The development of tolerance helps adolescents to be more adaptive and show respect to other people with different worldviews, cultures, and social characteristics. The development of tolerance at an earlier age can lead to the creation of a more harmonious society. Various research methods were used, including a theoretical analysis of the literature and the Tolerance Index questionnaire, and a survey. The research questions of this article may be useful for those involved in the education and upbringing of adolescents, including parents and teachers, as well as psychologists and sociologists, etc.

Keywords: tolerance, students, education, attitude, pragmatic, approach.

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Прагматикалық тәсілді қолдану арқылы заманауи білім беру ортасында жасөспірімдерде толеранттылықты қалыптастыру

Андатпа. Бұл мақала білім беру ортасында жасөспірімдерде прагматикалық тәсілді қолдану толеранттылықты қалыптастыру мәселесін қарастырады. Қазіргі әлемде әртүрлі мәдениеттер, этникалық топтар, әртүрлі дүниетанымы бар адамдар және басқа адамның көзқарасына келісу және қабылдау қабілеті үшін толеранттылықты дамыту қажет. Жасөспірімдік кезең толеранттылықты қалыптастыру үшін қолайлы, өйткені бұл жаста оның дүниетанымы, өзіне және әлемге деген көзқарасы дамиды. Прагматизмнің көмегімен жасөспірімдер өмірлік жағдайларға негізделген толеранттылықты қалыптастырады. Күн сайын адамдарға төзімсіздікке және оны жеңуге тура келеді. Мұндай жағдайлардың салдары қайтымсыз болуы мүмкін. Мақала тіл және халықпен байланысты әртүрлі мағыналары бар толеранттылық ұғымын зерттейді. Авторлар толеранттылық ұғымы мәдениет пен тілге байланысты әртүрлі мазмұнға ие екенін анықтады. Толеранттылық ұғымы басқа адамдарды және олардың ерекшеліктерін наразылықсыз қабылдау және құрмет көрсету қабілетін білдіреді. Толеранттылықтың дамуы жасөспірімдерге бейімделуге және әртүрлі дүниетанымы, мәдениеті, әлеуметтік ерекшеліктері бар басқа адамдарға құрмет көрсетуге ықпал етеді. Ерте жаста толеранттылықтың дамуы үйлесімді қоғам құруға әкелуі мүмкін. Зерттеудің әртүрлі әдістері қолданылды, соның ішінде әдебиеттің теориялық талдауы және «толеранттылық индексі» экспресс-сауалнамасы мен сұрақ-жауап сауалнамасы қолданылды. Осы мақаланың зерттелген сұрақтары жасөспірімдерге білім берумен және тәрбиелеумен айналысатындар үшін, оның ішінде ата-аналар мен оқытушылар, сонымен қатар психологтар мен әлеуметтанушылар және т.б. үшін пайдалы болады.

Кілт сөздер: толеранттылық, оқушылар, білім, мінез-құлық, прагматик, көзқарас.

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Формирование толерантности у подростков в современной образовательной среде с помощью прагматического подхода

Аннотация. Данная статья рассматривает проблему формирования толерантности у подростков в образовательной среде с помощью прагматического подхода. В современном мире существуют различные культуры, этнические группы, люди с различным

мировоззрением, и для умения договариваться и принимать точку зрения другого человека необходимо развивать толерантность. Подростковый возраст является благоприятным для формирования толерантности, поскольку в этом возрасте развивается мировоззрение, отношение к себе и миру. С помощью прагматизма подростки смогут сформировать толерантность на основе жизненных ситуаций. Каждый день люди сталкиваются с проявлением интолерантности, неуважительного отношения в свою сторону. Последствия таких ситуаций могут быть необратимы. В статье изучается понятие толерантности, которое имеет различные смысловые значения в зависимости от языка и народа. Авторы считают, что понятие толерантность имеет разнообразное содержание в зависимости от культуры и языка. Понятие толерантность означает способность принимать других людей и их особенности без протеста и проявлять уважение. Развитие толерантности способствует подросткам быть более адаптивными и проявлять уважение к другим людям с разными мировоззрениями, культурой, социальными особенностями. Развитие толерантности в более раннем возрасте может привести к созданию более гармоничного общества. Были использованы различные методы исследования, включая теоретический анализ литературы и опросник «Индекс толерантности» и анкета. Исследуемые вопросы данной статьи могут быть полезными для тех, кто занимается образованием и воспитанием подростков, в том числе и родителей, и преподавателей, а также психологов и социологов и т.д.

Ключевые слова: толерантность, студенты, воспитание, поведение, прагматик, подход.

Introduction

In the modern world, there are different cultures, ethnic groups, people with different worldviews, their own vision of the world, interests, and hobbies, with personal characteristics and characteristics. The information space is expanding, and the scale of interaction between people from different countries and cultures is increasing. This entails accepting the other person's point of view and being able to negotiate. One of the most urgent problems is the formation of tolerance among various segments of the population, including students. Teenage students are the most favorable for the formation of tolerance. At this age, a worldview develops an attitude towards oneself and the world, through interaction with it. Tolerance, restraint, and respect for other people should be developed in adolescents.

In human life, communication plays a key role in social development. People not only exchange information but also achieve their specific goals. Communication is the cultural background of the nation. Linguistic misunderstanding can lead to various conflicts between 2 people and a breakdown in communication. However, language tolerance is one of the most effective means to avoid human conflicts and guarantee successful communication, overcoming intercultural barriers. It is important to develop the tolerant competence of students in solving practical communicative contradictions in terms of a pragmatic approach [1]. Sidorov states that linguistic activity is a motivated need for universal sign coordination, correlated with verbal and non-verbal speech, carried out in the form of communication and the ability to use it correctly [2]. Pragmatic language skills are very important in social communication; such skills should be developed by reading and analyzing social stories with teenage students and by explaining the morals of social stories. Skills such as making eye contact, asking and answering questions, clarifying if the information is not clear, asking for help from others, helping others if they need help, awareness of keeping personal distance and personal space, using appropriate body language, etc. should be trained by teenage students while they are going to schools. It is a very crucial moment to acquire soft skills for the right negotiation in the labor market [3].

Pragmatic competence refers to an individual's ability to use language appropriately in different social contexts, taking into account the listener's expectations, intentions, and background knowledge. This ability is essential for effective communication and is therefore an important area of language learning and teaching. This literature review discusses the importance of teaching pragmatic competence, the challenges associated with it, and the methods used to teach it.

One of the primary reasons for teaching pragmatic competence is to help learners communicate effectively in different social situations. According to Kasper and Schmidt (1996), language use is determined not only by grammatical rules and vocabulary but also by social and cultural norms. Thus, learners need to develop pragmatic competence to understand and use language appropriately in different contexts. Failure to do so can result in misunderstandings, cultural clashes, and even social exclusion [4].

Another reason for teaching pragmatic competence is that it enables learners to become more proficient language users. As reported by Bardovi-Harlig and Dornyei (1998), pragmatic competence is closely linked to language proficiency. Learners who have a good understanding of pragmatic conventions are better able to comprehend and produce more complex language structures [5]. However, teaching pragmatic competence is not without its challenges. One of the main challenges is the lack of explicit instruction and assessment of pragmatic competence in many language classrooms. Many language teachers focus primarily on grammar and vocabulary, neglecting the importance of teaching pragmatic competence [6]. This can result in learners not having the necessary skills to use language effectively in real-world situations.

Another challenge is the cultural differences that exist in the use of language. What is considered appropriate language use in one culture may not be acceptable in another. Therefore, learners need to be exposed to different cultural norms to develop pragmatic competence. However, this can be difficult to achieve in language classrooms, particularly when learners come from diverse cultural backgrounds. Despite these challenges, there are several methods that can be used to teach pragmatic competence. One approach is to provide learners with authentic materials that reflect the target language and culture [4]. This allows learners to see how language is used in real-world situations and to develop an understanding of cultural norms.

Another approach is to use role-plays and other interactive activities that simulate real-world situations. These activities allow learners to practice using language in a context that reflects the target language and culture [5]. Pragmatic competence is an essential component of language learning and teaching. Learners need to develop an understanding of how language is used in different social contexts to communicate effectively. However, teaching pragmatic competence can be challenging due to the lack of explicit instruction and assessment and the cultural differences that exist in the use of language. Nevertheless, there are several methods that can be used to teach pragmatic competence, such as providing authentic materials and using interactive activities that simulate real-world situations.

Culture is not easily accepted by other people if it is new to the person experiencing culture shock. Linguistic grammar mistakes made by a non-native speaker are initially acceptable in the learning process of a foreign language but cultural errors during communication are not so easily forgiven and produce the most negative impression. Cultural awareness is possible to be taught through authentic films and it is the most effective way to show and explain why this or that cultural phenomenon is important to know and respect in communication with people. Grammar mistakes can be corrected but cultural errors not. Cultural fluency is exceptional and it is important to treat each other in a polite way. Overcoming the cultural barrier is possible if a person has a tolerant perception of reality. Communication should be two-sided to solve the problem if a conflict arises between two people [7]. Tolerance means not an attitude of patronizing superiority, but a readiness for respectful dialogue, and cooperation [8]. According to the Cambridge Online Dictionary, tolerance refers to the ability to cope with something unpleasant or annoying or to continue to exist

despite bad or difficult conditions [9]. The famous lexicographer Ushakov explains tolerance as the ability and skills to endure what is strange and unusual, to put up with a foreign opinion or character of someone else [10]. The concept of “tolerance” was introduced into scientific circulation by the French politician, philosopher, and economist de Tracy in the 18th century. At first, it was interpreted as “patience”, and then as “tolerance” [11].

The research questions in this article are regarding the study of the concept of tolerance, the study of the level of tolerance, and the formation of tolerance in adolescents in the educational environment through a pragmatic approach based on real-life situations.

The purpose of this study is to determine the level of formation of tolerance among adolescents in the modern educational environment via a pragmatic approach.

Research methods

In the present study, methods such as a theoretical analysis of the literature on this research topic were applied. Studied materials on the topic of “tolerance”, different points of view of teachers and scientists. “Content analysis” of the concept of tolerance was compiled by the authors. To study the level of tolerance, the following methods were used: the express questionnaire “Tolerance Index” (G.U. Soldatova, O.A. Kravtsova, O.E. Khukhlaeva, L.A. Shaigerova), and a Questionnaire “open questions” [12].

Results and discussions

The general content of the concept of tolerance has different semantic diversity depending on the language and people. Tolerance in translation from the Latin word “tolerantia” means patience. In English, tolerance is “the willingness and ability to accept a person or thing without protest”, in French – “respect for the freedom of another, his way of thinking, behavior, political and religious views”. In Chinese, to be tolerant means “to allow and show generosity towards others”. In Arabic, tolerance is “forgiveness, indulgence, gentleness, compassion, favor, patience ... disposition towards others”, in Persian – “patience, tolerance, endurance, readiness for reconciliation” [13]. Table 1 presents a detailed analysis of the definition of "tolerance" of different scientists and great philosophers.

Table 1 – Definition of “tolerance” by Zolotukhin [14]

№	<i>Defination</i>	<i>Authors</i>
1	Curbing passions through education and knowledge	Socrates
2	Striving for the "golden mean"	Aristotle
3	Temperance	V.M. Zolotukhin
4	Overcoming suffering	F. Aquinas
5	Sympathy	D. Hume
6	Compassion	J-J. Rousseau
7	Universal Human Duty	I. Kant
8	The idea of universal equality	G. Spencer
9	Internal regulator of my relationship with another one	J-P. Sartre
10	The basis of a truly civil society, the core value of liberalism	John Locke

The essence of the term “tolerance” is revealed in the “Declaration of Principles of Tolerance” of the United Nations in 1995. Tolerance is understood as respect, acceptance, and correct understanding of the diversity of cultures, forms of self-expression, and the manifestation of human individuality. November 16 is considered to be the International Day of Tolerance [15].

According to Bezyulev G.V. and Shelamov G.M. “tolerance is a moral quality of a person, characterized by a person’s ability to accept another in all its diversity, to recognize individuality, to respect one’s own and others’ point of view” [16].

The formation of tolerance in adolescence is a rather complex process, it is influenced by a number of factors, including environment, culture, values, etc. Group work has a positive effect on the formation of tolerance in adolescents. Group training work will be effective since communication is important in the formation of tolerance: communication with peers and with the teacher. The interaction of a teenager through communication plays a crucial role in the development of communicative tolerance and reflection.

Tolerance is a quality that must be possessed in the modern world for effective interaction with people. Showing restraint and tolerance is an opportunity to create a harmonious and sustainable society. Table 2 presents a comparative analysis of the concept of “tolerance” of different scientists and great people.

Table 2 – Content analysis of the concept of “tolerance”

№	Concepts	Sources
1	Adherence to moral standards in the way people interact with each other.	[13]
2	It serves as a means for resolving social issues and conflicts between different groups of people.	[15]
3	A characteristic of an individual's personality that involves being open to listening and respecting differing opinions of others. This trait also involves controlling one's emotions and demonstrating kindness, respect, and acknowledgment of others' right to their own lifestyle.	[16]
4	The innermost part of an individual, a multifaceted phenomenon that shapes a person's attitude towards oneself and others.	[17]
5	The predisposition of a person to perceive and engage with others either positively or negatively.	[18]
6	The capability to tolerate and respect differences in opinions, lifestyles, behaviors, etc., without negative repercussions.	[19]
7	Tolerance is a fundamental value within the socio-cultural system, representing an integral aspect of the socio-psychological makeup. It is a multifaceted phenomenon that shapes an individual's attitudes toward both oneself and the surrounding world. Tolerance cannot be viewed in isolation from interpersonal relationships. Therefore, the value of tolerance serves as a guiding principle for behavior.	[20]
8	Tolerance, viewed through a psychological lens, is an individual's internal stance or disposition.	[21]
9	Having a positive outlook towards ethnic cultures, cultivating a favorable perception.	[22]
10	Acknowledging and valuing cultural diversity, embracing self-expression and individuality, and showing esteem for individual differences.	[23]

Based on Table 2, the authors of this study can conclude that tolerance is a moral quality of a person to adequately perceive and interact with other people, despite other views on life, nationality, and religion.

30 respondents participated in the express questionnaire “Tolerance Index”, of which 66% were girls, and 33% were boys. Participants were from grades 8, 9, and 11, aged from 14 to 18 years. The results are shown in Figure 1.

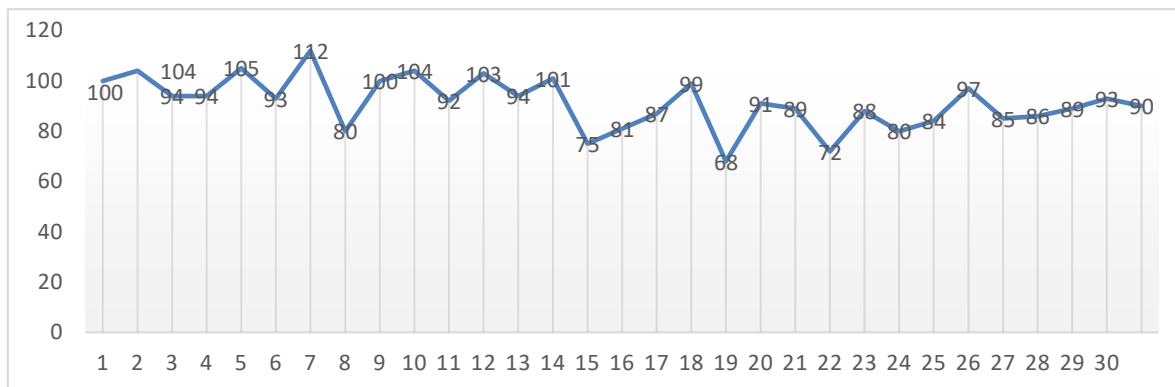


Figure 1 – Graph of the results of the respondents’ “Index of Tolerance”

The overall result is an average level. Such results are shown by respondents who are characterized by a combination of both tolerant and intolerant traits. In some social situations, they behave tolerantly, in others they may show intolerance. The results are presented in Table 3.

Table 3 – Results of respondents in general tolerance according to the method “Index of Tolerance”

General tolerance	Low result	High score	Overall result
Points	68	112	91

The subscale “ethnic tolerance” reveals a person's attitude towards representatives of other ethnic groups and attitudes in the field of intercultural interaction. The overall average score is 35, a high level. The lowest score is 24, and the highest score is 42. The results are presented in Table 4.

Table 4 – Results of respondents of ethnic tolerance according to the methodology “Index of Tolerance”

Ethnic tolerance	Low result	High score	Overall result
Points	24	42	35

The subscale “social tolerance” allows you to explore tolerant and intolerant manifestations in relation to various social groups (minorities, criminals, mentally ill people), as well as to study the attitudes of the individual in relation to some social processes. The overall average score is 31, the average level. The lowest score is 25, and the highest score is 39. The results are presented in Table 5.

Table 5 – Results of the respondents of social tolerance according to the methodology “Index of Tolerance”

Social tolerance	Low result	High score	Overall result
Points	25	39	31

The subscale “tolerance as a personality trait” includes items that diagnose personality traits, attitudes, and beliefs that largely determine a person's attitude to the world around him. The general average level is 29, the average level. The lowest score is 19, and the highest score is 38. The results are presented in Table 6.

Table 6 – Results of respondents of general tolerance according to the method of “Index of Tolerance”

Tolerance as a personality trait	Low result	High score	Overall result
Points	19	38	29

Questionnaire “4 open questions” was conducted by the authors. The questionnaire involved 29 respondents, aged from 14 to 18 years, grades between 8–11. The results are presented in Figure 2.

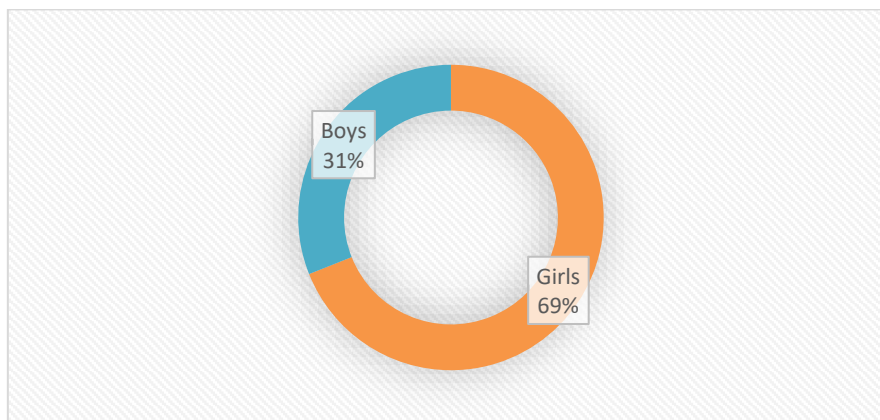


Figure 2 – Pie chart of the number of participants in the Questionnaire “4 open questions”

The first statement “Even the strangest people with the most unusual hobbies and interests should have the right to defend themselves and their views. Do you agree? The students unanimously answered positively: “Yes, I agree, since everyone has equal rights”, “I agree, because everyone has the right to freedom of speech”, and “I absolutely agree, so all people have the right to express their personality and their opinion”.

“Do you agree with the statement “People are not created equal: some of them are better than others.” What does this have to do with it?” for the second statement, the students were divided in their opinions by 73%. “No, all people are equal” and 27% “Yes, I agree, it depends on the country of birth, the financial situation of the family, and the status of the family.” The results are shown in Figure 3.

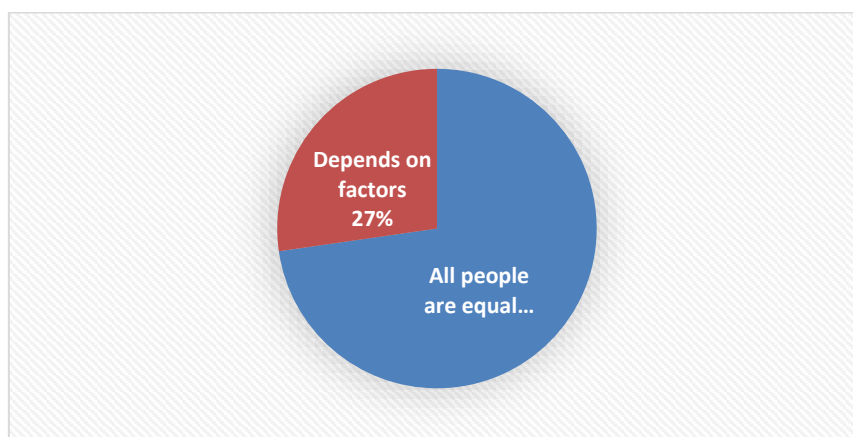


Figure 3 – Answers of respondents to the question “Do you agree with the statement “People are not created equal: some of them are better than others”

With the statement “There are nations and peoples that do not deserve to be treated well,” all the students surveyed disagreed; the answers were similar: “Everyone deserves a good attitude” and “No, I do not agree. Because there are bad people, not nations. It all depends on the person, not on his nationality. The students unanimously disagreed with the statement “I want that in the future I would be surrounded only by people with the same nationality and religion.” The responses of the students were: “This statement does not apply to me. I love people of different nations and religions. For me, all people are equal”, and “Do not relate, I like to communicate with representatives of different cultures”.

Teenagers by nature do not always manage to behave politely. The formation of tolerance in adolescent students can be qualified as an educational problem. One of the most acute problems affecting the school, family, and society as a whole is the culture of communication skills of teenage students [24]. The most important conditions, that would be recommended by the authors of this study for the formation of tolerance in teenage students through a pragmatic approach, are to teach them through social stories, and authentic video materials and explain to them why it is important to pay attention in some specific way, etc. In addition, life-long learning and professional development are necessary for the educational system, and the high professional level of teachers [24]. A solution might be educational authentic video materials to convey cultural features to teenage students while studying in a school [25, 26]. Educational institutions should create such a social environment that promotes the development of soft and tolerant forms of cooperation among teenage students, readiness to understand the interlocutor, and the ability to find a common language with him [24]. Modern digital technologies benefit from offering e-learning authentic materials and they are available with one click of a finger [27, 28, 29].

Another method of forming tolerance in teenage students is to organize extra activities outside of the classroom; a teacher, during extracurricular work, directs the student's cognitive activity to study the significant differences between tolerance and intolerance by showing pragmatic items, for example, in the national museums, and educating students with high moral qualities such as respect for other beliefs, cultures, traditions, and religions of another nation. Our world is global, and such information is available in Internet sources, too [30, 31].

Conclusions

In this study, the level of tolerance in teenage students was studied via a pragmatic approach, and 2 methods were chosen. With the help of an express questionnaire, the “Tolerance Index” or the general level of tolerance was studied, “social tolerance” and “tolerance as a personality trait” showed an average level, the group is characterized by the manifestation of tolerant and intolerant

traits depending on the situation. "Ethnic tolerance" showed a high level, of attitude towards representatives of other ethnic groups and attitudes in the field of intercultural interaction.

Questionnaire "4 open questions" From these statements and answers, the authors of this study can conclude that the majority of students adhere to the principle of respect for other people, freedom of expression, and exclude discrimination based on nationality and religion. This shows that students understand the importance of respect for the rights of each person. Such views on the surrounding world and its understanding can contribute to the formation of a tolerant society.

The results showed a high and medium level of tolerance, the majority respect other people, their rights, and freedom of speech. The formation of tolerance via a pragmatic approach based on real-life situations contributes to the creation of a harmonious, tolerant society.

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