

ПЕДАГОГИКА PEDAGOGY



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Problems of mentality and tolerance in the educational environment

Abstract. The social and linguo-culturological analysis of the study of the phenomena of person's Mentality and Tolerance is due to the need to comprehend the processes of transformation of all aspects of public life, including spirituality and culture in modern society. Everywhere there is an increase in ethnic, spiritual, religious, cultural and historical self-awareness of individual peoples and, as a result, an increase in interest in the spiritual origins of society. All this causes the need to expand and clarify the content of many categories and concepts of the system of linguoculturological knowledge. At present, the issue of the conscious formation of a tolerant attitude in the education system, in particular among young people, is relevant and this is due to the fact that the management of the quality of education is designed to ensure that higher education meets the changing needs, goals, requirements, norms, conditions of modern society.

Keywords: mentality, tolerance, educational environment, national character, society, value.

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Introduction. We want to emphasize the need to expand and clarify the content of various categories and concepts of the system of linguo-culturological knowledge that could adequately reflect and describe the realities of modern social processes, the prospects of cultural self-identification of society, the problems of national and social policies of the state for the next few years and in the future. These include the concepts of mentality and tolerance that we are exploring, which, due to their universality, have now firmly entered the lexicon of the language of both scientific and ordinary knowledge. The phenomena of Mentality and Tolerance are relevant for all cultures, as they are associated with the traditions of the ethnic group, which means they give an idea of the linguistic and cultural picture of the world of the people.

Formulation of the problem. The issue of the conscious formation of a tolerant attitude and mentality in the education system, in particular among students, is relevant nowadays.

Research objective: to identify the characteristics of semantic content, semantic volume and semantic structure of concepts, mentality and tolerance in modern Russian linguistic consciousness and its linguistic representation.

Research Methods. There were used the methods of traditional linguistic description, a conceptual analysis technique, a comparative analysis of interlingua equivalents, component vocabulary analysis, and contextual analysis to detect the specifics of the functioning of language tools in the text.

History. In linguistics for about thirty years, a comprehensive program for studying national mentality according to the history of language has been developed by V.V. Kolesov [1], *linguo-culturological* aspects of the study of mentality are undertaken in the works of N.F. Alefrenko [2], V.A. Maslova [3] and others. A holistic model of *the synchronous study of the linguistic content of mentality* is being developed by T.B. Radbil [4].

In the works of researchers O.S. Baturina, N.G. Stepanova [5; 6] is indicated the knowledge degree of the problem of tolerance in different areas. The issues of tolerance are relevant in philosophical, culturological, legal, sociological, philological, pedagogical and other humanitarian works, for example, in pedagogy there are considered the issues of formation and development of personality tolerance of subjects of the educational process.

Results / discussion.

Let us remember, the whole world annually on the 16th of November celebrates the International Day of Tolerance according to UNESCO. Due to the expansion of the sphere of intercultural communication, resorting to the problem of tolerance is especially important.

Now there is a mixture of peoples, languages, cultures on an unprecedented scale. “There is not a single socially homogeneous society in the world. All differences between people arise as a result of their origin, education, profession, social status, etc. ... such differences ... are reflected in the communication between them” [7]. That means, as a result of this, scientists come to the conclusion that the study of the cultural foundations of ensuring tolerance should begin with the educational system [8, p. 63-64].

The term “tolerance” comes from the surname of the French Foreign Minister Talleyrand (1754-1838), a politician, diplomat who, thanks to his intelligence and diplomacy, remained at the post of Minister of Foreign Affairs under three regimes, with the Directory and Government of Louis Philippe, i.e. at Bourbons before Napoleon, at Napoleon and after Napoleon.

Extremely wide and diverse spheres of using words of the concepts of tolerance and mentality are also noted. First of all, this concerns thematic areas: philosophers, historians, psychologists, legal scholars, sociologists, economists, political scientists, cultural scientists, religious scholars, archaeologists, ethnographers, anthropologists, art historians, linguists, literary critics speak about tolerance and mentality, i.e. representatives of all scientific disciplines of humanitarian knowledge, experts in the field of natural and exact sciences — mathematicians, physicists, biologists, physiologists, as well as politicians, public figures, teachers, doctors, journalists, writers, business and finance workers, managers, marketers, advertisers, cosmetologists, trainers, athletes, etc.

The words tolerance and mentality are used in different types of discourse: in addition to the expected frequency of use of these words in scientific, educational and reference books, they are also active in political and media texts, in advertising, in fiction, in informal Internet communication (chats, blogs, forums, conferences, tweets, social networks, etc.).

For example, the lexicographic and comparative analysis of the multi-aspect and branched notion of “tolerance” on the basis of explanatory and encyclopedic dictionaries of the Russian language allows us to highlight its main meanings - tolerance and indulgence [9; 10; 11; 12]. Communication and freedom of thought, conscience, belief, harmony in diversity, virtue, which makes it possible to achieve mutual understanding between people in a peaceful, conflict-free way - all this is connected with this concept.

Let's consider different points of view. For example, tolerance is “respect, acceptance and correct understanding of the rich diversity of cultures of our world, forms of self-expression and ways of manifesting human personality” [13], which requires an understanding that “truth cannot be simple, that it is diverse, that there are other views that can shed light on one side or another” [14], as well as tolerance “is engaged in the destruction of everything that serves to unite individuals into a nation and constitute a national identity, that is, ultimately, its purpose is to eliminate the nation itself” [15]. Here it is obvious that this is a “kind of excess” in which they see nothing

good and are perceived as “a complete acceptance of the ethical and moral tendencies of society” [16].

This means that there is no unity in the understanding and application of the term “tolerance”. We emphasize that some authors touch upon issues of tolerant relations, while others study tolerance in the context of personality characteristics or speak of tolerant behavior skills. Scientists also consider different approaches to tolerance as a value orientation, norm, form of social interaction, communication mechanism, solving a problem in a conflict situation, a dialogue culture, for example, the professional competence of doctors, psychologists, teachers, politicians, etc. Thus, different definitions of as the essential characteristics distinguish various aspects of tolerance associated with multilayer content.

And this is due to the fact that under conditions of extremism and xenophobia more attention should be paid to the development of tolerance among students, as the most active in the “public institution”. Indeed, tolerance is also manifested in the ability to polemicize, to defend. Inconsistency of views on a particular issue in no way allows the use of prohibited methods or misleading, because most often we meet with misunderstanding, lies, aggression.

Recently, in social networks incorrect comments, various accusations of adolescents, youth are found. On the other hand, a tolerant attitude can lead to general non-resistance, indifference, loss of interest in events, in life. Therefore, we need a middle ground, for example, the ability to accept an idea, to treat an act with understanding, the ability to respectfully and tactfully treat an opponent, to have our own point of view, to be able to defend it unobtrusively, to be able to discuss, to admit our mistakes and mistakes, not to remain uninitiated.

In turn, the concept of tolerance is associated with the concept of mentality. Nowadays, the need for a generalizing concept is especially acutely recognized, the scope and content of which could cover such long-accepted notions in culture, but without a clear terminology, such as “the spirit of the people”, “popular worldview/attitude”, “national character”, etc. The role of such a generalizing concept is claimed today by the widespread terminology of mentality.

Religious philosopher I.A. Ilyin rightly noted that “every nation, in its own way, marries, gives birth, is sick, and dies; he treats, works, manages and rests in his own way; in his own way he grieves, cries, gets angry and despairs; smiles in his own way, jokes, laughs and rejoices; walks and dances in his own way; sings and creates music in his own way; speaks, recites, spears, and orates in his own way; in his own way observes, contemplates and creates painting; in his own way explores, cognizes, argues and proves; in his own way beggars, does good and shows hospitality; builds houses and temples in its own way; he prays and heroes in his own way. He in his own way ascends in spirit and repents. Organized in its own way. Each nation has its own special sense of law and justice; a different character; other discipline; a different view of the moral ideal; a different family structure, a different churches, a different political dream, a different state instinct. In a word: each nation has a different, special peace of mind and a spiritual and creative act” [17, p. 26-27].

Terms as elements of the metalanguage of science do not always remain within the framework of a highly specific scientific discourse. In the public mind, there are traditions of mastering terms that are of increased importance in terms of expressing ideas or values that are important for an ethnic group or society in a given historical period. The cultural mechanisms for introducing scientific concepts into the mass use is their widespread non-term use in the language of political and public figures, in the media discourse, from where they penetrate the everyday speech practice of native speakers.

In the work of T.B. Radbil, this process is called “popularization”: “However, today we can observe that the scientific concept of mentality (mentality) goes through the stage of “popularization” “(as it was in due time with strict scientific concepts such as “quantum”, “black hole” or, later, “virtual reality”, etc.), becoming a generally accepted and even somewhat “fashionable” designation of everything that is somehow connected with the non-material, spiritual sphere of

human activity. Moreover, it is natural that, “like any other word or expression that is prestigious in people’s speech practice, it is used non-terminally which means that when it is used, a certain raid of a kind of “mythologization” of this concept is inevitable” [4, p. 36].

We emphasize that “... the reflective level is the level of theoretical knowledge, the level of being is the level of actual, practical application. So, a concept may be present in the national conceptual sphere, but people may not use it in their practical behavior (for example, the concepts of democracy, tolerance are assimilated by the people on a reflective level, but they have not moved to the existential level, they do not really function in the everyday life of the people, they do not define it behavior)” [18, p. 101].

Another aspect of the special semantic nature of this concept is related to the fact that it is a semantic entity included in the national conceptual sphere based on a foreign language source. This concept is indicated in the language by means of a borrowed word. Thus, we are dealing with the phenomenon of “import of a concept,” which is understood as “the introduction of a concept into a different culture - mental education, based on multilayer cultural experience concentrated in individual and collective linguistic consciousness” [19, p. 3-16]. In relation to the Russian national conceptual sphere, we note that from time immemorial, significant units of a “language of culture” that were foreign in origin were introduced into the Russian national consciousness and successfully appropriated in it, starting with a powerful cultural layer of Old Slavism; we can recall examples from the recent Soviet past, when ideologies — elements of international vocabulary such as revolution, communism, socialism were successfully mastered by the mass consciousness and became the spokesmen of already specifically domestic ideological guidelines and values [20, p. 66-83].

It seems that a certain “beingness”, i.e. relevance at the level of “actual, practical application” also exists in concepts such as tolerance or mentality. Let’s not forget that we live in an era of total information, the concept of everyday use of the language has significantly expanded due to the widespread dissemination of informal Internet communication (tweets, skype, etc.). Most of the population has a fairly high educational status and, under the influence of the media and Internet communication, freely operates with abstract words and expressions of terminological origin in their everyday speech. Many examples of the word usage that we are interested in are tolerance, mentality, we have taken from sources of informal dialogical predominantly Internet communication.

Conclusion. Today, the words mentality, tolerance are significant designations of important spiritual, cultural, ethical values in terms of national self-determination, as indicated by the significant activation of these terms in modern Russian speech, as in scientific humanitarian speech, but also in the language of the media or in political discourse.

The main emphasis in the educational system, in our opinion, should be placed at present on the student audience, which is a combination of different traits, positions, lifestyle and mode of action. It depends on today’s youth what future awaits our multicultural space, how our generations will live, regardless of religious beliefs, nationalities, ethnic and social affiliation, origin, property and social status, place of residence, what a person of the future will be, a new specialist.

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Білім беру ортасындағы менталитет пен толеранттылық мәселелері

Аннотация. Тұлғаның психикасы мен толеранттылық құбылыстарын зерттеудің әлеуметтік-лингвистикалық және мәдени талдауы қазіргі қоғамдық өмірдің барлық жақтарын, оның ішінде, руханият пен мәдениетті өзгерту процестерін түсіну қажеттілігімен байланысты. Барлық жерде этникалық, рухани, діни, мәдени және тарихи өзін-өзі тану деңгейінің өсуі және нәтижесінде қоғамның рухани шығу тегі қызығушылықтарының артуы байқалады. Мұның бәрі лингвомәдени білім жүйесінің көптеген категориялары мен ұғымдарының мазмұнын кеңейту және нақтылау қажеттілігін тудырады. Қазіргі уақытта білім беру жүйесінде, атап айтқанда, жастар арасында толерантты көзқарасты саналы түрде қалыптастыру мәселесі өзекті және бұл білім беру сапасын басқару жоғары білімнің қазіргі қоғамның өзгеріп отырған қажеттіліктерін, мақсаттарын, талаптарын, нормаларын, жағдайларын қанағаттандыруға бағытталғандығымен байланысты.

Түйін сөздер: менталитет, толеранттылық, тәрбиелік орта, ұлттық мінез, қоғам, құндылық.

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Проблемы ментальности и толерантности в образовательной среде

Аннотация. Социально-лингвокультурологический анализ исследования феноменов ментальности и толерантности человека обусловлен необходимостью осмысления происходящих в современном обществе процессов преобразования всех сторон общественной жизни, в том числе духовности и культуры. Повсеместно наблюдаются рост этнического, духовного, религиозного, культурно-исторического самосознания отдельных народов и, как следствие, возрастание интереса к духовным истокам общества. Все это вызывает необходимость расширения и уточнения содержания многих категорий и понятий системы лингвокультурологического знания. В настоящий период актуален вопрос о сознательном формировании толерантного отношения в системе образования, в частности, среди молодежи, и связано это с тем, что управление качеством образования призвано обеспечивать соответствие высшего образования изменяющимся потребностям, целям, требованиям, нормам, условиям современного социума.

Keywords: менталитет, толерантность, образовательная среда, национальный характер, социум, ценность.

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