



Interrelationship Between Multicultural Educational Environment And Development Of Tolerance Competencies In Future Teachers

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OPEN ACCESS

SUBMITTED 30 October 2025

ACCEPTED 24 November 2025

PUBLISHED 31 December 2025

VOLUME Vol.05 Issue12 2025

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Abstract: The main goal of reforming education in our country in modern conditions is to develop national and general cultural competences in future teachers and to achieve convergence of the development of a multicultural educational environment and tolerance in internationalization conditions. In this article, content analysis of the concepts of “multiculturalism” and “tolerance” are analyzed through sources. It is also determined that multiculturalism is an important condition for the development of tolerance competencies in future teachers, and the specific aspects, manifestations, approaches and models of tolerance are analyzed. Researching the problem of developing tolerance competencies in future teachers serves the development of pedagogical theory and practice to a certain extent.

Keywords: Multiculturalism, multicultural educational environment, tolerance, competence, tolerance competencies, approach, model, stage.

INTRODUCTION: The main goal of reforming education in our Republic in modern conditions is to develop national and general cultural competences in future teachers and to achieve convergence of the development of a multicultural educational environment and tolerance in internationalization conditions. The unstable situations occurring in the world necessitate the preparation of the rising generation for tolerant relations, and development of tolerance competencies in future teachers. To achieve sustainable development goals also requires paying special attention to the problem of tolerance as an

indispensable condition for a culturally diverse society. The rapid growth of internationalization, globalization, and intercultural dialogue can not only create specific political, social and cultural problems, but also reflect various manifestations of ethnocentric intolerance. This naturally hinders the development of tolerance, because intolerant individuals are unable to accept other cultural values, look at them with hostility and have a negative attitude towards representatives of different ethnic groups. Abu Rayhan al-Biruni, a prominent figure of the first Renaissance, in his treatise on Indian culture entitled "Tarikh al-Hind" (The History of India), pointed out that "stupidity is an incurable disease, such that, according to stupid people's beliefs, there is no land in the world except their own land, no people except their race, no kings except their leaders, no knowledge except their own, and no religion except their religion. They act arrogantly, act foolishly, become proud and remain ignorant..." [1, p. 135], while David Yanagizawa-Drott, a scholar at the John F. Kennedy School of Government, at Harvard University (2014, Propaganda and conflict: Evidence from the Rwandan genocide) [2, p. 135], emphasized that "ethnocentrism can exacerbate conflicts and lead to violent actions within the masses, even ethnic aggression".

Preventing the negative consequences of intolerance makes it necessary for future teachers to develop competencies in students to form a modern socially significant value system and tolerance, which requires a fundamental change in the content and structure of pedagogical education. The tolerance competency, which plays an important role in future teachers' personal and professional socialization, should become a natural need that forms the basis of professional competence.

According to the professors and teachers of the National University of Distance Education of Spain Teresa Aguado, Patricia Mata-Benito, Ines Gil-Jaurena (Mobilizing Intercultural Education for Equity and Social Justice. Time to React Against the Intolerable: A Proposal from Spain) [3], Korean specialists J. Kim, K. So (Understanding the "Other": Rethinking Multiculturalism in South Korea through Gadamer's Philosophical Hermeneutics. International Journal of Multicultural Education) [4], and the professor of the University of Tennessee in the USA Gloschanda Loer (The Dangers of Separating Social Justice from Multicultural Education: Applications in Higher Education) [5], the world is facing an emergency situation that sets humanity the task of developing forms of education on a cooperative basis that contribute to building a just and inclusive society. Based on this, it can be said that modern education has encountered the challenge of preparing students to live in a multicultural,

multinational environment, developing their skills in communicating and cooperating with representatives of different cultures and nationalities. The development of global thinking and the integration of the world community require taking into account both national and foreign cultural traditions in education. Only then can a multicultural educational environment be a worthy response to the challenges of the 21st century. Therefore, the purpose of this article is to show that a multicultural educational environment can be a necessary environment for the development of tolerance competencies in future teachers.

LITERATURE REVIEW

The terms "multicultural educational environment" and "tolerance" have been studied in many ways as objects of analysis. Such scholars as F. P. Kharitonova (2013, Polycultural educational space of the region and educational environment) [6] and J. A. Banks (2013, The construction and historical development of multicultural education) [7] argue that a multicultural educational environment is of great importance in activating intercultural dialogue, facilitating cooperation between representatives of different cultures and developing a system of national and universal values in future teachers. According to S. N. Gorshenina, the phenomenon of "multicultural educational environment" [8] is a complex and holistic system that includes multifaceted relationships that ensure the development of cultural components and, through their internalization, help an individual to understand and express himself in a changing socio-cultural environment. O. V. Gukalenko [9] notes that a multicultural educational environment not only helps to develop in the younger generation an objective view of the diversity and interaction of universal and national cultures, but also develops the ability to interact with representatives of other cultures with tolerance. At the same time, the researcher emphasizes that multicultural educational environments in different regions may have their own peculiarities and reflect the specific features of ethnic diversity.

If we pay attention to the study of the problem of tolerance, we can see that it is interpreted from different points of view. Especially, this phenomenon has acquired great social significance in Central Asia in connection with the teachings of Sufism. For example, Abd-ul-Khaliq Ghijduvani, one of the prominent representatives of the teachings of Sufism, considered that tolerance means accepting the diversity and variety, respecting and living in harmony with them viewing them as an aspect of common beauty. The true essence of Abd-ul-Khaliq Ghijduvani's teachings is religious tolerance. Both the path of the Khwajagan order founded by Abd-ul-Khaliq Ghijduvani and his

ideas in his works “Maqsad as-solikin” (The goal of those who set out on the journey), “Maslak al-orifin” (The path of the devout), “Risolai sohibiya” (Treatise on friendship) and “Vasiyatnoma” (Will) call on humanity to be tolerant. It can be said with confidence that Abdul-Khaliq Ghijduvani interpreted tolerance in a very broad sense and recognized it as a universal human value.

Such scholars who conducted research on the pedagogy of tolerance in our Republic as R. M. Medetova (2020, Formation of tolerance in students based on national traditions) [10], G. R. Akramova (2007, Didactic foundations of the formation of tolerance concepts in primary schoolchildren) [11] and G. E. Kushakova (2020, Technology for the formation of tolerant thinking in young people) [12] state that the goal of forming tolerance in students is to shape a culture of interpersonal relations among members of society and develop effective collaborative activities.

V. N. Pavlenko [13], a scientist from the CIS (Commonwealth of Independent States), defined tolerance as “leniency towards the lifestyle, actions, customs, feelings, views, ideas and beliefs of other people”. According to N. A. Medushsky and M. A. Gordeeva [14], “tolerance is a characteristic of an individual’s moderate perception of a person, a group of people or a situation in general, consisting in the conscious suppression of any hatred towards an object in conditions where it does not pose an obvious threat to the person”.

R. G. Apresyan [15] emphasized that the meaning of tolerance is expanding much beyond the concept of “endurance”. According to P. A. Sorokin [16], tolerance today corresponds to a characteristic formed as, on the one hand, a perceived, and on the other hand, an active attitude. It would be more accurate to understand this process as “not being swayed by a kind word, and not being offended by a harsh word”. However, according to V. A. Tishkov [17], intellectual capacity or knowledge alone cannot be a criterion for tolerance. R. R. Valitova [18] believes that tolerance education should be aimed at preventing any aggressive situations that may arise among young people. B. Z. Vulfov [19], on the other hand, speaks about the fact that a person who teaches tolerance, that is, a future teacher, should have instilled such important life values in himself. As for M. S. Mirimanova [20], she recognizes tolerance as the ability to glorify humanity and to “understand another as oneself”.

Among foreign scholars, Ayami Nakaya from Japan (2018, Overcoming Ethnic Conflict through Multicultural Education: The Case of West Kalimantan) [21], Ilana Paul-Benjamin and Roni Riengold from Israel

(2014, Multiculturalism in teacher education institutes – The relationship between formulated official policies and grassroots initiatives) [22], Peggu Shannon Baker from Georgia [23] and Chelda Smith from the USA [24] describe tolerance in their researches as a component of multiculturalism, arguing that it acquires universality through various people with different cultures.

Transdisciplinary scientific research on tolerance began to be conducted in the 90s of the 20th century. As noted in the monograph “Basics of Tolerance and Legal Culture” (2014) by Doctor of Political Sciences N. A. Medushevsky [25], this phenomenon is fully confirmed by the researches that were conducted on the development of tolerance as a specific form of expression of the worldview. According to the scientist, the values that express a tolerant attitude are a necessary condition for the preservation of peace, tranquility and civilizations.

The psychologists Pochebut Lyudmila Georgievna and Beznosov Dmitry Sergeevich [26] from St. Petersburg emphasize that tolerance is based on the triad of “mutual respect - mutual understanding - acceptance of existence”, and reflects the ability to exercise self-control in accordance with cultural values, desire for such action, as well as willingness for harmonious development and diversity of opinions.

According to Tsoraev Zaur Umarovich and Byazrova Julietta Baronovna [27], tolerance does not mean passive acceptance of an object, but an active search for common aspects in something incomprehensible, ambiguous and unfamiliar, and a willing to understand this abstraction. Tolerance should not be interpreted as unnatural submission to the opinions, views or beliefs of others, but rather an active moral approach to positive relations with people belonging to other cultures, nationalities and religious beliefs. As the authors rightly point out, tolerance in a modern multicultural society is manifested as a system-forming vital value.

Irina Aleksandrovna Chistilina’s article entitled “Tolerance: Problems of Conceptualization” [28] emphasizes that tolerance depends on communication, where a person should temporarily “forget” his dissatisfaction with people, or rather, “focus” his attention on the person who carries different views that are unfamiliar to him so that he can fit into his imagination a unique planetary human personality with common features.

According to Indonesian scholars Didin Saripudin and Kokom Komolasari (2015, Living values education in school’s habituation program and its effect on student’s character development) [29], preparing future teachers to form life values in students requires

a rational approach to the issue of national identity as an important indicator of preparation for professional activity. Also, the factors of cultural and traditional adaptation themselves are of great importance as indicators of tolerant behavior.

Niclas Berggren and Therese Nilsson (2016, Tolerance in the United States: Does economic freedom transform racial, religious ... attitudes?) [30] and Malaysian scholars Mohd Mahzan Awang, Faridah Midin Kutti, Abd ul-Razaq Ahmad (2014, Perceived Social Support and Well Being: First-Year Student Experience in University) [31] argue that tolerance, ethnic identity, peculiarity and intercultural competence are important as a prerequisite for social integration and agreement.

DISCUSSION

Based on the general principles of the discussion process, it can be noted that a multicultural educational environment reflects the following principles:

- acceptability – defining one's position, psychological safety of open information, satisfying the needs for self-expression – a personal level;
- as a member of a microgroup, satisfying a person's needs for role-status, recognition, respect and interpersonal tolerance – a microenvironmental level;
- as a member of the society, satisfying a person's social, life security and material well-being needs – a macroenvironmental level.

These levels are directly related to the possibility of creating an environment of tolerance. Failing to follow at least one of them leads to uncompromising behavior. The issue of shaping the personality of a future teacher with tolerant competencies in a freethinking environment requires giving significant priority to the concept of a "multicultural educational environment" as a reflection of solving urgent problems of the unity of the education system and the socio-cultural and spiritual life of society.

More precisely, a multicultural educational environment is a multinational space that provides for the interiorization and exteriorization of national and universal values, and serves to establish certain cultural and social relations between individuals and educational organizations, formal and informal mechanisms aimed at changing the life activities and goals of people living in a given space and time.

Tolerance competencies are manifested in two aspects: internal and external.

The external aspect of tolerance is the result of future teachers' comparing themselves with others in real conditions, believing that they have their own point of view, and are able to see things and events through the

eyes of others.

The internal aspect of tolerance reflects the ability of future teachers to think about the problem and make decisions even in conditions where all the evidence and causes are not known.

In addition, tolerance competencies are of great importance in the personal and professional socialization of future teachers. The manifestation of tolerance competencies in future teachers in connection with personal and professional socialization includes four mutually interconnected and conditioned components:

1. Communicative. It consists of various forms and methods of mastering different forms of communication.
2. Cognitive. Mastering a certain range of knowledge in relation to the environment and reality, as well as forming a system of social perceptions.
3. Activity-based. It is a wide and diverse range of behavioral actions and models in which the personality of a future teacher develops.
4. Value-based. It is the manifestation of a value-oriented system in future teachers.

Mutually joint effort, as a universal form of development, ensures the transition of interacting objects and phenomena to a new state. This idea requires clarifying the relationship between the concepts of "tolerance" and "mutually joint effort".

The following can be distinguished as generalized types of mutually joint effort: dialogue; cooperation; care; depression; indifference; confrontation; conflict (dispute).

Tolerance requires the first three types of mutually joint effort. In dialogical communication, individuality is manifested, and equality of viewpoints is ensured. The structure of dialogical interaction involves emotional and cognitive components characterized by a high level of empathy, the ability to feel the partner, accept him as he is, flexibility of thinking, and the ability to assess oneself positively.

The second type of mutually joint effort is cooperation, which involves determining the goal of the entire activity and planning it together, as well as distributing the tasks to be performed based on the strengths and capabilities of each participant. This level of tolerant behavior is characterized by the following features: sociability; nobility; absence of anxiety; mobilization of actions; care; patience; mutual trust; social activity.

Caring, as a type of mutually joint effort, also reflects the connection with the concept of tolerance. Care is manifested in the ability of the subject and object to

show kindness and care as a natural norm. The following are characteristic features of tolerance at this level: emotional stability; high level of empathy; extroversion; social activity; readiness to help.

While developing future teachers' tolerance competencies, it is necessary to effectively utilize the content and capabilities of existential, diversified, cognitive, behavioristic, dialogic, facilitative and socio-cultural approaches.

The existential approach defines tolerance not as an automated and stereotyped action, but as a conscious and specific process that requires the subject of tolerance to find a meaningful orientation in a specific situation and approach it with a sense of responsibility. In this case, tolerance reflects an axiological model with a syncretic description. That is, the values connected with the goal require the identification of values related to the content and means of achieving it.

From the point of view of the diversified approach, tolerance does not have only one definition or description. Tolerance is a complex phenomenon with many aspects, components, many directions of manifestation and development, encompassing all areas of a person's individual and social life.

From the point of view of the cognitive approach, tolerance reflects the results of multidimensional, diverse knowledge and thinking. As the worldview is complex, it is not easy to come to a single truth from many different viewpoints.

The behavioristic approach interprets tolerance as a quality that characterizes a person's constructive behavior towards "others" based on mutually joint effort, seeing other people as equals and recognizing them as individuals.

The dialogic approach implies that an important type of tolerance is interpersonal tolerance – an important way of establishing relationships, interpersonal interaction and communication with other people. It is in this type of tolerance that all aspects of the problem of tolerance (both in terms of its study, teaching and development) are clearly manifested.

The facilitative approach focuses on finding adequate psychological and pedagogical tactics to develop tolerance, as well as creating more positive conditions to shape personal, independent and free viewpoints in each subject for the natural, reflexive and individual formation of tolerance.

The socio-cultural approach requires considering tolerance as a personal quality manifested in the strategy of life activity. It is this approach that is of particular importance in the formation of ethnic tolerance in a person [32, pp. 107-108].

Based on these approaches, a number of models have been developed today for the development of tolerance competencies of future teachers. Among these models, integrative, institutional, modular and interdisciplinary models are especially widespread.

According to supporters of the integrative model, the subjects taught in an educational institution have sufficient potential for the formation of tolerant consciousness and behavior. Therefore, it is necessary to introduce tolerance in the content of classes in various disciplines (modules).

The institutional model for the development of tolerance competencies includes several scenarios for the formation of a tolerant consciousness and behavior. Among these models, the following can be distinguished:

- "educational system of a higher education institution": the concept of tolerance arises as a condition for the implementation of cooperation and systematic, personal and activity-based approaches. The formation of a well-rounded and highly spiritual person is defined as the goal of an educational institution.
- "social design": in this case, tolerance is considered as the basis for socially significant activities of other people, oneself and society, and as the goal, it requires understanding the social significance of activities, personal activity and acquiring the skills to solve specific social problems by taking into account the joint activities of adults and youth.
- "civil forum": in this approach, tolerance is manifested as a way to overcome indifference and apathy, and the goal is to achieve the ability of people to express their attitude to various events taking place in society.

In the modular model of developing tolerance competencies, the problem is considered as an independent issue and is solved by including special courses and optional lessons in the curriculum.

The interdisciplinary model of developing tolerance competencies, regardless of its content and focus, requires the integration of pedagogical methods and techniques related to this issue. Each educational institution, based on its capabilities, is allowed to organize laboratories and develop methodologies for forming tolerance competencies [33, pp. 82-84].

In general, the formation of tolerance competencies is an integrative and multifunctional phenomenon manifested both as a complex scientific and theoretical problem, and as a set of spiritual values, ethnic-cultural practice, awareness of the field of ethnology, psychological and pedagogical ideas and independent

personal qualities.

CONCLUSION

Based on the results of the study, the following conclusions were drawn:

- 1) a multicultural educational environment is considered as a space where interpersonal relationships are clearly manifested and mutually joint efforts are harmonized. Such an educational environment serves as a necessary condition for the development of tolerance competencies in future teachers through consistent functional stages;
- 2) a multicultural educational environment can be assessed as a pedagogical phenomenon that reflects a new approach to innovative processes aimed at developing tolerance competencies in future teachers;
- 3) the process of developing tolerance competencies in future teachers includes such stages as motivational – forming a positive emotional attitude towards tolerance; cognitive – introducing real problems and encouraging them to find solutions; resulting-diagnostic – summarizing the obtained information and coordinating prospective actions.

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