



INTERCULTURAL TOLERANCE AS A GOAL OF LANGUAGE EDUCATION IN THE CONTEXT OF GLOBALIZATION

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Abstract. *The article focuses on the analysis of intercultural tolerance as an important component of modern language education in the context of globalization. The purpose of the study is to determine the essence, structural components, and pedagogical conditions for the formation of intercultural tolerance as an integrative personal quality that ensures effective interaction in a multicultural environment. To achieve this goal, general scientific methods of cognition were applied: critical analysis of scientific sources, synthesis, generalization, system analysis, and comparative approaches. During the research, a conceptual analysis of the notion of intercultural tolerance was carried out. The results of the study show that intercultural tolerance is a multidimensional integrative quality that combines understanding of cultural differences, emotional openness to others, and the ability to interact effectively in a multicultural space. It was found that under globalization, language education plays a key role in shaping intercultural interaction, as it serves not only as a tool of communication but also as a means of understanding cultural meanings. It is shown that pedagogical strategies for developing tolerance should be based on the combination of interactive experience, critical reflection, and evaluation of current sociocultural situations aimed at fostering empathy and cooperative interaction. The practical significance of the research lies in identifying theoretical and methodological foundations for the formation of intercultural tolerance in the process of language education as an essential competence of a modern individual in a globalized world.*

Keywords: *intercultural tolerance, language education, globalization, cultural interaction, intercultural competence.*

Introduction

In the modern globalized world, intercultural interaction has become an integral part of professional, educational, and social life. The formation of intercultural tolerance is defined as a key goal of language education. Learning a foreign language



is not limited to mastering grammar or vocabulary – this process includes acquiring cultural codes, value systems, and behavioral models of other peoples. At the same time, globalization creates complex and contradictory conditions. On the one hand, it promotes active cultural exchange, tourism development, and increasing migration processes. On the other hand, it strengthens manifestations of cultural isolation, communication barriers, and even ethnocentrism. Such contradictions highlight the need to reconsider the goals of language education, which should evolve from purely linguistic toward communicative and humanistic orientations aimed at developing the ability to accept other cultures and people.

Despite significant progress in pedagogical theory, modern educational practice still shows a lack of a systematic approach to integrating the intercultural dimension into the learning process. As noted by M. J. Bennett [3], D. K. Deardorff [5], and S. Ting-Toomey [10], educational programs often overlook the development of value and worldview components that form tolerant consciousness and the ability for empathetic dialogue. As a result, there arises a gap between communicative competence and cultural sensitivity, where language proficiency does not guarantee effective intercultural interaction. Therefore, the issue of reorienting language education toward the formation of intercultural tolerance as an integrative learning outcome becomes highly relevant. This approach should combine the cognitive, emotional-value, and behavioral levels of intercultural competence. The purpose of the article is to determine the essence, structural components, and pedagogical conditions for the formation of intercultural tolerance as an integrative quality of personality that ensures effective interaction in a multicultural environment.

Theoretical Framework

Intercultural tolerance in the context of globalization is grounded in theories of conflict management that explore how individuals and groups from different cultural backgrounds understand, negotiate, and resolve interpersonal and intergroup tensions. These theories emphasize that intercultural conflicts are not isolated events but are influenced by social, psychological, and communicative factors. Scholars such as U. Bronfenbrenner, W. Stephan and C. Stephan, and S. Ting-Toomey [10] have developed



influential models that explain the dynamics of intercultural interaction, the perception of threats, and strategies for conflict negotiation aimed at fostering mutual understanding and cultural tolerance (Table 1).]

Table 1 – Theoretical foundations of intercultural tolerance formation

Theory and Author	Main Idea
Social-Ecological Theory (Urie Bronfenbrenner, 1979)	Views intercultural interaction as a multilevel process occurring within individual, family, institutional, community, and societal contexts. Emphasizes that each level influences the others, shaping cultural tolerance through broader social and environmental systems.
Integrated Threat Theory (Walter & Cookie Stephan, 2000)	Explains intercultural conflict as arising from real or perceived threats to one's cultural identity, values, or status. Tolerance develops when individuals recognize these threats as subjective and learn to interpret difference as non-threatening.
Conflict Negotiation Theory (Stella Ting-Toomey, 2012)	Focuses on how cultural norms determine communication and negotiation strategies in conflict resolution. Highlights the importance of adapting communication styles and understanding emotional expressiveness to achieve intercultural harmony.

Thus, the theoretical approaches presented above highlight that intercultural tolerance emerges through the interaction of multiple social, psychological, and communicative mechanisms. Together, these frameworks reveal that tolerance is cultivated when individuals learn to interpret cultural differences not as threats but as opportunities for mutual understanding. By integrating perspectives on environmental influences, perceived threats, and communication styles, these theories provide a multidimensional understanding of how tolerance is shaped within dynamic intercultural contexts.

The Methodological Basis of the Study

The methodological basis of the study of the phenomenon of intercultural tolerance lies in the combination of general scientific and specific research methods that ensure a comprehensive, systematic, and interdisciplinary understanding of the problem. In particular, analysis and synthesis are applied to identify the essence of the concept of intercultural tolerance and its structural components. Based on the analysis of scientific sources, theoretical provisions are generalized to construct a conceptual model for the development of intercultural tolerance. The comparative method is used to systematize various scientific approaches to understanding tolerance, as well as to



identify common and distinctive features in the interpretation of the concept of intercultural tolerance in domestic and foreign sources. Induction and deduction are employed to move from specific empirical observations to generalizations about the patterns of intercultural tolerance development in language education. The prognostic method makes it possible to determine potential directions for the development of intercultural tolerance in the context of globalization.

The use of these methods has made it possible to establish the scientific integrity of the research.

Results and Discussions

1. Intercultural tolerance: essence, types, and features.

The concept of intercultural tolerance in academic discourse is viewed as a component of a broader phenomenon, namely intercultural competence, which implies an individual's ability to interact effectively and ethically with representatives of other cultures. According to D. K. Deardorff [5], intercultural competence is defined as a combination of knowledge, skills, attitudes, and internal outcomes that shape appropriate behavior in diverse cultural contexts.

This phenomenon includes the willingness to accept other people as equals, regardless of differences in values, beliefs, or behavior. Therefore, intercultural tolerance represents a psychological attitude of accepting cultural diversity without losing one's own identity. Such a position enables constructive dialogue between cultures.

R. M. Paige, M. Jacobs-Cassuto, Y. A. Yershova and J. DeJaeghere [8] presented various models of intercultural sensitivity development, defining it as a developmental process through which an individual gradually moves from ethnocentrism to ethnorelativism. Within this approach, tolerance is not static; it represents a continuous stage of developing acceptance of cultural diversity, and therefore, its boundaries are virtually limitless.

Within the socio-psychological approach, M. Verkuyten, K. Yogeeswaran and L. Adelman [11] conceptualized tolerance as an attitude that forms between acceptance and rejection. It represents a balance that does not necessarily imply unconditional



approval of others' cultural practices, as such practices may conflict with one's own moral, cultural, or ethical beliefs. However, understanding that all people are different allows individuals to remain tolerant.

Based on the analysis of different authors, three main features of intercultural tolerance can be identified:

- 1) firstly, awareness that cultural differences exist;
- 2) secondly, tolerance is grounded in empathy – the ability to sympathize with and understand others without judgment;
- 3) thirdly, it is a moral and ethical orientation based on the right to be different.

Various researchers also propose their own conceptual approaches to understanding the types of intercultural tolerance. These approaches vary depending on the objects of research or specific situations in which the need for analysis arises. In particular, the generalization of views by D. K. Deardorff [5], R. M. Paige [8] et al., M. J. Bennett [3], and M. Verkuyten [11] et al., summarized in Table 2, makes it possible to distinguish four main types of intercultural tolerance, which differ in their educational manifestations, sources of formation, and defining characteristics.

Thus, intercultural tolerance in language education is not merely an educational goal but a means of humanizing the globalized world. In this sense, language education becomes a tool for shaping global citizenship that integrates moral responsibility, competence, and cultural awareness.

2. The significance of intercultural tolerance in the international and global environment.

Today, under the conditions of active globalization, intercultural tolerance gains particular importance in education. This is confirmed by the fact that language in the era of globalization is not merely a tool for transmitting information but also a cultural flow in which local and global identities constantly intertwine. As noted by K. Risager [9], modern linguocultural education should move beyond national paradigms and promote an understanding of the sociocultural phenomenon that occurs at multiple levels.



Table 2 – Typology of intercultural tolerance

Type of intercultural tolerance	Key characteristics	Manifestations in intercultural interaction
Cognitive-reflective [5]	Based on the awareness of cultural differences, self-reflection, and overcoming ethnocentrism; developed through knowledge and critical thinking.	Evident in the ability to recognize cultural contexts, avoid stereotypes, and reflect on one's own cultural biases.
Developmental (ethnorelative) [3]	Viewed as a gradual development of sensitivity from denial to acceptance of cultural diversity; involves cognitive and behavioral transformation.	Demonstrated through the transition from ethnocentric perception to the ability to adapt communicative behavior to diverse cultural environments.
Affective-communicative [8]	Emphasizes emotional openness, empathy, and a positive attitude toward representatives of other cultures; oriented toward emotional intelligence.	Reflected in the ability to empathize, create an atmosphere of trust, engage in effective dialogue, and resolve cultural conflicts constructively.
Normative-civic [11]	Grounded in democratic values, equality, and respect for human rights; combines tolerance with civic responsibility.	Manifested in the acceptance of others' right to be different, adherence to principles of social justice, and active prevention of discrimination.

Note: systematized by the author based on the studies of D. K. Deardorff [5], R. M. Paige [8], M. J. Bennett [3], and M. Verkuyten [11].

K. Risager [9] emphasizes that linguistic nationalism, typical of classical models of language education, no longer corresponds to the realities of global interaction. Language, as a tool of cultural exchange, also becomes an instrument of hybridization and the formation of multiple identities. In this context, intercultural tolerance acquires the status of a necessary condition for effective language training.

At the same time, globalization not only opens new opportunities for communication but also creates a range of challenges. These challenges are clearly visible in the process of language education. With the increasing number of international contacts, people constantly encounter different systems of values, which often lead to communicative barriers. Therefore, tolerance serves as a social filter that neutralizes potential conflicts and creates conditions for constructive interaction.

Effective intercultural communication, as L. A. Arasaratnam [1] points out, requires more than just knowledge of words and their combinations. It also demands flexibility and readiness to perceive meanings ambiguously. In the global environment,



foreign language learning requires the awareness that linguistic competence is closely interconnected with cultural competence and that grammar knowledge alone does not guarantee full understanding of context.

For a deeper understanding of the significance of intercultural tolerance in language education, it is important to examine the factors of globalization that have influenced its development and, at the same time, created risks for effective communication (Table 3).

Table 3 – The impact of globalization factors on intercultural communication

Globalization factor	Impact on intercultural communication and language education
International mobility (educational, labor, cultural)	Promotes intensive interaction among representatives of different cultures but increases the risk of cultural conflicts in the absence of tolerance.
Digitalization and global media	Provides access to cultural diversity but also contributes to the spread of stereotypes and cultural biases.
Expansion of English as a global communicative tool	Creates conditions for global communication while simultaneously fostering cultural asymmetry and the risk of linguistic dominance.
Migration processes	Intensify the need for intercultural adaptation, tolerance, and readiness for mutual respect among cultures.
Internationalization of education	Promotes the development of global citizenship but requires the cultivation of intercultural sensitivity as a pedagogical goal.

Note: systematized by the author based on the studies of K. Risager [9] and L. A. Arasaratnam [1].

Thus, intercultural tolerance is not limited to an ethical dimension. It represents a structural component of communicative competence and enables individuals to overcome barriers arising from stereotypes, differences in cultural codes, and inequalities in the global linguistic space. Tolerance allows the integration of universal human values with local forms of cultural expression, transforming language learning from a mere process of acquiring knowledge into a means of fostering humanistic mutual understanding in the global world.

3. Directions for developing intercultural tolerance in the context of globalization.

In order to develop intercultural tolerance skills, a language education specialist must master not only professional (so-called hard) knowledge related directly to language learning and acquiring cultural information G. Guo [7]. It is also necessary



to develop a set of competencies that combine two key approaches.

The first of them involves forming self-criticism and a critical attitude toward oneself. The second is psychological readiness to perceive information that does not always correspond to the notions of truth, reality, or worldview of the person who receives it.

In the process of developing self-criticism, it is extremely important to create an environment where a person can communicate not only with representatives of other countries but also with those who have fundamentally different worldviews or ways of thinking. These may include professionals from various fields, individuals with different religious beliefs, who, in a friendly atmosphere, interact with one another, learn to understand that the perception of reality and interpretation of situations may vary, and that truth is not constant, singular, or absolute.

Each person has their own truth, and it is through forming friendly relationships that such information is perceived with respect for the Other, without judgment. This contributes to the awareness of the importance of self-criticism and the understanding that every expressed opinion or phrase may not resonate with others because of differing worldviews. In such cases, it is important to present one's position in a form and tone that does not violate either friendly or professional communication, does not offend the interlocutor, but instead creates conditions for mutual understanding N. Cong-Lem [4].

In the process of developing psychological resilience, special attention should be paid to the use of specialized trainings and exercises that deliberately model situations of disagreement, conflict, argumentation, and the need to defend one's position. The main goal of such exercises is to gradually reduce both physiological and psychological reactions that usually accompany the perception of opposing or confrontational information.

A person must learn to perceive such information calmly, evenly, without emotional involvement, "coldly," without interpreting it as something directed personally against them. It is important to form the ability to see information as a product of another consciousness – as a flow coming from other people, not as a



personal challenge or threat. In this regard, the subject of communication must learn to assume the role of an observer – external, detached, yet attentive to the content and form of the message.

The key condition is the development of a critical attitude toward information without engaging personal emotional resources. This means not only cognitive separation but also control over nonverbal reactions – gestures, facial expressions, intonation, voice, and even speech fluency. It is precisely through such exercises that resilience to alternative points of view is developed, including those that may provoke resistance in discussions or debates.

As a result, communication acquires mature characteristics: it becomes smoother, more controlled, and rational. At the same time, the emotional background of interaction decreases, and impulsive or unconscious reactions are eliminated, which might create a negative impression of the interlocutor or generally disrupt the constructiveness of dialogue R. L. Griffith [6] et al.

Thus, three key pedagogical models can be distinguished that involve fostering tolerance toward intercultural diversity (Table 4).

Table 4 – Pedagogical models involving the development of intercultural tolerance

Model name	Model characteristics
Cognitive model (or model of professional knowledge of language and culture)	Focused on developing knowledge that forms the foundation for understanding people from other cultures. Tolerance for uncertainty is the central component of the model, ensuring the ability to act effectively in ambiguous cultural situations.
Psychological model (or readiness to calmly perceive contradictory information)	Based on the theory of uncertainty and anxiety management. Tolerance for uncertainty serves as a key factor of effective communication, helping to reduce anxiety and promoting adaptation in intercultural interactions.
Critical model (based on critical self-reflection)	Aimed at developing critical cultural awareness. Tolerance is understood as the ability to achieve understanding through recognizing the uniqueness of different people.

Note: systematized by the author based on the sources R. L. Griffith [6] et al., N. Cong-Lem [4], and G. Guo [7].

Thus, by developing the professional qualities of a linguist through acquiring specialized knowledge in foreign languages and cultural studies, a specialist gains the



ability to express personal opinions and understand those of others. However, in order to develop tolerance skills, it is also necessary to cultivate soft skills that form the basis of communication with people from other cultures, helping to reduce tension and create a friendly atmosphere.

Conclusions and Recommendations

Thus, intercultural tolerance in the modern globalized world represents a social necessity that complements language education and aims to shape individuals capable of effective interaction in intercultural environments. The conceptual analysis of the notion of intercultural tolerance allows the conclusion that it is an integrative quality combining cognitive understanding of cultural differences, emotional openness toward others, and behavioral flexibility to adapt to the needs of interlocutors from different cultures.

Intercultural tolerance does not simply imply accepting others' differences; it involves the awareness that people are diverse and the need to adjust communication strategies in order to make dialogue more effective. In the context of globalization, language learning becomes especially significant, as language serves as a channel of information exchange, and effective information flows must take into account the ethical and cultural dimensions of different people.

Intercultural tolerance can be cultivated through pedagogical methods. Since it is a component of intercultural competence, it is based on the development of flexible thinking, continuous self-criticism, and self-reflection aimed at forming the most effective communicative strategies in intercultural contexts. This ability is developed within the educational process that combines three components – cognitive, psychological, and critical. By creating specific educational conditions, students acquire specialized knowledge that enables them to develop tolerance through interactive activities, constant communication, practicing bodily reactions, and forming a stable understanding of other people's differences, which prevents internal conflict.



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