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##

## Introduction

The big changes occurring nowadays in social, economic, and political realms of Kyrgyzstan make the society face the challenge of reviewing the education programs and at the same time, resolve many problems in that sphere. Inter alia, foreign languages fully have been becoming recognized as an important source of information and means of intercultural communication. Moreover, the rapid globalization underscores the need for a more strategic approach to inter-community cooperation.

However, it must be noticed that the globalization carries not only positive changes, but also forces people to share their places with those of with different cultures, rules, beliefs, and ideas, which unfortunately leads to many conflicts and discriminations ranging from offensive words towards each other to inter-ethnic clashes.

Therefore, now the aim of learning languages is not only developing speaking, listening, reading, and writing skills, but learning a language (in our case- English language) as a tool of cultural awareness and building inter-ethic relationships.

To achieve the aim, it is necessary to create a cultural and educational space that would be adequate to learners’ needs, abilities, and interests. However, many existing modern English textbooks, with all their wealth and variety of linguistic and cultural material, do not create in the learners’ minds a relatively holistic picture of the reality in which English or Americans live. Therefore, it seems appropriate to introduce the language with the help of authentic materials, which fully represent the culture of the studied language. This method will develop language skills along with promoting tolerance in learners since only studying and understanding others’ way of living can reduce intercultural problems.

As for using authentic materials in education, people understood the significance and value of it. For the last few years, there have been considerable changes at schools: changes in curriculum, development of alternative programs, and adoption of European knowledge and experience. So, what makes the usage of authentic materials so valuable? The point is that, by learning the language through authentic materials students develop several skills at a time, Kuimova claims that the benefits are:

* motivation to learning;
* authentic cultural information;
* real language presentation;
* creative approach to teaching.(retrieved from
* [https://moluch.ru/ +](https://moluch.ru/%20%2Barchive/26/2844/)

[archive/26/2844/](https://moluch.ru/%20%2Barchive/26/2844/) )

However, the most important point students develop with authentic materials is tolerant feeling towards other people. That is why it is important in English classroom.

Therefore, **the practical value** of this diploma paper is both theoretical and practical. Abundant amount of literature has been written about this topic by different academicians, but English teachers in Kyrgyzstan still do not practice this method in teaching English as Foreign Language (EFL) in its full form. The developed lesson plans for this diploma could be used for teaching English language at secondary schools along with developing students’ cultural awareness and promoting tolerance.

**The aim** of the diploma paper is to study and analyze the possibility and the effectiveness of using authentic materials for developing language skills and promoting tolerance among college students.

Thereby, for attaining this aim the following **objectives** were set:

* to study and analyze the importance of teaching tolerance
* to define the terms *authentic materials* and *tolerance;*
* to study literature about using authentic materials for teaching English in order to identify its advantages and disadvantages;
* to run a screening test to identify the level of tolerance of the students of Humanities and Technical College in Tokmok;
* to work out lesson plans based on the authentic materials for developing language skills and promoting tolerance;
* to pilot developed lesson plans and reflect on them;

**The object** of the research is the authentic materials that help to develop tolerance among secondary school students.

**The subject** of this diploma is the methods of teaching tolerance in English class through using authentic materials.

In writing this current work in methodological plans, the following methods were used:

1. Literature review;
2. Analysis of the survey;
3. Simple statistical analysis;

**The hypothesis** of the diploma paper is that the authentic materials indeed are an effective method of promoting a sense of tolerance and developing 4 communicative skills.

The diploma paper consists of introduction, two chapters, conclusion, bibliography, and appendix. The introduction is based on topic’s novelty and its problem. It gives general idea about the diploma paper what it is about, identifies aim and objectives, the object and the subject of the research, describes its practical value, and puts forward hypothesis.

The first chapter is theoretical and it contains four paragraphs. First paragraph describes the importance and the need for tolerance education.

The second paragraph describes the term tolerance. The following paragraph is about the most widespread types of discrimination, which are ethnic, religious, and gender.

The fourth paragraphs reveals the disadvantages of using the authentic materials in English language classroom. The fifth paragraph describes advantages of using authentic materials in teaching EFL.

Conclusion contains the result of this work, whether the aim and objectives have been attained, and whether hypothesis of the work has been proved.

Appendix consists of lesson plans and a questionnaire.

## Chapter I

## The Need for Tolerance Education

Being tolerant, compassionate and gracious to each other is what makes us human. Its deficiency always leads to troubles. However, it is the ability to be individual and diverse allows us coexist in a peaceful and civil society. Moreover, the struggle against intolerance only depends on the efforts in educating the future generations and self-development. As it is cited in United Nations Information Service (2004), “Intolerance can be unlearnt, but tolerance and mutual respect have to be learnt”. That implies, in other words, the importance of learning and, the more essential, teaching tolerance at the same level as all other things are taught.

The need for teaching tolerance arises from realizing and accepting the diversity of pupils at schools. It is well known, there are almost 20-30 students in one group from different social levels with various backgrounds who must share much of their time together. Moreover, because of their age, young learners go through different changes that occur not only in their brains, but also in their social and academic world. Therefore, at this age they need to define themselves, and to clarify who they are, and what they stand for. As they are losing their pre-adolescent identity, they are desperate for a new identity. This search can have positive or negative effect on their future life. At this period of exploration, a teacher’s role and main aim is providing with commendable examples of a true personality, in our case, of a tolerant person. For sure, it can be reached by reducing the importance of the differences between students in the process of their interaction. Nonviolent and respectful attitude to each other in the classroom contributes to the development of cooperation. So, one can conclude that “Cooperation in Education” and “tolerance” – are those concepts, without which no sustainable development is possible.

However, when tolerance is absent and intolerance is predominant, the result is flourishing and proliferating of hate, violence and victims. Therefore, tolerance is not just an end in itself but a powerful tool for a number of important ends, such as:

- resolution of conflicts and making peace;

- promotion of democracy;

- ensuring the safety of minorities.

Tolerance is a serious emotional, intellectual performance, and mental pressure, because it requires ridding of stereotypes and changing one’s consciousness. Thus, a teacher must be very careful in choosing appropriate materials to teach tolerance. In addition to that, it is better to rely on a personality-oriented methods and activity approaches, where a student’s background and needs will be taken into consideration. Moreover, the student him/herself will be fully engaged in the process of developing tolerant feelings towards others.

Of course, there are various ways to promote tolerance and every teacher decides which one to choose; however, in this paper, for promoting tolerance in English classes, I will consider the use of authentic materials. As it was noticed by Guariento and Morley (2001), “authentic material provides the learners with many significant advantages and promotes them with high motivation and interest in language learning and lead to improving communicative competence” (as cited in International Journal of Research Studies in Education, 2016, p. 107). One can undoubtedly say that when a pupil is interested in learning, it is much easier to focus his/her attention on the topic and deliver the message.

In order to determine which authentic material to apply during the classes, it is essential to answer two questions: the first, what is tolerance? The second, if tolerance is considered as a way to combat conflict situations and build a peaceful society, then what are the most often faced problems, which can be prevented by being tolerant? The following chapter will focus on the answer to these questions.

## Defining the term “tolerance”

The term “tolerance” is a wide polysemantic concept. In addition to the basic definition lying in the sphere of relations in the society, it also has meaning in medicine, biology and ecology. Since these categories are not relevant to the subject of this work, they will not be considered here but will be given several interpretations in the basic sense of the term.

Cambridge online dictionary defines the term “tolerance” as “an ability to deal with something unpleasant or annoying or to continue existing despite bad or difficult conditions”. However, Merriam Webster dictionary equates tolerance with “capacity to endure pain or hardship”.

By Thesaurus dictionary “tolerance” is “a fair, objective, and permissive attitude toward those whose opinions, beliefs, practices, racial or ethnic origins, etc., differ from one's own. It is freedom from bigotry”.

The origin of this word is from the Old Greek word “talao”, which means endure, survive while the Latin word “tolerantia” means patience (Tolerance boundaries and cultural egalitarianism, 2010). From a deep antiquity, the term tolerance was used mainly to express religious tolerance. Religious toleration is historically the first and dominant form of tolerance.

The current definition in its modern concept as a socio-political phenomenon is entrenched in the mid of XX century in Europe due to the development of democracy and the ideology of pluralism. Perhaps the most important factor of global recognition of the problem of tolerance has become the “declaration of principles of rights” approved by the 5.61 resolution of General Conference UNESCO from November 16, 1995. It states, “Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty; it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace”. In this Declaration, tolerance was said to be “not only a moral duty, but also a political and legal requirement for individuals, groups and States” (as cited in United Nations Educational, Scientific and Cultural Organization, 2004).

As it is seen, the word tolerance embraces a wide range of spheres, which leads to different interpretations. Pleckaitis (1998) defines tolerance as “a voluntary decision not to oppose and endure what is evaluated as being negative” (p.47). Andrew Cohen (2004) also agrees with Pleckaitis (1998) and states “an act of toleration is an agent‘s intentional and principled refraining from interfering with an opposed other (or their behaviour, etc.) in situations of diversity, where the agent believes has the power to interfere” (as cited in Religion, Intolerance, and Conflict, 2013, p. 4). However, Gibson (2007) defines tolerance as “a willingness to put up with disagreeable ideas and groups” (as cited in Journal of Administrative Management, Education and Training, 2016, p. 833). The modern scholar Legutko (2006) not only agrees with the three above but also adds one more characteristic: “tolerance is a resignation with attitudes which we even think them being harmful” (as cited in Religion, Intolerance, and Conflict, 2013, p. 6 ). Nevertheless, in this work the term “tolerance” will be defined not only as being patient with others’ differences, but also as "respecting and learning from others, valuing differences, bridging cultural gaps, rejecting unfair stereotypes, discovering common ground, and creating new bonds” (as cited in The Sampson Independent, 2015).

     According to the researches of recent scholars, several levels of tolerance can be distinguished (Chebikina, 2012):

1. Civilized - absence of violence in the interactions among various cultures and civilizations;
2. International - terms of cooperation and peaceful coexistence of states regardless of their size, economic development, ethnic and religious affiliation of their population;
3. Ethnic - tolerance for others’ way of life, customs, traditions, opinions and ideas;
4. Social - partnerships among different social groups, local authorities and civil societies, respect for the positions of the parties;
5. Individual - respect for others, deep understanding of the existence of other views that can differ from your own (p. 33).

However, none of the levels mentioned above can be achieved without the most important level, which is individual. There is no tolerant society unless its members are tolerant. One of the first who proposed the generalized characteristic of tolerant personality was Gordon Allport (1944). He emphasizes the following 8 parameters:

1. Focus on oneself. A tolerant person is more focused on personal independence and less on belonging to the external institutions and authorities.
2. Need for certainty. He/she recognizes the diversity and feels less discomfort in a state of uncertainty. He/she is ready to listen to the others’ different points of view.
3. Less commitment of having everything in order. A tolerant person is less focused on the social order, less pedantic.
4. Ability for empathy. The tendency to give more adequate judgments about the other people.
5. Preference for freedom, democracy. Hierarchy does not matter in society.
6. Awareness of oneself. Tolerant person is well aware of his merits and demerits. He/she is not inclined to blame others for his/her own troubles.
7. Responsibility. He/she has a well-developed sense of responsibility.
8. Security. He/she is confident of having the possibility and chance of coping with threat and danger (as cited in Nauchniy Jurnal Psihologii, 2011).

A teacher, who understands the need for teaching tolerance to students, must keep in mind the given characteristics and focus on developing those attributes in every learner.

Once, the meaning of tolerance, its levels, and, the more important, the features of a tolerant person are clarified, one obviously would consider the most widespread situations of one being intolerant. For sure, there is a big number of them. However, undoubtedly, racial or ethnic, religious, and gender discriminations are the most frequently encountered problems. In the next chapter, we will go further into three types of discrimination.

## 1.3 The most widespread types of discrimination

The term discrimination has become widely known because of the consequences that it brings to the world. Hundreds of wars are based on nationalistic, religious, and other types of discrimination. Firstly, we must define what discrimination is and identify its types. According to Cambridge Online Dictionary, discrimination “is treating a person or particular group of people differently, especially in a worse way from the way in which you treat other people, because of their skin color, sex, etc”. The definition itself reveals two types of discrimination, which are racism (skin color) and sexism (sex). So other types are based on sexuality, age, social status, disability, and etc. However, Pew Forum on Religion and Social Life conducted a survey, where it revealed the most widespread types of discrimination. According to it, racism with 61% rate takes the first place, then religious discrimination with 42%, and in the third place there is gender discrimination with 38%. In order to understand the scale of problem let us describe each of them in details.

## 1.3.1 Ethnic Discrimination

Nowadays in political discourse, the term racism is much more expanded. According to the [United Nations](https://en.wikipedia.org/wiki/United_Nations) [convention on racial discrimination](https://en.wikipedia.org/wiki/Convention_on_the_Elimination_of_All_Forms_of_Racial_Discrimination), there is no distinction between the terms “racial” and “ethnic” discrimination. It is known that racial discrimination in the U.S. is not only about African Americans who were exploited as slaves for a long time, but also Native, Asian, Hispanic and Latino Americans who were not given privileges and equal rights. Therefore, racism can be considered as not only “a prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior: (as cited in Oxford Online dictionary) but also as a discrimination based on ethnic differences.

In 19th century, with a migration of different ethnic groups from place to place, ethnic discrimination made big waves. People were not ready to share the same ground, but it was unavoidable. Since the 1960s, federal Civil Rights laws and Supreme Court decisions have sought to combat illegal discrimination based on race or ethnicity.

According to article 15.2 of the constitution of the Kyrgyz Republic, “All persons in the Kyrgyz Republic shall be equal before the law and the court. No one shall be subject to any type of discrimination, violation of his rights and freedoms, on the grounds of ethnic origin, sex, race, nationality, language, religious belief, or other conditions or circumstances of a personal or social nature”. But still, ethnic discrimination is a widespread phenomenon in Kyrgyzstan. For instance, the Second Kyrgyz Revolution in 2010 is a case when domestic conflict between the Uzbeks and the Kyrgyz turned into regrettable inter-ethnic clashes. According to Harding (2010), 400,000 Uzbek citizens were assaulted and driven to Uzbekistan, and officially, 2000 people were killed (as cited in South and Central Asia on NBCNews.com). In the early 2015, the International Crisis Group prepared a report on the situation in southern Kyrgyzstan. In the report, the vice-president Alain Deletroz noted that representatives of the Uzbek community in the region continue to face discrimination, which can lead to new clashes.

In everyday life, other ethnic minorities such as Dungan, Russian, Uyghur and others also face the same discrimination. Usually it concerns a sphere of business, where national minorities often experience significant problems.

Albeit the relevance of the problem, the Kyrgyz government is not willing to highlight it. Therefore, any deep analysis and established statistics about ethnic discrimination in Kyrgyzstan is lacking.

## Religious Discrimination

As it is well known, in the ancient world religious affiliation of any group usually coincided with its ethnicity. However, later in ancient Rome, religious syncretism, which meant a joining of gods of the conquered culture to the Roman Gods’ pantheon, became widespread. As a result, people worshipped the same Gods. Thus, it is difficult to say that any form of discrimination based on an individual’s belief or faith existed at that period of time.

It is thought that religious discrimination was spread with the introduction of monotheism. If Judaism was the religion of only Jews, Christianity began to spread among other nations just in several years after the death of Jesus. Consequently, the representatives of other religions became potential targets for conversion to Christianity. Whenever any of the religions is officially established, it goes through different stages starting from spiritual appeal to concrete actions, which are not always of amiable nature. One of the most popular penalties for refusal to practice a religion was the restriction of rights of “unbelievers” whether in everyday life or in political sphere, which nowadays are considered as discrimination. For instance, the king of England James II were replaced by William III, a Dutch Protestant, because of his favor to the Catholicism. This event is known as the Glorious Revolution of 1689. As a result, the Parliament of England stated, “the heir cannot inherit the throne if he is a Papist”. This law was extended to Scotland through the Act of Union, which formed the Kingdom of Great Britain. Moreover, this law acts until present days despite the ecumenical movement, which contributed to reducing sectarian pressure in the country.

Despite the adoption of Universal Declaration of Human Rights by the United Nations General Assembly on 10 December 1948, it cannot be told that religious discrimination is completely abolished.

As it is reported in the Pew Forum on Religion and Public Life, almost 30% of the world's population live in countries, which have restrictions on their beliefs. These limitations including social hostilities and government restrictions, increased during 2006 and 2009 years. The report “Rising Restrictions on Religion” found that Christians were being harassed in 130 countries. It is more than any other faith group. Muslims takes the second place. They are discriminated in 117 countries and Jews in 75 countries. Buddhists experienced restrictions only in 16 countries (as cited in Pew Research Center, 2011, p.7). Of course, other religious minorities, who were not included in this report, also exist.

These numbers show that despite the rapid increase of globalization, people still cannot completely accept others’ views.

Kyrgyzstan is not an exception from this rule. Although 83 % of the Kyrgyz population is Muslims, they are still not allowed to practice their religion (for example, to pray 5 times per day) during the workdays if he/she works in the governmental institutions or offices. There is also strict restrictions on dress code. Women cannot get a professional position with hijab (covering hair) and long dress. Other religious minorities are also discriminated based on their faith. According to World Report (2015), “in 2013 Jehovah’s Witnesses, an evangelical religion with more than 7.6 million followers, and Ahmadi Muslims, an Islamic religious movement founded in India, were refused registration by the State Commission for Religious Affairs of Kyrgyzstan (GKDR)” (p. 346).

When the religious discrimination exists on the governmental level, it is difficult to talk about tolerance among people. As a result, despite official commitments to freedom of faith, a 76-year-old woman from southern Kyrgyzstan was twice buried and dug up in her own village for converting from Islam to Christianity.

As it is seen from the examples, the discrimination in Kyrgyzstan prevails not only at the household but at the state level as well. It is a vivid indicator of urgent necessity of practicing tolerance among people.

## Sexism (Gender discrimination)

Another prevalent discrimination is sexism or gender discrimination. There is a clear and broad consensus among academic scholars that sexism can affect any gender, but it primarily refers to discrimination against women. For instance, New Oxford dictionary defines sexism as “prejudice, stereotyping, or discrimination, typically against women, on the basis of sex”. Moreover, Encyclopedia Britannica notes “sexism in a society is most commonly applied against women and girls. It functions to maintain patriarchy, or male domination, through ideological and material practices of individuals, collectives, and institutions that oppress women and girls on the basis of sex or gender”.

According to Fred R. Shapiro (1985), the first time the term "sexism" appeared in print was in Caroline Bird's speech "On Being Born Female", which was published on November 15, 1968, in Vital Speeches of the Day (p. 45). In this speech, she said in part, “There is recognition abroad that we are in many ways a sexist country. Sexism is judging people by their sex when sex does not matter. Sexism is intended to rhyme with racism” (as cited in Movers and Shakers, 2006, p.174).

Discrimination of women in its radical forms existed in the ancient world. It included written laws preventing women from participating in the political process. Women in ancient Rome could not vote or hold political office. According to Happersett (1988) in the U.S., women were not legally defined as “persons” until 1875 (as cited in Boundless Open Textbook, 2016). Dugan (2012) notices that even at the modern Olympic Games in Athens 1896, no women competed, as de Coubertin felt that their inclusion would be "impractical, uninteresting, unaesthetic, and incorrect" (n.p).

Returning to the present days, it is noticed that women’s discrimination still exists in different spheres of social life. The United Nations counts sexual inequality to “the category of global issues” and encourages countries to “modify existing gender model, preserving a system of unequal values and double standards”.

There are several ways in which women are treated unfairly: one of them is wage discrimination. In 2008, the Organization for Economic Co-operation and Development (OECD) found that throughout the world on average women still have 20% less chance to have a job and paid 17% less than men are, despite the anti-discrimination laws that have been established. Of course, this is only one of the forms of women discrimination.

In the interview with the Russian Agency of International Information Ria News respondents claim that “a good specialist does not have a sex” and the main thing in hiring is not gender but “a level of professionalism and skills”. Nevertheless, much of them including the women themselves (49%), and men (59%) noted that they have more confidence in hiring men for such positions as engineers and lawyers. It shows that many people have a prejudice against women’s ability to accomplish some tasks.

Women in Kyrgyzstan are more than just familiar with the gender differentiation. The factors of women discrimination in our country are the same as everywhere in the world. Some theorists claim that religion is one of the reasons of women discrimination. In Bible, “the Fall of Adam and Eve” is described as Eve first ate the forbidden fruit and committed a sin. However, the history of patriarchy, which begins approximately from 3100 BC, reveals unreliability of religion theory. The works of Aristotle characterize women as “inferior to men by their intellectual and physical features; men possess the ownership over women; women's role in society is to reproduce and serve men in the household; and the male domination of women is natural and virtuous” (as cited in The Norton Shakespeare, 1997).

One may say that Aristotle lived a long time ago. However, the idea of women’s weakness continues to exist. Moreover, people usually cross the line, which leads to domestic violence, insults, and all other kinds of humiliations. As an example, we may remember bride kidnapping. Although it is officially prohibited in Kyrgyzstan, women still are not totally protected from being kidnapped. If a girl does not want to marry a kidnapper, she often draws negative comments from a society, to the extent that even some of them cannot marry anymore. However, there is nothing of that sort about men.

On the other hand, the Kyrgyz women are not the only ones who faces discrimination in everyday life. Men are also discriminated in particular aspects. More than 93% of men cannot seek child custody after divorce; therefore, mothers take children.

In social life, the Kyrgyz men usually avoid such occupations as nurse, kindergarten teacher, baby-sitter and others for they are “traditional professions for women”. The widespread quote that “Real men do not cry” is also a kind of discrimination, which does not allow men to reveal their feelings. For sure, these unwritten laws about men’s masculinity in society affect their behavior.

To draw the conclusion of the first chapter of the theoretical part of the diploma paper, one can surely say that even in the modern world, there are different kinds of discrimination, but the most often encountered are the discriminations based on one’s beliefs, ethnicity and gender. As a result, they engender conflicts and even wars. Therefore, there is no doubt that these acute problems must be solved in a very short period. However, this hard work must be started in the early years of humankind, or in other words, it must be taught by parents to children, by elder generation to youth, by teachers to students.

As it has been already considered, what tolerance is, the need for teaching tolerance, and the types of discrimination where tolerance is crucial, in the next chapter we will analyze the use of authentic materials to promote tolerance among young learners.

## What is authentic materials?

The definition of the term “authentic material” is very different in literature. For instance, Rogers (1988) defines it as 'appropriate' and 'quality' in terms of goals, objectives, learner needs and interest and 'natural' in terms of real life and meaningful communication (as cited in The Internet TESL Journal, 2004). Guariento & Morley (2001) agree with Rogers in the sense of “realness” and “naturalness” of authentic materials (as cited in The Internet TESL Journal, 2004). Harmer (1983) reduces the scope of the proposed term by identifying that authentic texts are the materials, “which are designed for native speakers; they are real text; designed not for language teaching purposes” (as cited in The Internet TESL Journal, 2004). He has a supporter among the scholars from the post-Soviet area. Voronina G. (1995) also defines authentic texts as texts borrowed from the communicative practices of native speakers (n.p). However, in this paper we will use the definition given by Krichevskaya K. According to her (1996), authentic materials include materials from original literary, folkloric, graphic, or music works, and objects of reality, such as clothing, furniture, utensils and illustrative images (n.p).

There are two main categories of authentic materials—print and auditory. Some examples of authentic print materials include utility bills, packing slips, order forms, ATM screens, street signs, coupons, traffic tickets, calendars, report cards, TV guides, newspapers, and so on.

Examples of authentic auditory materials are phone messages, radio broadcasts, podcasts, E-books, movies, television programs, etc.

In other words, we may say authentic materials are materials that were not created specifically to be used in classroom, but they make excellent learning tools since they create the illusion of participation in the daily life of the country where the language is spoken.

## The disadvantages of using authentic materials

In this chapter, an attempt to identify some disadvantages of using authentic materials in teaching English and promoting tolerance has been made. One of the disadvantages of using authentic materials is their difficultness. According to Richards (2001), authentic materials often contain “difficult language, unneeded vocabulary items and complex language structures, which causes a burden for the teacher in lower-level classes” (p. 253).

Cambridge university press (2008) conducted a research among dozens of teachers where they were asked to list the disadvantages and advantages of using authentic materials in teaching language. One of them said, “It’s often hard to use them, because the real world isn’t neat and tidy”. However, this problem can be overcome with appropriate to the learners’ level choice of materials. Guariento & Moley (2001) suggest that authentic materials should be used according to students' ability. They also add, “…suitable tasks can be given to learners in which understanding of each word or structure will not be very necessary” (as cited in The Internet TESL Journal, 2004). At the very beginning, the tasks should be simple; eventually the level can be increased as students get used to work with them. For instance, when elementary level learners study present simple, during a listening class a teacher can give a popular song and ask students to find a certain number of verbs in present simple tense. It means that students do not have to distinguish all the vocabulary or other grammatical phenomena. They must only focus on the task. After accomplishing it, the learners can work with those words in other activities. Jordan (1997), who confirms the idea of finding appropriate authentic material, also proves it. He says that even in the earlier stages authentic materials can be used if the material is familiar to learners.

Many researchers give another solution to the difficultness of authentic materials. They offer several terms to authentic materials, which can help to address the problem: semi-authentic, edited authentic, and roughly tuned authentic materials. This means that a teacher may facilitate texts according to students’ level. However, such simplification has to meet certain requirements:

* the use of authentic vocabulary, phraseology and grammar;
* coherence of the text;
* adequacy of linguistic resources in the proposed situation;
* the naturalness of the situation;
* be the reflection of the culture and mentality of the native speakers;
* be emotionally rich and colored;
* be organized and introduced in an appropriate design (e.g. edited newspaper article must look like a newspaper clipping, a greeting card must be written by hand, etc).

If the first disadvantage brings difficulties to learners, another negative aspect of using authentic materials refers to teachers. Many teachers complain that it takes much time to prepare a lesson plan with authentic materials. According to Richard Gentry (1994), authentic materials “place's high demands on teacher expertise and time" (retrieved from <http://dspace.univ-biskra.dz:8080/jspui/bitstream/123456789/4763/1/SE%20177.pdf> ). It means the preparation for using authentic materials consumes more time, since the teacher must introduce to students what kind of material they will use and how to deal with it. Moreover, if we consider that authentic materials, especially taken from newspaper or magazine articles, quickly become out of date, teachers must always update his/her lesson plans, which can be a challenging issue for them.

Another side of the quote explains that a teacher with less experience may find some difficulties while using authentic materials. However, for both of the so-called “disadvantages’ one may suggest that although the teacher spends much time on preparation, they will work with more motivated learners (Guariento & Morley 2001) (as cited in The Internet TESL Journal, 2004). As it was noticed by Catherine Wallace (1992), students prefer to work when a lesson contains a desirable content, and it deserves a discovery (n.p). What can be more interesting for learners, than the current events happening around in their life? However, as an alternative to newspaper or magazine articles she also suggests to choose “kinds of narratives and true-life stories, which might be more entertaining and engaging” (p.76). They are also of more long-lasting format, which is important for teachers.

The last disadvantage of using authentic materials, emphasized by Martinez (2002), is that sometimes they can be too culturally biased, thus confusing. Students do not want to study the culture (as cited in The Internet TESL Journal, 2004). For instance, while working with materials which include jokes or funny stories, it is possible to translate them, but hard to convey the humor. Therefore, these authentic materials seem to be difficult and incomprehensible.

Of course, authentic material represents the culture of the target language. However, Guest (2002) suggests that culture is an essential element in teaching any language, because only in that case students will learn the real language (p.27). Moreover, if a teacher is experienced enough, he/she will find materials, which correspond the students’ level and ability. Another significant input which authentic material provides according to Tseng (2002) is that “culture effects changes in individual perception and is vital for expanding an individual's perspective of the world” (n.p). It means, a learner not only learns a new language but also sees the world through other eyes, which is very important in our globalized world.

We may conclude that these negative aspects in the use of authentic materials become a great advantage if a teacher works properly with materials. As one may notice, the difficultness of authentic materials can be solved by its flexibility while choosing materials and tasks. The fact that authentic materials require more time justified by the learners’ high level of motivation, and being culturally biased is a good opportunity to teach not only a language but also provide another point of view. Moreover, to the list of advantages given above, we will include many others.

## 1.8 The advantages of using authentic materials

The use of authentic materials in classroom has been discussed since the 1970s, and many scholars prove its effectiveness over the past decades. Otte (2006), one of those researchers, notices, “Learners' self-satisfaction and motivation showed improvement after employing authentic texts in the classroom” (n.p). It is explained by the possibility of choosing authentic materials according to the students’ needs and interests. Guariento & Morely (2001) agree that authentic materials “motivate learners to learn the language because they feel the “real” language” (as cited in The Internet TESL Journal, 2004). Usually young learners do not appreciate abstract things; therefore, it is more effective to use authentic materials since they will work with a text or a material, which comes from everyday life, not just from a theory. In the article, written by Elizabeth Hanson-Smith, it is said about the importance of using technology in teaching languages. She includes the use of computers in English teaching as a type authentic materials. Hanson-Smith (2004) believes that when text is read on the computer, learners’ motivation and learning skills improve (n.p), and he is absolutely right, because technology became an indispensable part of the current generation’s life.

Another essential fact about this advantage is that authentic materials (especially audio-visual) usually have extra hints for better understanding the situation. Audio materials always include background noises; if there is a dialogue about tickets or travelling, one may hear a train station or airport announcements. Visual materials show the environment of a speech act. When learners realize the sense of speech or situation, they are more eager to study. Thus, one may conclude that the first advantage of using authentic materials is being a motivation for learners. Nutall (1996) better explains the advantage of authentic materials by saying, "Authentic texts can be motivating, because they are a proof that the language is used for real-life purposes by real people” (n.p).

The second advantage stems from the first one. As it was already mentioned, authentic materials motivate students because of naturalness. Therefore, we must say that the main benefit is not only naturalness but also clearness. Authentic materials include not only formal and properly used language like in articles, documents, or radio; they also involve words and constructions that students would never see during normal classes. For example, abbreviations in messaging (BTW- by the way, CHK- check, Gr- grade, etc) are very important, because nowadays in the technologically developed world almost every internet user resorts to them. We may conclude that a foreigner must know such abbreviations, and maybe some modern words, which are not included in dictionaries, to understand the native speakers and communicate. Some teachers may argue that learners should not study informal language. However, it is proved that the majority of students learn English for communication purposes, since it is an international language. Therefore, they must be aware of such phenomena.

The next positive aspect of using authentic materials is that they “make learners more confident to deal with real life situations” (Harmer, 1994) (as cited in The Internet TESL Journal, 2004). It is noticed that despite having a huge knowledge of grammatical structures and vocabulary, learners cannot express themselves orally. If teachers progressively introduce authentic materials to students, the latters will be more prepared to use the language in normal conversations, because authentic materials, especially video or audio, provide learners with not only language structures but also with non-linguistic characteristics of language usage (tone, intonation, speed, etc). As it is well noticed by Matsuta (n.d.) authentic materials prevent students from being frustrated about the native speakers’ speech. Moreover, entertaining materials, such as songs or cartoons, create a non-threatening environment especially for beginners, which again motivates learners.

The fourth great advantage of authentic materials is being “a window into culture" (Sherman, 2003). Any authentic material represents the culture of a learning language: not only the way the native speakers speak, but which topics they can discuss, which they cannot, their clothes, food, environment, and many other peculiarities. One should emphasize that the native speakers’ body language absolutely differs from those of foreigners. For instance, according to Bright Hub Education website, if in Japanese culture avoiding eye contact during a conversation is a sign of respect, in the US and some other western countries it is a symbol of indecisiveness or a lack of self-confidence. It means that it is not enough just to know some linguistic peculiarities of a certain language to speak, but also its other aspects. Thus, Garcia (1991) claims that “Using authentic reading materials helps to improve the learners' cultural awareness” (as cited in International Journal of Scientific & Technology Research, 2014). According to Stuart and Nocon (1996), “Learning about the lived culture of actual target language speakers as well as about one's own culture requires tools that assist language learners in negotiating meaning and understanding the communicative and cultural texts in which linguistic codes are used" (as cited in The Internet TESL Journal, 2004). In other words, in order to use any language properly, learners must be aware of its contextual usage. As it is well known, languages represent nations’ way of thinking and seeing the world. When students during the class face different perspectives than they have, it habituates them to accept the diversity of the world. Therefore, it is a crucial advantage of authentic materials. For sure, one may disagree and say that non-authentic materials also provide such opportunity. However, it is noticed that because of high motivation, authentic materials fulfill their tasks more efficiently.

## *Conclusion on Chapter I*

At the end of the literature analysis concerning tolerance, types of discriminations, and one of the most useful methods of teaching tolerance -authentic materials, one will come to the following conclusions:

* There are many levels of tolerance. However, individual tolerance is the main key in solving a huge number of global problems.
* There are many types of discriminations, ranging from offensive words to horrible conflicts.
* Parents and teachers are the ones who must develop tolerance in children’ hearts and minds from the very childhood.
* Since authentic materials are extremely motivating, applicable at any level, and represent a new culture, it is vital to use them for promoting tolerance among young learners.

## Chapter II: Implementation of authentic materials in teaching tolerance to students of Humanities and Technical College (Tokmok, Kyrgyzstan) in English classes

## 2.1 Evaluation of the questionnaire determining the students’ level of tolerance

Since, the aim of the diploma paper is to reveal the effectiveness of using authentic materials in teaching tolerance, the evaluation of the students level of tolerance has been made to find out whether they are tolerant or not. Thirty-one students of Humanities and Technical College (Tokmok, Kyrgyzstan) between the ages of 15 and 18, and of Dungan, Kyrgyz, Uzbek, Russian, Azeri, Tajik, and Tatar ethnicities participated in the survey. The questions to discover their level of tolerance relate to:

* ethnic intolerance (7 questions) (see appendix 1)
* gender inequality (7 questions) (see appendix 1)
* religious resentment (7 questions) (see appendix 1)

From the evaluation of the questionnaire, it can be inferred that 29% of the participants have discriminating feelings towards people with different religious views (see appendix 2).

Surprisingly, only 14, 3% of the students marked the answers disclosing sexism (see appendix 2).

The highest number of intolerance was in relation to ethnic varieties. 35, 5% of the respondents admitted having negative sense to other nationalities (see appendix 3).

 As it is seen from the analysis of the questionnaire, the level of tolerance of the college students is unsatisfactory. One should born in mind that it is impossible to say with confidence that all of the participants were honest and open enough. Thus, the real numbers can be much higher than those of already revealed. In order to teach or increase their level of tolerance, I decided to develop some lesson plans by using authentic materials.

The lesson plans described below are based on communicative language teaching approach. During the classes, the students work individually, in pairs, and in different groups. The lessons are planned in the PDP framework (pre, during, post stages) and aimed at developing integrated skills (writing, reading, speaking, listening) of the learners.

## 2.2 Description of the grammar and speaking lesson plan “Prejudices and Stereotypes”.

The lesson plan, which is going to be described in this part, is devoted to breaking the widespread prejudices and stereotypes about certain groups in students’ minds and develop tolerant feelings towards them. Since the aim can be reached without going beyond the academic plan, teacher may combine speaking and grammar practice class with the topic. There is a possible variant of such combination below.

At the beginning of the lesson, the students are pre-taught some useful vocabulary, which would help them to do the next activity. Those words include job titles, nationalities, religions, and phrases, which can help to express one’s opinion (I think, I believe, in my opinion), and etc. The teacher models and does drilling of already known and new words with the students.

After being prepared for the next task, the learners are divided into pairs, and asked to look at the pictures of real people and answer and provide the reasons for the following questions:

* What is his/her occupation?
* What is his/her nationality?
* What is his/her religion?
* Is he/she rich, poor, or ordinary person?
* Why do you think so?

The teacher shows on the projector one picture of a person and waits until the students discuss in pairs and decide who he/she is.

After each picture, the students present their predictions in open class discussion and explain why they think so. They are allowed to influence others by giving arguments and convincing. The remaining students can also ask questions to each other. The teacher only monitors and listens to the learners’ ideas. When all ten pictures are discussed, the teacher says to the students to be prepared for the shocking facts about the pictures, and shows other pictures of the same people, which describe their nationality, religion, occupation, and their living standards.

After each picture, the teacher stops the presentation and asks the students about their feelings and thoughts. Thus, the students compare what they have thought and what was in reality. If any group was correct while discussing during the first task, the teacher must remind it to everybody, thus encouraging them to be active. In the end, the students take some time out to reflect and come to certain conclusions about the task. The result must be something like, “We should not judge people by their appearance. It is not how people are dressed, what are their nationalities and beliefs; it is about what they do and how they act”.

As it was mentioned before, the activity will provide an opportunity to practice some grammar rules. In our case, the students have learnt past simple tense irregular verbs and time expressions in the previous class. Therefore, the last task requires working with the given sentences about each figure from the presentation. For example, a picture of the richest woman of India Savitri Jindal titled “She was the richest woman of India in 2015”. The students read the sentence, underline the verb and past time expression, and write in their notebooks the verb in past and present tense, and the given time expression. After finishing all the pictures, students drill all the verbs and time expressions from the sentences.

This lesson plan was put in practice during my teaching internship; therefore, I can say that the lesson was successful because it develops speaking and listening skills, practices the past tense and past time expressions, and the most important helps to students to see things from different angle.

*Speaking skills*

The lesson plan shows that to improve speaking skills there were stated questions like: “what is the profession/religion/nationality of the people? Are they rich, poor, or in the middle? Why do you think so?” These questions improve students speaking skills, because they are interesting and motivating. None of them is close-ended which means that students’ respond will be limited with ‘Yes’ or ‘No’ answers. Apart from it, they motivate and encourage students to think creatively; compare their ideas, argue with each other, prove and support their points of view, discuss, give an argument, and so on. In addition to this, the vocabulary, which was pre-taught at the beginning of the class, helps to build more sentences, than they can do before. One more important thing is that when the teacher reveals the real positions of the people, the students now compare their own ideas with the facts. They try to express their feelings and thoughts. Moreover, since the people on the pictures are real, students are more motivated to find the answers, and more focused on fluency. Thus, it makes learning process effective.

*Listening skills*

Listening is one of the important ways of communication because it is the ability to listen accurately and carefully and ask appropriate questions shows our understanding of the point or idea. Not to mention the fact that, by listening you learn, understand, and see the differences and similarities, advantages and disadvantages, so, it helps us to be a good interlocutor.

Since the students are allowed to convince each other, they must be listening attentively in order to give contradictory arguments, or to agree with them. Moreover, the teacher does not force students to listen, but they do it unconsciously, because it is in their best interests. When the students practice grammar and drill the verbs with time expressions, they also listen to the teacher and develop listening skills. Therefore, we may conclude that the activity develops listening skills.

*Grammar practice*

As it was mentioned in the theoretical part of the paper, the authentic materials provide students with grammar structure, pronunciation, vocabulary, and so on in certain contexts. That is why, learners usually do not recognize that their focus is to learn or practice rules and structures. The same aim is set in this lesson plan. When the students work with the information about the characters given in the presentation, they compare their predictions with the reality, and unknowingly practice past tense of English verbs and time expressions. We all know the shocking facts always are more memorable, therefore, one may say that the students will remember the given sentences for a longer time than just ordinary examples.

*Developing tolerance*

The aim of all my lesson plans is to promote tolerance among young learner, and contribute to the reduction of conflicts and negative feelings between different groups. Therefore, one of the main inputs of the activity is to change students’ opinion about common prejudices and stereotypes, to help them to eradicate in themselves bias against people. For example, when the students see a cheerful nice man, they all think he was a good person, who was always friendly and helpful. However, after realizing that the man was a famous gangster Al-Capone, the students recognize that their thoughts are not always the only true one. It is a mistake to believe without deep research and analysis.

One may conclude that this lesson plan covers several aims and helps to educate not only good English speakers, but also tolerant, lacking prejudice individuals.

## 2.3 Evaluation of the listening and speaking class. Cartoon “Mulan”

The art of communicating, especially with native speakers, depends on a learner’s ability to distinguish among the stream of words the key information and simultaneously prepare the response so that the discussion would follow. Therefore, a teacher must acknowledge the importance of not only teaching grammatical structures and a large number of vocabulary, but also providing students with authentic materials where the real native speakers use their language naturally, thus developing the learners’ listening and speaking skills.

The lesson plan, I am proposing today, encompasses those two skills by entertaining learners and at the same time, motivating them to listen and speak, because it is based on watching a colorful cartoon.

The choice of a movie rests on students’ age, interests, and needs. As I have the aim to develop tolerant feelings towards both genders among young learners, I decided to choose the cartoon “Mulan”, which according to Pam Coats, the producer of Mulan, “… aims to present a character who exhibits both masculine and feminine influences, being both physically and mentally strong”. However, since the class is eighty minutes long, it was better to take only key episodes that could describe the whole story. Thus, it would be possible to comply with the time limit, discuss gender discrimination, and show a new point of view for this issue.

To start with, the students, with whom I actually worked on this lesson plan, are of pre-intermediate level. Therefore, I chose to apply a method of crossing “new topic and known vocabulary”, or “unknown vocabulary with well-known topic”. The cartoon is very popular and the students have watched it or heard about it. Thus, one may conclude that this particular material was appropriate even for learners of elementary level.

At the beginning of the class, as a pre-task stage, the young learners recall all they know about the cartoon and practice some vocabulary (strong - weak, woman-man, because, soldier, war, sick, old, etc), which could be useful in the next discussion. Then a teacher is supposed to explain that after watching the cartoon, the learners would answer five questions from the given handouts. Therefore, they should work in pairs and clarify for themselves the meaning of the questions by using a box with new or unknown words. After finishing the task, the students watch the first part of “Mulan” and answer the questions in pairs. Then they do it in open class with a teacher. After that, the students change their pairs and start commenting on the given True/False statements according to the same episode. Again, a teacher prepares unknown words box in advance. The task must be also discussed and checked in open class discussion.

The second episode describes soldiers and the commander trying to break the door and rescue the emperor from the enemies. Interestingly, it is Mulan, who offers a cunning plan of liberation, which really works. This part is followed by questions such as “Do you think that Mulan’s plan of rescuing the emperor was better? Yes/No, why?” to be answered in new pairs.

The last part, which is a climax of the story, has a dialogue between the commander, and the emperor’s counselor, and a final speech of the emperor himself. That is why a teacher must be aware that students, especially of elementary level, are able to watch and listen at least twice. Thus, after watching once a teacher gives the handouts with the dialogue transcripts, and asks the students to look through it and clarify its meaning by using the same box with unknown vocabulary. Once the students finish their task, they watch once again and answer the question “What did the emperor’s counselor mean when he said that Mulan was a woman, not a hero?”

To sum up the lesson, a teacher must ask the students some questions about the characters of the cartoon, its main idea, and their variants of summarizing in one sentence the whole story. These questions can be considered as a post-task stage, which develops some other sub-skills such as ability to compress information, critical thinking, and etc. Moreover, since the story is devoted to show a prejudice about women’s competence and abilities, the students must conclude that women should not be judged as weak and helpless creatures. If men are strong, women are smart and resourceful. They are different, but equal.

As it was with the previous, this lesson plan was also practiced with real students. Therefore, I can say that the effectiveness of class was proved by several factors that I will describe further.

*Motivated students*

In the theoretical part of the diploma paper, many scholars said that authentic materials are more motivating than non-authentic ones. In order to prove or disprove that opinion, I decided to use authentic material in my lesson. As I have observed, some students in my class were very interested to watch a cartoon in English, other doubted about understanding it. One of them even told, “I think we do not know English enough to watch anything. It will be just a waste of time”. As I was prepared for a such reaction, I started showing the cartoon from the episode where there was a lack of conversation, except a song and gradually increased amount of words in the next parts, so that the students would not be confused and demotivated. It should be also reminded that this lesson plan is designed according to the Pre-task, During-task, and Post task (PDP) framework, where a pre-task helps students to overcome their fears and reservations. In addition, communicative approach is used as well. As a result, there has not been a single student who did not watch and attend the discussion. Moreover, it was difficult to make them listen to each another for everybody wanted to contribute to the task.

*Listening skills*

Despite the fear of not understanding the authentic materials, the students were able to listen to a real English speech, and more importantly understand the sentences. When the learners heard the short and easy dialogues, they were shocked and happy at the same time. Although later I gave them the transcript of the dialogue, the students were trying to distinguish words while watching it. Thus, we may conclude that the students developed their listening skills.

*Fluency*

Since the learners were highly motivated and involved in all conversations, one may say that they spoke a lot. In addition, all three stages (pre, during, post) include the tasks, which push the learners to use the target language. For example, in the first task, three questions out of five were of open question type, which does not require Yes/No or one-word answers. On the contrary, the questions like “Why do you think Mulan decided to go to the war?” or “Why, in your opinion, the soldiers are having fun of Mulan?” make the learners think and respond in several sentences without paying attention on accuracy. The True/False statements also require the students to explain their answers by giving arguments. The most importantly, the questions in the post stage like, “What is the message of the story? Was the emperor’s counselor right about Mulan? Yes/No, why?” demand developing further elements of response. Therefore, we may conclude that the students develop speaking skills and fluency.

*Awareness of gender discrimination*

Since we believe that instructors must not only teach their subjects but also contribute to the upbringing of a generation of intellectually developed, spiritually wealthy and physically healthy young people, this lesson plan easily exceeds almost all the requirements. Learners, especially of young ages, must be aware of the roots of many problems. In our case, it is a prejudice against both genders. For instance, in the first episode the students were asked a question “Why the soldiers are having fun of Mulan?” For those who do not know the context, it must be mentioned that despite pretending to be a man soldier, Mulan was still viciously bullied. This phenomenon explains that men are also discriminated even by the representatives of their own gender for being weak and feckless. Later, when everybody learns that Mulan was a woman, the people start discriminating her because of that. It can be proved by the words of the emperor’s counselor, when he says “…that creature’s not worth protecting. She is a woman…” This a vivid example of discrimination. So one may say that the cartoon, and the follow-up questions, which make the students reflect and analyze, develop tolerance among young learners towards women and men. One memorable sentence, I heard from one of my students, was “I did not know that judging a boy for being weak and making fun of girls is a discrimination. I also did not realize that it could be a cause of many big conflicts. I have never thought about it”.

In conclusion, one may see that the offered lesson plan motivates students to develop speaking skills, especially fluency, and tolerance towards other.

## 2.4 Description of the reading class “The Ugly Duckling”

The second lesson plan can be used for developing the college students’ not only reading, but also speaking skills. The topic of this lesson is “The Ugly Duckling”. Generalizing the topic it might be assumed that this topic is interesting, useful, and appropriate for discussion. Furthermore, after students have read it, they may use new lexis in real life. It is expected that by the end of the lesson, students will check their predictions after reading, answer the general questions about the text, sum up a story and tell it, and discuss on topic. They are also supposed to conclude that discriminating people by their ethnic or racial differences is a character of bad and harmful personality.

The aim of the pre-reading stage is to introduce the topic and get the learners interested in the topic. To achieve this goal, I suggest a game, which is called a ‘Shark’. In this game students guess the title of the text which they will read by offering letters. This game is especially effective for college students, because it is well-known that young learners love entertaining ways of learning and they would be more willing to learn a language through a game. During the game, a teacher’s task is to elicit students’ answers. Students’ task is to work in pairs to guess the name or to give a letter by thorough cooperation. As soon as the students guess the title of the text, they will predict the text contents from the title in pairs and then as a whole class. The story is familiar to the students of Kyrgyzstan, because it is included in the academic curriculum at primary schools.

At the during stage there are several tasks. Since the text is long, a teacher asks the students to read the first passage quickly to get the gist of the passage (skimming) and the aim is to get an overall impression of the content. The task is to check the text content against their predictions made beforehand. Then, an instructor gives questions such as “How many eggs did the mother duck have?” or “How was one of the eggs differing from others?” and students read for the second time. Students focus on fast reading for details. After, students in pairs answer the questions: Why was the mother duck sitting in the nest? Did all eggs break open at once? Yes/No, why?

Secondly, when the first part is done, the students change their partners, read the second paragraph, and answer the question “Was the ugly duckling happy in the farmyard? If no, why?” The second reading and True/False statements for specific details (skinning) must follow the task.

Thirdly, after the second task, it is time for reading the last paragraph and answering two questions such as “What do the birds look like”(this question makes students read certain sentences one more time), and “Why does the ugly duckling want to die?”. The latter is aimed to get not specific information but the students’ opinion.

The last task of during stage is as follows: a teacher gives cut handouts with sentences and asks the students to work in pairs and restore a multiple text by ordering them, thus, checking their comprehension of the whole story.

At post-reading stage students are expected to develop writing and speaking skills. To achieve these aims a teacher asks the students to rewrite the text in such way that instead of the animals there must be people. It depends on their imagination whether the people will be of different races or ethnicities. It should not be a narrative text, but a dialogue. The students are supposed to put themselves in the position of all participants of the story: the ugly duckling, the beautiful swans, the animals which were insulting the ugly duckling, etc. In my opinion, this task must lead the students to think about the racial, ethnic, and social discrimination. The best dialogues can be role-played in the next class.

As it was noticed above, the aim of the lesson plan is to develop reading, speaking, and writing skills, and more importantly, to break prejudices against different racial and ethnic groups. Let us consider in details were the aim reached or not.

*Reading skills*

Needless to say that the lesson plan develops reading skills. It consists of several tasks when the students are required to read and answer the questions or do other activities. It should also be emphasized that every time the students have different tasks and aims for reading. They also use different techniques: scanning and skinning, which is also important to get a gist of a text or to focus on details. Thus, one may say that the lesson plan meets the first requirement.

*Speaking skills*

One of the main goals of any English lesson, in my opinion, must be to prepare learners for conversation. Therefore, after each paragraph I suggest questions, which push the students to speak. For example, the questions “Why was the ugly duckling unhappy in the farmyard?” or “Why did the ugly duckling want to die?” enable the learners to interpret the story by using several sentences, thus developing speaking skills and critical thinking as well.

*Writing skills*

As a task for the post stage, a teacher can ask the students to write dialogues between different characters. Since the discussions of the questions in open class do not oblige the learners to be very accurate, but fluent, the writing task helps the students to focus on accuracy, grammar, and choice of vocabulary. Since the students are almost free to imagine any conversation between the heroes according to their wishes, they are more motivated to write it. Therefore, it is obvious that the lesson plan also develops writing skills.

*Ethnic and racial tolerance*

The last but not the least aim of the lesson plan is to develop tolerance among young learners. The story, through the animals, vividly describes what do people feel when a society does not accept them as they are. The ugly duckling, who seems to be different from all other ducks, turns to be a beautiful swan. This explains that despite not being like everyone, a person can be good at something else. The last paragraph figuratively shows what can be a consequence of discrimination, when the ugly ducklings wants to drown himself in the river. The same may happen to individuals who are discriminated in one community. After reading this story and answering follow-up questions, the students must conclude that no person must be evaluated for his /her race or ethnicity, but his /her actions.

In conclusion, I can say that although the lesson plan is designed to develop reading skills, it is still possible to develop speaking and writing skills, and make students feel the ethnic and racial discrimination on themselves.

## 2.5 Evaluation of the listening and speaking class based on a short film “Zhafaar”

The following lesson plan is proposed to use in order to achieve such aims as developing listening and speaking skills of students, and promoting tolerance among young learners.

The plot of the lesson is as follows. As for pre-stage task, a teacher starts a class by asking students several questions about their favorite fruit, sport, color, or any other personal thing. Then he/she must ask, “How many people are in the world? How many nationalities/ religions/faces/characters?” All the questions should lead the students to the notion about diversity of the world. Thus, a conclusion must be something like “diversity is not a characteristic of life; it is a condition necessary for life…like air and water” (Barry Lopez), because the differences give us an opportunity to have a choice in every field.

 After that, an instructor pre-teaches vocabulary necessary for better understanding the video and participating in the following discussion.

The video itself describes a situation, where a European family and a Pakistani man wait for the doctor in the hospital. However, the Europeans in every possible way show their resentment towards the Pakistani (Zhafaar). Moreover, the European man changes his place with his daughter in order to put her away from the Pakistani. The latter feels their dislike, but he does not act in the same way. He smiles and tries to stay in a good mood. When the doctor says that Zhafaar is the bone marrow donor of the Europeans’ daughter, their facial expressions immediately change. It can be derived that they feel guilty for judging and discriminating.

 To give a reason for watching carefully, a teacher should ask the students to watch the short video and predict its end. To accomplish the task, an instructor must pause at a point and ask the students, “What do you think will the doctor say?” After watching, the students suggest their variants of the end in open class discussion. A teacher must involve all the learners in the conversation. Once the predictions are told it is time to check them. The second time the students watch the video, they work in pairs to answer the questions given in the handouts: Where does the situation take place? What was the reaction of the family members when they saw Zhafaar? What had Zhafaar done for the girl? When the students finish the discussion with their pairs, they answer the questions as a whole. Then, an instructor asks the learners to watch once again the beginning of the video, where the parents of a girl are trying to “save” her from a stranger (Zhafaar), who looks differently from them, and the end, where the family learns that Zhafaar is the bone marrow donor of their daughter. The reason of watching those two parts is to compare the difference between the people’s actions in the beginning and in the end and find the cause of the change. The answers may differ from student to student. However, a teacher must lead them to the conclusion that people, in this case - the parents, usually judge others for their skin color, the choice of a religion, ant etc, without knowing them personally. Moreover, such persons often are mistaken.

This discussion can be considered as a post-stage task. Other versions of the last stage may be role-playing the dialogues, summarizing the story in three sentences, etc.

Since the aims were to develop listening and speaking skills, and to promote tolerance in the students, let us consider in details every task.

*Listening skills*

There is no doubts that the lesson plan develops listening skills for at least two reasons. Firstly, the students are able to listen the authentic speech for three times with different purposes. In addition, the dialogues are appropriate for the learners of lower level: both understandable and challenging. Secondly, since the first task of watching the video is to predict the end, the students are more focused on listening. Therefore, one may conclude that the lesson plan meets this requirement.

*Speaking skills*

There are several tasks, which proves that the students develop speaking skills during the suggested lesson plan. For example, the first task forces the students to speak because they must offer their own version of the end of the story. Since the lesson plan was used during my internship, I noticed that many learners were very eager to speak for they wanted to demonstrate their intelligence and gumption. The questions given in the during stage task are not of close-ended type, therefore, the learners are free to use one and more sentences to explain their opinion. The post stage, which is summarizing of the story or role-playing it, is also helpful to practice pronunciation. Thus, the lesson plan develops the learners’ speaking skills.

*Awareness of religious and ethnic discrimination*

The main purpose of the lesson plan is to educate a tolerant youth while staying within the school curriculum. Since the quality of the context (dialogues and the plot) of the video is already described, one may say that the story shows how Therefore, the video, chosen for the lesson, in my opinion,

To sum up, the lesson plan develops speaking and listening skills and promotes tolerance in learners.

##  The result of the lesson plans

All of the proposed lesson plans were applied during my teaching internship in Humanities and Technical College in Tokmok town. Therefore, it was possible to analyze the result of using authentic materials for promoting tolerance. After each lesson, we had discussions concerning their feelings and thoughts about the differences between ethnicities, religions, and genders. Some of the questions I asked during our talks were taken from the questionnaire that was conducted in the beginning of the internship. One of them was “People are not created equal; some of them are better than others” (see appendix 1). If 39,5 % of the students were agree with this statement before the lessons, after them they all said “It is our diligence and efforts what make us good or bad, rich or poor, kind or rude”.

Moreover, after the lesson based on the short movie about Zhafaar, where religious and racial discrimination take place, the student started judging the family which were discriminating Zhafaar by their gestures and actions, in spite of the fact that at the beginning 53,5% of them agreed about the statement “The origins of modern terrorism is to be found in Islam”. Almost 80% shared their opinions about this topic and told that they had changed their mind at the end of the lesson.

The cartoon “Mulan” was the most effective lesson among all others in promoting tolerance towards opposite-sex because the time I spent getting feedbacks took more than 15 minutes. One of the female students said that she wanted to take karate professionally, but her family members laughed at her and now she regrets about paying attention to them and giving up. One boy also told that he did not like playing football, but he plays, because he is afraid of being teased by other students. The percentage of gender discrimination among the students was not so high (14%) but at the end this number fell to zero.

To sum up, after careful analysis of the students’ feedbacks at the end of each class, one may notice that the rate of intolerant feelings towards other people decreased almost to zero, which means that the lessons were effective for promoting tolerance.

## *Conclusion on Chapter II*

To draw the conclusion of the second chapter of the diploma paper, one can surely say that the offered lesson plans based on communicative approach, PDP method, and the use of authentic materials are crucial for developing speaking, listening, reading, and writing skills, and at the same time for promoting tolerance in learners, especially of young ages.

## Conclusion

To conclude this current thesis paper, I would like to recall that the aim of the diploma paper was to reveal the effectiveness of using authentic materials for developing tolerance among young learners. It may be said with certainty that it is indeed an effective method especially if we compare the questionnaire conducted in the beginning and the feedbacks of the students after each lesson. In general, I might say I have covered all established objectives and attained the goal. Also, I tried to show the use of authentic materials in practice.

One of the most striking features of this diploma paper is that this diploma paper has novelty. There is a lack of literature about the ways of promoting tolerance in Kyrgyzstan, which makes the thesis paper more useful. It also has completely different approach in teaching target language. I tried to offer the work that would be useful for teachers of English in the Humanities and Technical College in Tokmok and in other secondary schools as well. The diploma paper tries to make lessons more student-centered, where students learn rules and new target language by exploring and eliciting. It also offers lesson plans for developing students’ all skills at once. As for activities, the research paper offers different kinds of activities, which involve group and pair work, interest, motivation, and some are personalized. On the other hand, the proposed lesson plans help students to develop not only language skills, but also widen their knowledge and increase their cultural awareness.

To sum up, I would like to say that this diploma paper has explained the central importance of the usage of authentic materials for teaching target language and at the same time promoting tolerance among young learners.

Going back to the hypothesis of the diploma paper put forward at the beginning of this work, now it is possible to say that it was successfully proved. Lastly, all above mentioned arguments and ideas prove that it would be right and useful to implement the authentic materials in the Humanities and Technical College and other secondary schools in Tokmok**.**

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## Appendix 1

Вам будет предложен ряд высказываний.

Пожалуйста, прочитайте их и определите по *5 бальной шкале*, насколько Вы согласны или не согласны с ними.

Постарайтесь быть искренними.

Спасибо!

1. Группа, в которой существует много разных мнений, не сможет долго существовать.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Согласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Люди не созданы равными: некоторые из них лучше, чем остальные.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Согласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Есть нации и народы, которые не заслужили, чтобы к ним хорошо относились.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Согласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Если учесть все «за» и «против», то надо признать, что между представителями различных рас существуют различия в способностях и талантах.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Согласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Люди другой расы или национальности могут и являются нормальными людьми, но мужа (жену) лучше выбирать среди людей своей национальности.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Согласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Несправедливо ставить людей не титульной нации руководить над остальными.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Согласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. В Кыргызстане все должны говорить по-кыргызски.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Согласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Идти на уступки — это значит проявлять слабость.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Согласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Мне трудно представить, что моим другом станет человек другой веры.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Согласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Вид молодого человека с бородой неприятен для всех.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Согласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Истинной религией может быть только одна религия.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Cогласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Истоки современного терроризма следует искать в исламской культуре.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Согласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Хиджабы и платки должны быть запрещены в школах и учебных заведениях, потому что это светские учреждения.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Согласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. В Кыргызстане, наравне с мусульманскими, должны праздноваться все другие религиозные праздники.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Cогласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Мужчины и женщины имеют одинаковые права, однако руководить страной должен мужчина.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Cогласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Для своего ребенка в детском саду, я предпочту воспитателя женщину, а не мужчину.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Cогласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Мужчины не плачут.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Cогласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Мужчина не должен заниматься домашними делами, если дома есть женщины.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Cогласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. При выборе профессии мужчины и женщины должны учитывать свой пол (например, женщина не должна выбирать профессию пилота).

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Cогласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. То, что во всем мире женщины получают более маленькую зарплату, чем мужчины- вполне естественно.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Cогласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

1. Использование женского тела в рекламных роликах – это дискриминация.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Абсолютно согласен | Cогласен | Сомневаюсь ответить  | Не согласен  | Абсолютно не согласен |
| 5 | 4 | 3 | 2 | 1 |

**Спасибо за участие!**

## Appendix 2

1. Questions related to Ethnic Discrimination
2. Questions related to Religious Discrimination

## Appendix 3

1. **Lesson plan of the lesson plan “Prejudices and Stereotypes”**

**Level:** elementary

**Aims:** At the end of the lesson, the students will be able to

1. distinguish such words as “*priest, calendar, gangster, imam, convert, paint, kill*” and “*I believe, I think, in my opinion*”;
2. answer 5 questions about the given pictures;
3. practice regular form of past tense to describe past events;
4. create their own sentences with the help of past time expressions and past tense regular verbs.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Task** | **Procedure**  | **Aim**  | **Inter-action**  | **Dura-tion**  |
| **Pre** | T pre-teaches some words including *“priest, calendar, gangster, imam, convert, paint, kill, century”* and words to express one’s thoughts *(I think, I believe, in my opinion)* | To provide with vocabulary for coming topicTo make the discussion of the next task easier | T-Ss | 5-8min |
|  **During** | 1. Ss work in pairs
2. T shows several pictures of different people
3. T asks to discuss in pairs:
* *What is his/her occupation?*
* *What is his/her nationality?*
* *What is his/her religion?*
* *Is he/she rich, poor, or ordinary person?*
* *Why do you think so?*
1. Ss try to guess who are they in pairs first and then in open class discussion after each picture
 | To involve Ss to the coming topic “Tolerance”To develop speaking skillsTo introduce new vocabulary  | Ss-Ss | 20-25min |
| **During** | 1. T shows other pictures with description of people from the previous presentation
2. After each picture the Ss compare their predictions with what is written on the ppt.
3. Ss describe their feelings and thoughts after each picture
4. Ss come to conclusion *“We should not judge people by their appearance. It is not how people are dressed, what are their nationalities and beliefs; it is about what they do and how they act”.*
 | To provide with correct answers of the Ss’ speculations on the picturesTo guide Ss to come to certain conclusions about prejudices and stereotypes To develop tolerance | T-Ss | 15-20 min |
| **During** | 1. Ss read the sentences on the presentation and find verbs in past tense with past time expressions
2. Ss write the verbs in past simple and time expressions on the WB
3. Other Ss write them down on their notebooks
 | To practice verbs and time expressions in contextTo develop reading and writing skills | S-Ss | 10 min |
| **Post**  | Ss are supposed to write 5 sentences using verbs in past + prepositions | To develop writing skillsTo practice the verbs and past time expressions |  | 10 min |
| **Post** | Ss drill all the verbs and time expressions | Practice and reinforce the words |  | 2-5min |

1. **Lesson plan of reading & speaking class based on the cartoon “Mulan”**

**Level:** elementary

**Description of the students:** college students between the ages of 16-18 ages, 9 boys and 1 girl;

**Aims:** At the end of the lesson, the students will be able to

1. differentiate and use such expressions as “zebra crossing, to hoot, a newspaper, pedestrians, ID card, polite, patient”;
2. answer 7 questions according to the text;
3. summarize in one sentence the main idea of the lesson.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Task** | **Procedure**  | **Aim**  | **Inter-****action**  | **Dura-tion**  |
| **Pre** | 1. T asks:

*Have you ever watched the cartoon Mulan? Do you like it? Who is Mulan? Where does she live?* 1. Ss answer the questions
 | To create an interestTo involve all Ss into the discussionTo prepare for watching a video and discussing it | T-Ss | 5min |
| **Pre** | 1. T says: lets repeat some words “strong, weak, war, soldier, to work hard, to try to be, prepare for war, have fun of, sick, army captain”
2. T models and drills
3. Ss repeat after the T
 | To provide Ss with vocabulary for discussion  | T-Ss |  5-7 min |
| **During** | 1. T gives to Ss handouts with questions and asks Ss to clarify for themselves their meanings:
2. *Who are those people in the cartoon?*
3. *Is Mulan woman or man?*
4. *What are they doing?*
5. *Why the men are having fun of her?*
6. *Why Mulan is there?*
7. Ss discuss the questions
8. T asks Ss to watch an extract from the cartoon Mulan and answer the question in pairs
9. Ss discuss the answers in open class

  | To give a reason for watching attentivelyTo develop listening and speaking skillsStep by step to introduce the topic *gender equality and discrimination* |  S-S | 5-7min |
| **During** | 1. T changes the Ss’ pairs and gives them sheets of paper with T/F statements according to the extract
2. Ss work in pairs and mark the statement
3. Ss discuss in open class
 | To focus Ss’ attention on detailsTo provide Ss with peer-support | Ss | 3-4min |
| **During** | 1. T asks Ss to watch another extract from the same cartoon and answer the questions in pairs:
2. *What were the soldiers and captain trying to do when Mulan came?*
3. *What did she say?*
4. *Was her idea good or bad?*
5. *Is Mulan smart?*
6. *What is better: being strong or being smart?*
7. Then Ss discuss the questions in open class
 | To continue the topic (gender equality) To give a reason for watchingTo provide Ss with peer-supportTo develop listening and speaking skills |  | 10min |
| **During** | 1. T asks Ss to read the dialogue in handouts and clarify its meaning (unknown words are given). Work in pairs.
2. After that Ss watch a third extract from the cartoon and discuss its main idea

  | To prepare Ss to a third videoTo provide with unknown vocabulary To develop speaking skills | Ss | 15min |
| **Post** | 1. Ss conclude that *women should not be judged as weak and helpless creatures. If men are strong, women are smart and resourceful. They are different, but equal.*
 | To sum up the main message of the whole class To develop speaking skills and sense of tolerance and equality | T-Ss | 5-7min |
| **Post** |  Ss roleplay the last dialogue in group of three | To develop speaking and theatrical skills | Ss-Ss | 10min |

**3. Lesson plan of reading class “The Ugly Duckling”**

**Level:** elementary

**Description of the class:** 10 college students between the ages of 16-18, 6 girls and 4 boys;

**Aims**: At the end of the lesson, the students will be able to

1. predict the title of the story;
2. distinguish and use such words as “to peck, to fly, to bite, to kick, to run away, ugly, a swan, to die”;
3. answer concrete (6qns) and abstract questions (2qns);
4. mark 5 true/false sentences;
5. create a conversation based on the story.

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| **Task** | **Procedure**  | **Aim**  | **Inter****action**  | **Dura-tion**  |
| **Pre** | 1. T offers Ss a game “Shark” where the SS must guess the title of the text by giving letters
2. Ss shortly recall the plot of the story in open class discussion
 | To attract Ss’ attentionTo involve all Ss to discussionTo create an interestTo elicit Ss’ background informationTo develop speaking skills | Ss-Ss | 8-10min |
| **Pre** | 1. T pre-teaches vocabulary *“to peck, to fly, to bite, to kick, to run away, ugly, a swan, to die”*
2. T models and drills the words
 | To make reading easier To develop pronunciation of the words | T-Ss |  5 min |
| **During** | 1. T gives handouts with the story and asks Ss to read quickly (skimming) the first paragraph and answer 2 questions:

*Why the mother duck was sitting in the nest?* *Did all eggs break open at once? Yes/No, why?*1. Ss read the text and answer the questions in pairs and in open class
2. Ss read once again to answer the questions:

*How many eggs does the mother duck have?**How is one of the eggs differing from others* | To get a gist of the paragraph and develop scanning skillsTo find details and develop skinning skills | Ss-Ss | 10-15min |
| **During** | 1. T asks Ss to change their pairs, read the second paragraph of the story and discuss the question in new pairs:

*“Was the ugly duckling happy in the farmyard? If no, why?*1. After doing that the Ss discuss the questions in open class
2. Ss read one more time and mark True/ False the given statements.
* *The ugly duckling could swim very well*
* *The ducks swim in the lake*
* *The ducklings did not go with the mother duck*
* *Nobody in the farmyard liked the ugly duckling*
1. Ss read individually and mark the sentences in pairs
2. Ss check the statements in open class discussion
 | To give a reason for readingTo develop reading skills (scanning and skinning) | Ss | 10-12min |
| **During**  | 1. T asks Ss to read the last paragraph of the story and answer 2 questions:
* *What the birds look like?*
* *Why the ugly duckling wants to die?*
1. Ss discuss the answers in open class discussion
 | To give a reason for readingTo focus Ss’ attention on details (scanning) and a gist (skimming) | Ss | 10min |
| **During** | T cuts the handout with sentences that describe each paragraph and asks Ss to put them in right order working again in new pairs | To check the comprehension of the whole story, not only certain paragraphsTo summarize the story  | S-S | 5min |
| **Post** | T asks Ss to write a dialogue between the different characters of the stories by replacing them with people.  | To develop writing skillsTo develop tolerance  |  | 15min |

**4. Lesson plan of listening, reading & speaking class based on a short film “Zhafaar”**

**Level:** elementary

**Description of the students**: college students between the ages of 16-18 ages, 5 boys and 5 girls;

**Aims**: At the end of the lesson, the students will be able to

* define the words “tolerance, discrimination”;
* distinguish 5 types of discrimination;
* distinguish and use vocabulary such as “hospital, ill, bone marrow, skin color, pretty, nice, healthy”;
* answer 5 questions about the situation from the video;
* replay the situation from the video.

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| **Task** | **Procedure**  | **Aim**  | **Inter****action**  | **Dura-tion**  |
| **Intro** | T asks Ss to tell their names and 1 word with the first letter of their names (e.g. Sultan-Super) | To introduce each otherTo make an acquaintance in more funny wayTo involve all Ss To create an interest  | Ss-Ss | 3min |
| **Pre** | T asks each S which fruit does he/she like. T elicits whether it’s good to have many types of fruits or notT asks how many people are there in the world and are they the same or notT asks whether it’s good or bad to be different. | To introduce the topic (tolerance) by asking different questionsTo make Ss themselves to come to a conclusion that being different is a normal phenomenon  | T-Ss | 5min |
| **Pre** | T elicits what is tolerance and discriminationT asks questions leading to different types of discrimination (racial, ethnic, gender, religious). *For ex. How do we call a discrimination when people are avoid of people with black skin?*Ss discuss 5 types of discrimination and write them down | To develop speaking skillsTo prepare Ss to the video To elicit Ss background knowledge about tolerance | T-Ss | 5min |
| **Pre** | T pre-teaches words including “hospital, ill, bone marrow, skin color, pretty, nice, healthy, ” | To elicit Ss’ background knowledge about the vocabulary that can be used in coming discussionTo prepare Ss for watching the video and discussion | T-Ss | 5min |
| **During** | T asks Ss to watch and formulate the idea of the video in one sentenceSs watch and discuss the videoT asks such qns. as : *Where does the situation take place? Who are the people? Are they rich or poor? What did the doctor say? Is the girl healthy or sick? What did the man do for the girl?*  | To give a reason for watchingTo provide a vivid example of discrimination in daily lifeTo develop listening and speaking skillsTo help Ss to a conclusion by themselves  | T-Ss | 10min |
| **During** |  Ss conclude “Don’t judge a book by its cover”  | To develop tolerance  |  |  |
| **During** |  One S writes on the WB the dialogue. Others help him  | To develop writing skillsTo provide Ss with correctly written sentences | Ss-Ss | 5min |
| **During** | T gives roles to SsSs read the dialogue according to their roles. | To develop speaking, reading and listening skills | Ss-Ss | 4-5min |
| **Post**  | Ss replay the dialogue from the video  | To develop toleranceTo develop speaking and theatrical skills |  |  |