

## FORMATION OF TOLERANCE IN STUDENTS AS A PEDAGOGICAL PROBLEM

Narshabaeva Aliya

Senior teacher at Nukus State Pedagogic Institute named after Ajiniyaz,  
Foreign department,

**Abstract:** In this research paper a definition of tolerance is given, a model of a tolerant student is proposed. The question of the formation of students' tolerance in the university as a pedagogical problem is considered. Criteria for the activity of a teacher is aimed at the formation of tolerance among students have been developed. The study of youth problems is of scientific interest both for understanding the specifics of this social group and for explaining the prospects for the development of society as a whole. It acquires special meaning at turning points in history associated with real or expected global changes in society. When it comes to tolerant phenomena, the scale of assessments and forecasts expands many times, forcing us to think in terms of generations.

**Keywords:** tolerance, tolerant phenomena, model of a tolerant student, pedagogical activity, pedagogical problem, student-centered.

High education involves the training of professionals for various fields of science and technology. University graduates become not only skilled workers, but also perform social functions: interacting with other people, they must be able to work in a team, be able to hear the opinions of other people, avoid conflict situations, find a compromise [4]. Analyzing the different areas of training bachelors, masters, specialists, we noticed that all standards necessarily have in the list of competencies which are aimed at the formation of a constructive, non-conflict interaction with other people, the ability to be tolerant of the opinions of others, which confirms the importance of developing tolerance among students.

An important condition for the realization of these goals is the formation of tolerance, as well as compliance with the principle of tolerance in the organization of the educational process at the university. The term "tolerance" is relatively young in science. Interest in tolerance attracts the attention of researchers from various disciplines - philosophy, sociology, cultural studies, personality psychology, clinical, developmental, social psychology, etc. To date, there have been various approaches to the definition of tolerance, depending on the specifics of the discipline and the theoretical postulates within which this concept is considered. Most researchers emphasize that tolerance is not just tolerance for differences, for other people, for differing opinions, views. Tolerance is not passive obedience to the opinions of others, but an active moral position and psychological readiness for tolerance in order to achieve mutual understanding with people from different cultural, national, religious or social environment [7]. However, tolerance is not always possible as a positive value; it cannot be absolute. The requirement to observe tolerance in relation to immoral behavior, to offenses is unacceptable.

Having studied the experience of domestic and foreign literature on this issue, we give definition of tolerance. Tolerance is a patient attitude towards other people,

respect for the opinion of another, the ability to listen, understand another person; it's personal property that manifests itself in communication and consists in self-control, respect, understanding, empathy of other people, even if their opinions, prejudices, racial or religious affiliation are different from their own [2]. Tolerance is also actualized when the emergence of a conflict, in the ability to avoid it or resolve it by constructive peaceful way, in the prevention of any offensive or violent actions [10]. The tolerance is not an innate, but an acquired personality trait.

Today, the upbringing of a tolerant culture should permeate the activities of all social instruments and, first of all, those that have a direct impact on the formation of the personality of a future specialist. The system of secondary vocational education as a social institution has comprehensive opportunities for the development and improvement of a culture of tolerance among students. These opportunities can be implemented both in educational and extracurricular activities [9]. Humanistic values and real readiness for moral behavior should be formed in the modern student environment. The educational process must be directed to the formation of ethnocultural competence among future specialists. Therefore, it is necessary to recognize the principle of pluralism, to have knowledge about other peoples and cultures, to understand their originality. Such competence is achieved through skills and behavior that contribute to effective interethnic and interfaith understanding and interaction.

A modern student must correctly perceive the unity of mankind, the interconnection and interdependence of everyone and everyone on the planet, respect the rights, customs, views and traditions of other people, find their place in the life of society without harming or infringing on the rights of other people. These patterns determine the educational work to develop tolerant relations in the student environment [1]. The unstable beginning of the 21st century exacerbated social problems, including the human factor. First of all, we are talking about humanistic morality, elevating the working man and excluding encroachment on his dignity. The humanistic morality is tolerance, a tolerant attitude towards different ethnic groups and confessions, traditions and ideals [3]. Hence the need to rely on a socio-psychopedagogical approach to the education of a tolerant culture of students in the system of secondary vocational education. Naturally, the upbringing of humanistic, tolerant relations between multinational and multi-confessional strata of society is one of the leading problems facing teachers of different categories.

Based on the studied domestic and foreign experience, we present the model of a tolerant student (has a high level of tolerance in situations of group and interpersonal interaction). Currently, educational institutions are experiencing many negative consequences of the social stratification of society. In this regard, the need for the development of tolerant relations, which contribute to the formation of student youth of spiritual values in their universal understanding, comes to the fore. The implementation of the pedagogy of tolerance in the educational process is a means of preparing a new generation of future specialists for a communicative culture [7].

In philosophical literature (V.C. Bibler, M. Gandhi, A.A. Derkach, M.L. King, M.S. Kogan, A.D. Sakharov, E.V. Selezneva, V.A. Tishkov and etc.) there are works

that reveal the concept of "tolerance". Methodological, theoretical and technological prerequisites for the development of this problem are given in the psychological and pedagogical literature (Sh.A. Amonashvili, P.Ya. Galperin, V.V. Davydov, M.A. Danilov, I.P. Ivanov, D. B. El-konin and others). The essence of a tolerant culture has always interested L.N. Tolstoy. A.S. Makarenko, V.A. Sukhomlinsky, ST. Shatsky and others. The development of methodological programs for the formation of a tolerant consciousness in the younger generation are engaged in V.V. Glebkin, N.L. Selivanova, G.U. Soldatov and others. Since 2001, under the leadership of A.G. Asmolov, a book edition "Library of the Psychology and Pedagogy of Tolerance" is published.

The study of the specifics of tolerance shows that pedagogical acts lag behind the developments in the sociocultural, ethical and philosophical fields, which are reflected in the works of P.P. Valitova, D.V. Zinoviev, V.M. Lektorsky, M.P. Mchedlova, L.V. Skvortsov, M. Washer, V.V. Shalina and others. The problem of tolerance was considered in the works of many foreign (I. Kant, J. Locke, K. Popper, J.-J. Rousseau, G. Spencer, A. Schopenhauer) and domestic (N.A. Berdyaev, A. P. Kunitsyn, VS Solovyov and others) philosophers.

The formation of tolerance should be built taking into account our own realities, features of our traditions and culture, but the most importantly, the readiness of people for one or another changes and features of objectively prevailing conditions. We believe that programs in the field of education should help to improve mutual understanding, strengthen tolerance in relations both between individuals and between different groups (age, ethnic, social, cultural, religious) [6]. It is important to introduce relevant aspects of the consideration of tolerance into the curriculum of universities. Education in the spirit of tolerance should be aimed at countering the influence, causing a feeling of fear and alienation in relation to others. It should help young people to develop the skills of independent thinking, critical reflection and the development of judgments based on moral values. The attempts of young people to understand and comprehend the causes of certain traditions, customs, expand their worldview, form respect for another culture, develop reflection. At the same time, it should be noted that the process of interaction itself is complemented by interaction with teachers and students who from different statuses, different generations, which they are included as initially equal [2, 3].

One of the important principles of tolerance is the ability to force oneself without forcing others, which means not coercion, violence, but only voluntary, conscious self-restraint. In order to build student tolerance, the teacher must possess this quality himself. Ability by own behavior and example to attract others to the position of tolerance is initially necessary for the teacher and is very important for the development of tolerance. The solution of these problems is associated with the development of new teaching technologies, with an increase in the professional pedagogical culture of the teaching staff and the level of teaching technologies [4]. A positive microclimate is also important in a team, tolerant attitude in student groups, setting for the formation in positive self-concept. The study of the problem showed that for the formation tolerance of a student, it is necessary to take into account the

psychological characteristics of the student age, microclimate in the study group, in an educational institution, features of the student, the team as a whole and individual groups: characteristics of individuals forming groups, authoritative students, leaders, relationships between and within study groups, prevailing motives in the group, moods, interests, norms of behavior, attitude to the profession, mastery of it, the presence of a "cult of learning" [6]. When working with a student team, it is important to take into account the peculiarities of students' household arrangements: food, financial situation, meeting cultural needs, playing sports [5].

Education aims to familiarize students with universal human achievements and values. When organizing the pedagogical process, it is necessary to proceed from objective phenomena that today form the core of interethnic and interfaith relations both on the world stage and within any student team. Globalization provides for the inclusion in the curricula of educational institutions of such areas of pedagogical activity as the formation of interest and respect among modern youth for the cultures of the peoples of the world, understanding of the global and specific in these cultures, attention to global, planetary events, awareness of their nature and consequences. Today it is necessary to develop a systematic approach to the study of world processes, to recognize as equal and equivalent different points of view on world phenomena. It is necessary to pay special attention to the use in the process of education of historical facts, objective information about the formation and development of our multinational state. The value of historical knowledge is that it is the bearer of culture, stimulates the sphere of human spiritual activity. In the pedagogical aspect, the unity of historical knowledge and culture means the inviolability of intercultural and interethnic ties, promotes mutual understanding of peoples[1].

Language plays an important role in familiarizing with cultures, solving problems of mutual enrichment, and raising the level of interethnic communication. The development of national languages is today one of the priorities of the state. In different regions of the country, its solution is approached differently, but the common thing for all is the preservation of languages as the basis of the life and culture of ethnic groups, the harmonization of interethnic relations. All the means influence the formation of a tolerant culture of students, a special role is given to the educational means of folk pedagogy. It is a combination of educational experience and pedagogical information preserved in oral folk art, customs, traditions, children's games, toys [3]. Folk pedagogy involves the study of the pedagogical culture of the masses, developed by the thousand-year experience of mankind and prevailing in the regions to this day. Interethnic tolerance is closely related to religious tolerance, which also needs to be educated in the younger generation.

The survey also showed that for students the most preferred qualities of teachers are: knowledge of the subject, culture, professionalism, friendliness, non-conflict. Many of the teachers' qualities that are expected by students are characteristics of a tolerant person. This proves once again that it is necessary to create installation on the formation of tolerance among teachers, and then among students [2]. Let us designate

the criteria for the activity of a teacher working on the principle of formation tolerance:

<b>Behavioral</b>	<b>Psychological</b>	<b>Pedagogical</b>
<ul style="list-style-type: none"> <li>- has a high tolerance level;</li> <li>- has a high level of spiritual values (freedom, love, responsibility, conscience, the ability to interact);</li> <li>- has a well-formed positive relationships;</li> <li>- has purposefulness discipline, sociability, responsibility, self-criticism, morality, skill work in a team;</li> <li>- willingness to provide help</li> </ul>	<ul style="list-style-type: none"> <li>- improves communicative sphere personality;</li> <li>- able to prevent conflicts;</li> <li>- has a high level of development social and personally significant characteristics</li> </ul>	<ul style="list-style-type: none"> <li>- creates social and pedagogical conditions tolerant interaction, tolerant educational space;</li> <li>- creates conditions for development synergistic thinking, which allows you to take a wide range of personal qualities, individual and ethnic manifestations person;</li> <li>- creates conditions for cultural interactions;</li> <li>- uses a person-centered approach to training and education</li> </ul>

In the course of the study of the problem of the formation of tolerance, we have developed pedagogical recommendations for a teacher aimed at developing tolerance among students:

When organizing the educational process at the university, it is necessary:

- create conditions for a comfortable existence of all members of the group, as well as neutralize conflict relationships in pedagogical ways [9];
- with their knowledge, life position, as well as the means of their discipline, contribute to the establishment of the principles of tolerance, mutual understanding, successful interaction between group members, and the creation of a favorable microclimate in the team [8];
- cultivate love for students and teaching activities, strive to increase the level of special knowledge in the field of education, to show erudition, pedagogical intuition, highly developed intelligence, a high level of general culture and morality, professionalism, own a variety of methods of training and education [11];

- have a high level of tolerance as a social norm, which is determined as resistance to conflicts in a multi-ethnic, intercultural society; create socio-pedagogical conditions of tolerant interaction, tolerant educational space;
- strive to develop such qualities as sociability, artistry, cheerful disposition, good taste, tact, empathy, patience, tolerance in relations with students and other teachers, willingness to accept and support them [6];
- use a personality-oriented approach in training and education;
- understand and accept the uniqueness and autonomy of the student's personality;
- take into account the socio-psychological characteristics of student age, which can influence the formation of tolerance [8];
- create conditions for the development of synergistic thinking, which allows you to take a wide range of personal qualities, individual and ethnic manifestations of a person;

Summarizing the above, it can be argued that the formation of tolerance is the creation of conditions for the acquisition of certain properties and qualities of personality by students, which implies the spirituality of the pedagogical culture of teachers who are able to direct the educational process towards the disclosure of the self-worth of a person, priority of development of a person with self-esteem, inner freedom and responsibility, as well as focusing on the content of the educational process, in which even in subjects that are far from humanitarian issues, there are moments of an ideological nature, interest in different points of view, opinions, beliefs, methods of solutions. It is important that students focus on finding similarities and not differences, they revealed positive, not negative sides. In addition, the teacher should take into account the skills of group communication, the ability to think practically, to give knowledge in the field of politics, culture, human rights, and national relations. Thus, the formation of tolerance involves purposeful and reasonable construction of the pedagogical process, the choice of content, didactic means and methods of teaching, as well as the organization of extracurricular activities.

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