

Theoretical and practical issues of researching the characteristics of the formation of social tolerance in students

Rano Karimovna Boykuziyeva
Ferghana Polytechnic Institute

Annotation: This article provides information about the concept of tolerance and empathy, the ideas of tolerance, the development of a sense of tolerance, modern approaches to empathy, and the concept of the differentiation of the phenomenon of tolerance.

Keywords: tolerance, empathy, differentiation, idea, feeling, creativity, stability, tolerance, natural tolerance, moral tolerance, moral tolerance.

Introduction.

The Uzbek nation is one of the nations that has been developing wonderful qualities in the process of its formation and development. These qualities became even more apparent during the years of independence.

In the early years of independence, our nation restored its ancient values of creativity, creativity, stability and tolerance. President Shavkat Mirziyoyev said about it as follows: "Relying on the strong will, tolerance and humanity of our people, a number of actions carried out in this regard are bearing fruit today."

The culture of tolerance occupies one of the most important places among the many problems facing the human community in the process of globalization. The 20th century brought great positive socio-economic achievements to mankind, i.e. the increase in the number of independent states, the democratization of society and the establishment of a free civil society, the integration of international relations, and the heavy burden of social and international disagreements that need to be resolved, left behind such vices as nationalism, big-state chauvinism, religious extremism and fundamentalism. All this shows how important it is to make the culture of tolerance a universal value.

Tolerance is the acceptance of each person's opinion, point of view, any other culture, worldview, belief as it is, and the desire of representatives of different nationalities and peoples to live together in harmony. The historical and spiritual foundations of the culture of tolerance go back to the distant past. This value, which is especially characteristic of the national mentality of the people of Uzbekistan, reflects universal, regional and national aspects in close connection. As Islam Karimov, the first president of the Republic of Uzbekistan, noted¹, "For thousands of years, Central Asia has been a center where diverse religions, cultures and ways of life coexisted and lived in peace. Ethnic patience and tolerance have become natural norms necessary for survival and development from the storms of life.

On this land, for many centuries, world cultures have enriched each other on a global scale. Nomadic peoples lived here with settled peoples, Iranian tribes with Turkish tribes, Muslims with Christians and Jews for many centuries... The Muslim culture of Movoraunnahr reflected the spirit of ethnic tolerance and tolerance. . It is no coincidence that his ideal, which was reflected in the works of Farabi and Ibn Sina - the city of virtuous people consists of a community of people organized not only on a religious basis, but also on a cultural and moral basis."

The practical implementation of the reforms in the years of independence shows that the principle of tolerance was taken as the basis of the organization of the educational process in our republic, which served as a guarantee of our achievements in this field. Also, forming the virtue of tolerance in students in the process of continuous education remains one of the important directions of our national education. Modern conditions require raising the growing generation to be resistant

to diversity, able to listen to other opinions and respect them, in a word, in the spirit of social tolerance [1-5].

Methods.

A number of methodological and theoretical developments of the problem of tolerance are presented in psychological and pedagogical texts. Also, ideas of humanistic pedagogy Sh.A. Amonashvili, M.A. Danilova, M. Montessori, V.A. Suhomlinsky and others, problems of cooperative pedagogy O.S. Gozman, P.Ya. Galperin, V.V. Davidov, I.P. Ivanov, A.S. Makarenko, S.T. Shasky, D.B. Studied in the work of Elkonin et al.

According to the analysis of psychological sources, philosophers contributed the main share in the formation of the phenomenon of "tolerance" in science, and this concept was interpreted as a number of other phenomena and synonymous concepts in their views (usually accepted as the concept of tolerance). Including, "repository of the soul" (Aristotle), social solidarity (Plato), level of solidarity (G. Leibniz), recognition of religious freedom (J. Locke), goodness (I. Kant), individuality, independence and all to see or understand people as equal (from Russian philosophers - N.S. Trubetskoi, I.A. Ilin, N.A. Berdyaev, V. Soloviev) and so on. In the concept of modern philosophy, tolerance is studied in connection with the problems of liberalism, national similarities and multiculturalism. Also, within the framework of the concepts of philosophy, the limits of tolerance were determined and the paradox of tolerance was formed to form the basis of the introduction to critical rationalism.

Russian psychologist B.G. Ananyev was the first to use the term tolerance in the 60s of the last century, and the social psychology of this phenomenon was first studied by St. Petersburg scientist G.L. Bardier.

Results And Discussion.

The relationship between society, man, social group, teacher and student nations is complex, and the issue of achieving their sustainable development has been the focus of attention of thinkers, scientists, intellectuals, theorists, politicians, practitioners, and ordinary people since the beginning of the conscious activity of mankind until now. came and will remain as one of the important issues. The first written ideas of the ideas of tolerance were praised in the "Avesta" book of Zoroastrianism, which is one of the main sources of the spiritual culture of our nation. The words "good thought, good word, good deed" put forward in "Avesta" express the ideas of tolerance. Such a noble thought leads a person to perfection, he is free from malicious intentions. Kind words bring people closer to each other. It helps them to be free from negative situations, such as the conflict that may arise between them or the inability to see each other. On the one hand, the good deed, making people work, encourages creativity, and on the other hand, it shows that a person can live well only through work."

It can be seen that the idea of tolerance is the main idea in this historical philosophical work did." The ideas of tolerance are also expressed in the teachings of Islam. His holy book, beginning with the Holy Qur'an, in the hadiths and the teachings of Sufism, the ideas of tolerance are put forward, does not strengthen the feelings of honesty, sincerity, kindness and tolerance even in a person who considers living with Mehmats as the meaning of his life. In Islam, the ideas of peace and harmony also occupy a great place. The ideas of tolerance are expressed in epics such as "Alpomish" and "Goroghli", which are the great heritage of the Uzbek people. These unique epics, passed down from ancestors to generations, are the product of people's consciousness, the way of life, and embody the hopes and dreams of the people [6-11]. In these epics, friendship, love, hatred for the enemy, glorification of the motherland, even sparing one's life for the sake of the people's interests. it can be seen that ideas raised to the level of great values are advanced. In fact, it is correct to say that our ancestors passed on the ideas of tolerance to today's generations through epics. Indeed, Alpomish, Gorog'li and other epics are one of the spiritual heritages of the Uzbek people, which reflect the high spirituality of the Uzbek people, glorification of man, appreciation of friendship, singing of the country at a high level, and devotion to love. It can be seen that the development of the ideas of tolerance took place in connection with the flourishing of science and culture in Central Asia in the

9th-12th centuries. During this period, Muhammad Musa al-Khorazmi Abu Rayhan Beruni Abu Nasr Farabi and other scholars who lived on this earth made a great contribution to the development of conscious thinking in front of the public and the strengthening of friendly relations between countries and peoples by promoting science, spirituality and culture. With his famous algebras, Khorezmi initiated a new stage of higher mathematics in the development of mathematics. In general, the achievements of science in the world have always been the property of humanity, which has served the entire humanity. It can be seen that science has brought peoples and countries closer to each other in this way. It can even be seen in Al Khorezmi's relationship to science that he put forward the ideas of the interdependence of different sciences for the benefit of all mankind. "We have every right to say that they are interrelated. Different sciences negate and exclude each other [12-16]. Perhaps they are related to each other and form a single nation that serves to know the world and achieve happiness".

It is known that the development of a sense of tolerance is becoming one of the main goals for the field of education. It is for this reason that the issue of tolerance has become an actual problem in the fields of psychology and pedagogy in recent years. There are many works devoted to the problem of tolerance, each work has its own importance, but all scientific works related to the issues of tolerance can be divided into two large groups, these are theoretical and practical developments. Among the theoretical works, those of a philosophical, cultural and social nature prevail, while pedagogical techniques and methods lead in the practical developments. This is a natural and even beneficial condition; however, the problem lies in the formation of a kind of "chasm" between theoretical and practical developments and the absence of intermediate developments. At this point, a very important link - the psychological description of tolerance - is being neglected.

The concept of tolerance has been defined by experts in various fields.

In particular, tolerance in a philosophical sense is derived from the Latin word "tolerantia" in the sense of endurance, endurance, toleration, broad-mindedness, and in philosophy expresses the concepts of tolerance, meekness and benevolence.⁶

In the psychological sense, tolerance is the ability of an individual to actively communicate with the external environment in problematic and crisis situations in order to restore his own nervous and mental balance, successfully adapt, avoid enmity and develop positive relations with the world around him [17-20]. defining union, integral feature.

Tolerance is the readiness to accept other views, logic, the right to individuality, a factor that balances the system of the individual and society from the inside. Tolerance is valued as a value, a personal trait and a trait.

"Tolerance" is one of the most popular terms in modern socio-political, cultural and legal literature. There are many social approaches to the definition of tolerance and its research, but there is no complete psychological definition of this concept. Currently, the development of tolerance as a psychological problem is in its initial stages.

"Tolerance" comes from the Latin "tolerare", which means "to endure", "to be patient", and it means that a person can listen to the opinions and opinions of others, while having his own worldview and firm concepts. It is understood that it is accepted for observation.

The phenomenon of substantive empathy (Greek Ex - "ga" + Greek ript - "pain") is a conscious sympathy for the emotional state of another person. An empath is a person with strong empathy. Empathy is one of the categories of modern psychology, the ability of a person to put himself in the place of another person, to understand his feelings, thoughts and actions, to experience similar emotions with him, to understand his emotional state and accept it. includes the processes involved in Having an empathetic attitude towards the interlocutor means seeing the situation through his eyes, "listening" to his emotional state [1-3].

The term "empathy" was introduced to science by T. Titchener, who named the inner activity that helps to intuitively feel another person's situation. Modern approaches to empathy include:

1. To be aware of another person's inner state, thoughts and feelings;
2. To experience the emotional state of another person;
3. Imagining the feelings of another person, thinking about how he would behave when he was in the other person's place;

4. Suffering, being sad because of another person's suffering. It was found that the most important condition in empathy is the ability to assume the role of another person, which allows us to empathize not only with real people, but also with imaginary characters (for example, the heroes of a fictional work). Also, the tendency to empathic attitude is also related to the increase of life experience.

Empathy as an effective tool of communication has accompanied humanity since the time it separated from the animal world. The category of empathy is widely used in many branches of modern psychology, including humanistic and positive psychology.

In humanistic psychology, empathy is seen as the basis of all positive forms of interpersonal relations. One of the founders of humanistic psychology, Carl Rogers, defined empathy as follows: "it is the complete perception of the inner world of another person as this person ("if I...").

In positive psychology, empathy is a high personality trait, like courage and optimism. Here, empathy is seen as a personality trait and can be cognitive (the ability to understand and anticipate), affective (the ability to express an emotional response), and active (the ability to empathize).

A tendency to empathy is visible in the early stages of ontogenesis: for example, a newborn baby may cry in response to the crying of its "partner". This is the first, undifferentiated form of empathy (the baby cannot yet distinguish his own emotional state from another's). However, the answer to the question of whether empathic reaction is innate or acquired during development has not yet been found. Nevertheless, the existence of an empathic reaction in the early stages of ontogenesis is an undeniable fact. Research shows that alternative conditions have a positive effect on the formation of empathic attitudes. For example, if the relationship between parents and children is positive in the family, then children who grew up in such conditions are more likely to empathize with others than children who grew up in other conditions [4-5].

In the scientific interpretation, the content of social tolerance between individuals is the readiness of people to go beyond the limits and norms, to step into the "world of worlds" - equals, equally different human worlds. In this dimension, the main "intrapersonal condition" of social tolerance is the understanding that human differences are natural and unchangeable, the readiness to respect differences, and the rights and freedoms of each person to exist with other people. to be, to be able to interact with them without coercion, that is, to recognize the ability and willingness to engage in dialogue. We can compare this situation in the activity of students.

The content of social tolerance between individuals is the readiness of people to go beyond the boundaries and norms, to step into the "world of worlds" - equal, equally diverse human worlds. In this dimension, the most basic "intrapersonal condition" of tolerance is the understanding that human differences are natural and unchangeable, the readiness to respect differences, and the right and freedom of each person to coexist with other people. to be able to interact with them without coercion, that is, to recognize the ability and willingness to engage in dialogue.

In the language of psychology, tolerance is a combination that determines the ability of an individual to actively communicate with the external environment in problematic and crisis situations in order to restore his nervous and mental balance, successfully adapt, avoid hostility and develop positive relations with the world around him. , an integral property.

The differentiated understanding of the phenomenon of tolerance includes:

1. Natural tolerance - characteristic of a small child and not associated with his personal "I" qualities - openness, kindness, trustworthiness ("A" type tolerance);
2. Spiritual tolerance - patience associated with the external "I" of a person ("B-type tolerance");
3. Moral tolerance - feelings of acceptance and trust associated with the inner "I" ("V-type tolerance").

Conclusion.

Tolerance is a socio-philosophical and socio-political concept, its meaning is mutual cooperation and acceptance of each other, recognition of the diversity of the world in the context of the diversity of nations, races, peoples, peoples, cultures, views, and ideologies. , means the process of mutual understanding of peoples, mutual stability, peace and harmony between them. The

development of the 21st century cannot be imagined without spiritual, cultural, ideological, secular and religious tolerance on a large scale, that is, without the mindset of tolerance.

One of the main principles of the foundations of secular statehood is tolerance, as well as religious ideas. Therefore, in the process of building the foundations of independent statehood, it becomes urgent to turn the principles of tolerance into an integral part of society's life. In the current conditions, it is impossible to prepare young people to live in a secular and civil society without forming a mindset of tolerance. Therefore, the issue of forming the mindset of tolerance among young people is of pedagogical importance.

In order to form the mindset of tolerance in students, it was necessary to develop its pedagogical content. During the years of independence, the meaning of tolerance was formed, complete and complete and able to meet the requirements of the modern world. The pedagogic content of the formation of the mindset of tolerance includes the traditional categories of national ethics and decency norms, the content of tolerance that is inextricably linked with religious belief and religious tolerance, as well as the construction of a democratic civil society and a secular state. includes a system of independently formed categories. It was found that the formation of tolerance is the main goal of the pedagogical system of Uzbekistan and is inextricably linked with the education of a "perfect person" and enriches its content.

In the legacy of Eastern thinkers, the expression of the concepts of tolerance found its expression in the art of reflection.

References

1. Алесеева Е.В. Проявление ответственности подростков в совладании с жизненными проблемами. Дисс. ... канд. психол. наук. СПб., 2002
2. Асқарова Ў. Миллий ғурур тарбияси: (Меҳрибонлик уйлари мисолида). – Т.: Ўқитувчи, 2003.
3. Асмолов А. Г. Мы обречены на толерантность// семья и школа. 2001. - №11-12. – С.32-35.
4. Асмолов А. Г. Толерантность от утопии к реальности. // На пути к толерантному сознанию. М., 2000. с. 5-7.
5. Ҳошимова Н., Талабаларда ижтимоий-толэрантикнинг шаклланганлик хусусияти// Тошкент – 2018
6. Ҳошимов К., Сафо Очил. Ўзбек педагогикаси антологияси. – Т.: О'қитувчи, 2010.
7. Фалсафа: энциклопедик луғат. – Т.: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2010.
8. Тишабаева Л. и др. ЎЗБЕК РОМАНЧИЛИГИДА ШАХС МАСАЛАСИНИНГ ЁРИТИЛИШИ //Yosh Tadqiqotchi Jurnalі. – 2023. – Т. 2. – №. 1. – С. 26-33.
9. Azamovich M. A. Religious Tolerance Tourism and Jahan Experience //Central Asian Journal of Theoretical and Applied Science. – 2022. – Т. 3. – №. 9. – С. 93-97.
10. Дилдора Қ. и др. Абдулла қодирий асарларида шахс масаласининг ёритилиши //Yosh Tadqiqotchi Jurnalі. – 2022. – Т. 1. – №. 5. – С. 204-210.
11. Мирзаев А., Махмудова А. Ички туризм истиқболлари //Yosh Tadqiqotchi Jurnalі. – 2022. – Т. 1. – №. 4. – С. 255-262.
12. Abdumannonovich N. M. et al. AFG'ONISTONDAGI SIYOSIY VAZIYATNI IZGA SOLISHDAGI O'ZBEKISTONNING SAY-XARAKATLARI //Yosh Tadqiqotchi Jurnalі. – 2022. – Т. 1. – №. 2. – С. 69-74.
13. Мирзаев А. А. Географический обзор туристских выставок в узбекистане //Вестник Науки и Творчества. – 2022. – №. 2 (74). – С. 51-58.
14. Sabirdjanovna K. D. Problems and Solutions to Further Increase the Activity of Women's Entrepreneurship in New Uzbekistan //CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY. – 2022. – Т. 3. – №. 10. – С. 29-34.

15. Sabirdjanovna K. D. Problems Of Education Of The Younger Generation In The Works Of Orientalists //European International Journal Of Multidisciplinary Research And Management Studies. – 2022. – Т. 2. – №. 04. – С. 138-142.
16. Khakimova K., Yokubov S. CREATION OF AGRICULTURAL ELECTRONIC MAPS USING GEOINNOVATION METHODS AND TECHNOLOGIES //Science and innovation. – 2023. – Т. 2. – №. D1. – С. 64-71.
17. Кадирова Д. Қўқон хонлигининг ташкил топиши масаласи тарихидан //Общество и инновации. – 2022. – Т. 3. – №. 1/S. – С. 111-115.
18. Мадинабону Қ Д. Қ. АМИР ТЕМУР ДАВРИДА ШАҲАРСОЗЛИК РИВОЖЛАНИШ ТАРИХИ." //URBAN DEVELOPMENT HISTORY DURING THE TIME OF AMIR TEMUR." «ИСТОРИЯ ГОРОДСКОГО РАЗВИТИЯ ВО ВРЕМЯ АМИРА ТЕМУРА//Yosh Tadqiqotchi Jurnalı. – 2022. – Т. 1. – №. 3. – С. 38-44.
19. Кадирова Д. С. МИЛЛИЙ ВА ДИНИЙ ҚАДРИЯТЛАРНИНГ УЙЎНЛАШУВИ //IJTIMOIY-GUMANITAR FANLARNING ZAMONAVIY YONDASHUVLARI. – 2022. – Т. 1. – С. 80-84.
20. Sobirjonovna K. D. Development and prospects of national craft tourism in the Fergana region //EPRA International Journal of Economic Growth and Environmental Issues. – 2021. – Т. 9. – №. 6. – С. 13-16.