



THE ROLE OF DEVELOPING PEDAGOGICAL TOLERANT THINKING IN THE PROFESSIONAL TRAINING OF MASTER'S STUDENTS OF HIGHER EDUCATIONAL INSTITUTIONS

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Abstract

The current goals of professional training of master's students in pedagogical higher educational institutions include the development of pedagogical tolerance among graduates. These goals are aimed at implementing the social order of society and training personnel who meet the requirements of today's master's students.

Keywords: Pedagogical higher educational institutions, master's students, pedagogical tolerance, tolerant mindset, ethnic, racial tolerance, political tolerance, religious tolerance, gender tolerance.

Introduction

The system for forming a tolerant mindset among young people in the Republic of Uzbekistan has been defined as consisting of such interrelated and proportional socio-political directions as state and individual, state and civil society, state and family priority, family protection, state and national security, state and ideology, state and education, state and public health, state and women, state and youth.

Research Methods

In the research process, pedagogical observation, sociometrics (interviews, questionnaires, questionnaires), generalization, modeling, and pedagogical experimental testing methods were used.



Results

The pedagogical and psychological characteristics and factors in the educational system that ensure the effectiveness of developing pedagogical tolerance in master's students have been identified;

The methodology for organizing independent education on the development of pedagogical tolerance in master's students has been improved;

Tolerance embodies several national and universal moral norms and aesthetic values, as well as socially relevant concepts. Therefore, tolerance is interpreted as a multifaceted socio-psychological category.

President of the Republic of Uzbekistan Shavkat Mirziyoyev, speaking at the 72nd session of the UN General Assembly, proposed a number of urgent and serious initiatives, including on education and religious tolerance: "I would like to address the participants of today's session with a proposal to adopt a special resolution of the UN General Assembly entitled "Education and Religious Tolerance". The main purpose of this document is to ensure the right of everyone to education, to help eradicate illiteracy and ignorance.

This resolution is aimed at establishing tolerance and mutual respect, ensuring religious freedom, protecting the rights of believers, and preventing their discrimination." With this initiative, Sh. Mirziyoyev drew attention to the existence of extremely serious and urgent threats, dangers and problems facing the international community, the need for a timely and thorough understanding of the tragic consequences they may cause, and the importance of all states acting together and in unison to eliminate them. And, not long after, on December 12, 2018, a special resolution entitled "Enlightenment and Religious Tolerance" was discussed at the plenary session of the UN General Assembly - a historic document, which was unanimously supported by 193 UN member states and signed by 51 states from all regions of the world as co-authors. "This resolution," says Helena Fraser, UN Resident Coordinator in Uzbekistan, "is remarkable for serving as a priority for global peace and prosperity, promoting the principles of tolerance and strengthening cultural and religious knowledge." Correspondents of the South Korean newspaper "The Korea Times" highly appreciated the fact that the global initiatives of the leader of Uzbekistan are being welcomed. It is also recalled that in June 2018, as a result of the proposal of Sh. Mirziyoyev, the UN General Assembly unanimously adopted the resolution "Strengthening



regional and international cooperation to ensure peace, stability and development in the Central Asian region”.

Pedagogical tolerance is the ability of a teacher to approach students of different languages, cultures, social backgrounds and personalities with respect. The basis of this tolerance is the correct acceptance of religious, racial and cultural differences between people, respectful attitude to the views of representatives of other cultures and religions and providing them with equal opportunities.

Higher education offers the training of specialists in various fields of science and technology. University graduates must not only be qualified workers, but also perform social functions, for example: communicate with other people, be able to work in a team, listen to others, avoid conflict situations and find compromises. In the training of masters and specialists, an important role is played by the development of constructive, non-conflict relationships with other people, the ability to be tolerant of the opinions of others, which confirms the importance of developing tolerance in students. This is also consistent with the Law of the Republic of Uzbekistan "On Education", which states that the content of education "should promote mutual understanding and cooperation between people and nations, regardless of racial, national, ethnic, religious and social affiliation, take into account the diversity of ideological approaches, and contribute to the realization of the right of students to freely choose their own thoughts and beliefs."

Tolerance is the art of living in peace and harmony between different people. Tolerance is a purely human and humanitarian virtue. Tolerance means preserving one's rights and freedoms without harming others. At the same time, tolerance is not submission to others, renunciation of one's own identity, but an active life position. However, this active life position is expressed clearly, correctly, without deceit, openly, not with aggression and force, but in the process of respecting and understanding the rights of others. This process is a process of compromise for both sides. Compromises serve to create harmony between the parties. A person who cannot compromise is not a tolerant person. Therefore, in our study, when it comes to the content of tolerance skills, we have chosen the following main positions of understanding and acceptance: Recognition - the ability to see another person as another person, and to assume and recognize that another person has his own values, way of thinking, thinking, character, beliefs, beliefs,



culture, traditions, logic, and level of responsibility; Acceptance - the ability to show a neutral attitude towards the uniqueness of these other people, to accept their existence, to show a positive and correct attitude towards the existing differences between people; Understanding - the ability to see another person from the inside, to see his thoughts, feelings, to understand him, to look at his feelings from two positions, his own personal position and the position of another person, to strive to solve problems based on this dual positional requirement, and to be ready for compromises. Today, tolerance cannot be formed on the basis of the authoritarian methodology existing in national pedagogical and general pedagogy, that is, on the basis of “teacher supremacy” and “student passivity”. At all stages of the formation of a tolerant mindset, a person playing and performing the role of a teacher is required to master the methods and methods of purposeful democratization and liberalization of the educational process. It is precisely in the family that an atmosphere of democratic relations, liberalism, freedom of thought and belief should be created.

It was found that propaganda and educational activities in the formation of the principle of developing pedagogical tolerance in master's students are carried out in the following areas:

- the educational process in the structure of academic hours in socio-humanitarian, socio-political and philosophical disciplines;
- educational and educational process and mass events in the general activity of the higher education system on the promotion and agitation of the spiritual and educational system, religious-enlightenment, strengthening the foundations of a democratic society;
- extracurricular educational work in the religious-enlightenment direction of the public organizations "Youth Union of Uzbekistan" and women's committees operating in the higher education system;
- activities of various non-governmental non-profit organizations outside the higher education system, in particular, outside the specific educational institution, specifically aimed at forming a mindset of tolerance in the mindset of Master's students.

The adoption of the category of “tolerance” in the context of interethnic, interreligious “tolerance” in social science research is a cause for scientific debate. Because tolerance is a universal declarative international legal norm, and



is a normative system of national-religious, demographic-social action and inaction in civil relations specific to each state. Moreover, this issue is the highest form of legal relations, imbued with the most advanced humanistic ideas in the UN Charter and other international acts. Tolerance is an indicator of democratic culture and is a principle of human rights and freedoms formed at the stage of “industrial” development based on the rule of law. As the famous German philosopher Max Weber said, any social movement requires the relationship of the subject and object of tolerance. In this regard, researchers distinguish the following types of tolerance:

1. Ethnic (interethnic) tolerance - the formation of principles of tolerance in the field of interethnic relations, the ability not to consider the shortcomings and negative actions of representatives of one nationality as characteristic of the entire nation.
2. Racial tolerance - respect for representatives of other races, the absence of prejudices related to them.
3. Political tolerance - the application of the principles of tolerance to the activities of various political parties and associations, including oppositionists, as well as to the views of people with other political views.
4. Religious tolerance - the expansion of the principles of tolerance in the field of interreligious and interconfessional relations, respect for any religious tradition, recognition of the right of any religion to exist, equality of religions before the law.
5. Gender tolerance - promoting the principles of tolerance towards other genders, a positive attitude towards them, not showing a sense of superiority of one gender over the other, social equality of women and men, not allowing sexual discrimination.
6. Age tolerance - unequal assessment of the qualities and abilities of individual age groups, impartial attitude towards the characteristics characteristic of one age period, not having an unreasonable attitude towards "shortcomings" (accusations of lack of experience, lack of character or a feeling of distrust towards young people by representatives of the older generation, etc.). One of the main manifestations of age tolerance is respect for older people.
7. Organic or physiological tolerance - tolerant attitude towards people with congenital or acquired individual shortcomings, limited opportunities.



8. Geographic tolerance - impartial attitude towards representatives of the people living in remote areas. Not making fun of their dress, speech, behavior, etc.

9. Social tolerance - a tolerant attitude towards social stratification in society.

10. Educational tolerance - respect for people with different levels of education (higher, secondary, secondary-specialized, etc.).

11. Sexual tolerance - an impartial and calm attitude towards people with non-traditional sexual orientation.

12. Marginal tolerance - a tolerant attitude towards people belonging to the marginal strata of society (beggars, prisoners, homeless people, etc.).

All types of tolerance manifest themselves in different forms, depending on their criteria. What is methodologically and theoretically significant for our study is that the first written ideas of the virtue of tolerance were glorified in the book of Zoroastrianism "Avesta", which is one of the main sources of the spirituality, culture and statehood of our people. The ideas of tolerance are expressed in the words "noble thought, noble word, noble deed" put forward in the "Avesta". For example, noble thought leads a person to perfection, free from malicious intentions. Noble word brings people closer together. It helps to avoid various conflicts that may arise between them or negative situations such as misunderstanding and evil. On the one hand, a noble deed encourages people, people to work, to be creative, and on the other hand, it shows that only through work can a person live in prosperity. "It is clear that the ideas of tolerance are the core idea in this historical philosophical work. "Praise be to God, who created man as a craftsman, with a clear tongue. He made man the leader and ruler of all creation, so that he could fight against evil and destroy it."

Discussion

Tolerance is not a concept that has emerged today. This virtue has been ingrained in the blood of our people for centuries. Tolerance has deep historical roots. The ideas of tolerance are expressed in the great heritage of the Uzbek people, such as "Alpomish" and "Gorogly". These unique epics, inherited from ancestors to generations, embody the product of the people's conscious thinking, lifestyle, dreams and hopes. In these epics, it can be seen that ideas such as friendship, love, hatred of the enemy, glorification of the homeland, and not sparing even one's life for the sake of the interests of the people are put forward. In fact, it



would be correct to say that the ideas of tolerance were passed down to today's generations by our ancestors through epics. Indeed, the epics of Alpomish, Gorogli, and others constitute one of the spiritual heritages of the Uzbek people, reflecting their high spirituality, glorification of humanity, appreciation of friendship, high praise for the homeland, and devotion to love.

Continuing to consider various ways of classifying types of tolerance, we note that scientists emphasize that there are ethnic, political, religious, sexual, pedagogical, personal, professional, managerial, gender, intercultural, socio-economic, property and other types in terms of interaction between human communities. An important issue in the process of creating tolerance in the educational process is the areas that require risk reduction.

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