



Pedagogical Conditions for the Formation of Tolerance in Modern Domestic Research

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Abstract: Modern research work in the field of pedagogy offers a number of pedagogical conditions for the formation of tolerance of the younger generation. The analysis shows that humanization and humanization of the educational process, cultural and geographical approach, the study of a foreign language as the main tool of live intercultural communication, training in dialogue skills, engaging in artistic and creative activities, organizing leisure activities, and using the pedagogical potential of the game are considered the most relevant and effective.

Keywords: tolerance, pedagogical conditions, tolerance formation, educational process, modern pedagogical research.

Today, a completely unambiguous social order has been formulated before pedagogical science: tolerance should become one of the key qualities acquired by young people in the process of obtaining their education. The federal law "On Education" states that "the content of education should promote mutual attention and cooperation between people, peoples regardless of race, nationality, ethnicity, religion and social background, to take into account the diversity of world-centric approaches, to promote the realization of the right of students to a free choice of opinions and beliefs, ensure the development of the abilities of each person, the formation and development of his personality in accordance with the spiritual, moral and socio-cultural values adopted in the family and society ". Guided by law, pedagogical science carries out an active search and testing of pedagogical conditions for the formation of tolerance. In recent years, a large number of research works have been devoted to the study of this problem.

The main part of the researchers (L.I. Antonova, L.L. Arabina, A.K. Bidzhiev, N.A. Valeeva, N.L. Ziganshina, T.V. Kuturga, O.A. Maslovets, O.V. Rubtsova, N.V. Sukhonina, T.V. Tretyakova) consider it most expedient to study the pedagogical conditions for the formation of tolerance for high school children and students in secondary and higher vocational education. Background studies are focused on the age of 14-23 years.

Justifying the importance of working with this age category, the researchers emphasize that early youth is a specific age for the formation of value and worldview attitudes, qualitatively new characteristics. Adolescence is most sensitive to the formation of tolerance, since the search for social identity is intensified, interest in issues of belonging to certain socio-demographic communities' increases, and our own picture of the world is being built. At this age, there are peaks in the development of determination, determination, independence, initiative, as well as the desire for self-realization and the manifestation of individuality. It is then that the teenager more actively begins to declare his opinion, and the formation of his own self-concept and life position becomes especially important; determination of its place in society and in personal life takes place through awareness of socially accepted patterns of behavior, value guidelines, ethnicity. In addition, the age of 15-17 years is pedagogically promising for educational programs and trainings aimed at creating the foundation of ideas about tolerance and its formation.

At the same time, some specialists (V.V. Bogdanova, E.A. Ilyinskaya, H.Kh. Tilova, N.S. Khabibova) consider it important to investigate the pedagogical conditions for the formation of tolerance in relation to the age of elementary grades (and even older preschool age). Justifying their position, they note that the existing programs on the promotion of tolerance are mainly aimed at categories of the population that, as a rule, have already established stereotypes, the formed attitude towards "others". That is why in solving the problems of the formation of tolerance, a special place should be given to preschool age, as the initial stage of the moral development of the child.

The researchers also note that the lower school age is of great importance for the formation of an emotional positive attitude towards "others," since at this age rational intelligence is still being formed, and nothing prevents you from laying the emotional foundation for the normal moral development of the person. In this regard, H. H. Tilova notes the high efficiency of the emotional-figurative impact of art, since it is favorably combined with the impressiveness, credulity and imitation inherent in younger schoolchildren. This age can also be considered a sensitive period for the formation of tolerance, since it is characterized by submission to the elders, trust and openness. All of the above contributes to the rapid development of existing norms and stereotypes. Since the cognitive activity, curiosity of the younger students are aimed at learning about the surrounding world, and the process of introducing other peoples to the cultural life, the formation of positive interethnic attitudes is effective at this age.

It should be noted that part of the research work is devoted to the formation of tolerance of existing teachers within the framework of postgraduate, additional education. They note that the development of tolerance among school teachers contributes to overcoming pedagogical egocentrism, increasing the level of professional and pedagogical culture, relieving emotional tension, and creating a trusting atmosphere. At the same time, there is an active translation of ideas and examples of tolerant behavior to students, and the educational process is aimed at educating the self-worth of a person, subject-subject relations, and at educating a person with a sense of self-esteem, inner freedom and responsibility.

We believe that the work of teachers to form tolerance should be carried out at all levels of formation and personal development, taking into account the age characteristics of each category. And if in early childhood, when rational intelligence is just being formed, the task can be to form an emotionally positive attitude towards "others," then for youth, the "nurturing" of subjectivity through the formation of value and worldview attitudes is set as the main task. In the context of the continuity of modern education, the category of working citizens also continues its professional development, expanding the acquired knowledge, developing new skills and adjusting previously set professional attitudes.

The analysis of modern research works on the pedagogical conditions for the formation of tolerance allows us to identify the following most relevant areas.

Some researchers - S.A. Ashinova, A.M. Guryanov, S.R. Musifullin, N.N. Rogova - note that the humanization and humanization of the educational process are important grounds for the formation of tolerance: humanization involves the upbringing of spirituality and humanistic pedagogical culture of teachers, and humanization of education is aimed at developing an understanding of the heterogeneity of people's perception of the world and environmental reality, the formation of a humanistic pedagogical culture of teachers the ability to be aware of complexity and Multidimensional development of the modern world, development of the ability to identify

barking causal relationships between events, acquiring the ability to respect differences, fostering self-esteem. F.A. Miskhodzhaeva believes that the humanization of the educational process is facilitated by the organization of solidarity actions and the formation of children's ideas about such general planetary processes as globalization, the interpenetration of cultures, the presence of common tasks for all earthlings. S.R. Musifullin notes that specially created pedagogical conditions will contribute to the formation of tolerance only under a number of conditions, the first of which is the humanization of knowledge: the principle of humanization of knowledge is considered by him as a part of knowing this knowledge and is provided both by the subject content of the material and the

method of its deployment. The principle of humanization is designed to create a situation of value-meaning choice, when knowledge is acquired not due to external pressure, and due to internal need for self-realization. The latter is provided if the subjective world of a student or student in his relationship with real reality becomes the source and subject of knowledge.

Many researchers - I.V. Burnashova, T.V. Tretyakov, N.S. Khabibova, Yang Xuzhong - consider culturological and related ethnopedagogic approaches to be one of the effective directions in the formation of tolerance.

Emphasizing that the idea of culture in the field of education is one of the original ones, researchers cite several points of view on its phenomenon from the standpoint of pedagogical science. Some consider culture as a universal mechanism that implements and determines the behavior of the individual; others define it as a collection of material and spiritual values; still others view culture as a method of creative self-realization; fourth - as the degree of elevation of man over his natural biological nature. At the same time, the following cultural functions are distinguished.

1. Communicative - culture contributes to the organization and enrichment of communication between people.
2. Educational - culture plays the role of a guardian and translator of information.
3. Educational - culture contributes to the comprehensive development of the individual through the assimilation of moral norms.
4. Creative - culture stimulates the birth of new knowledge, the creation of new material and intangible values.

The ethno pedagogic approach is based on knowledge representing a scientific view of education and training, which analyzes pedagogical processes, mutual relations, interactions and mutual influences of pedagogy and cultural traditions of various peoples. Z.F. Mubinova believes that in the formation of a tolerant personality, it is imperative to observe the principle of formation of awareness by students of the constant relationship and mutual dependence of various nations at all stages of ethnic history, as well as the principle of equal national, foreign and universal human sufficiency. In accordance with this approach, the key idea is that universal and national culture are inseparable from each other, since universal human values are manifested in national, and national specificity is a specific and peculiar expression of international. The potential of this approach is that it allows us to correlate the learning process with real life in an ethno cultural environment, with the spiritual being of representatives of specific ethnic groups; and also makes it possible to designate the ethnic picture of the world as a phenomenon of sociocultural reality, which is an important factor in the formation of tolerance. The methodological value of the ethnopedagogic approach in the formation of tolerance lies in the fact that this approach uses a set of techniques and methods that take into account the local ethnoculture and national characteristics of the participants in the educational process; promotes the knowledge of someone else's culture, instills a readiness to interact with representatives of other cultures.

At the same time, the key is the idea that various cultures, complementing and enriching each other, form universal human values. In this regard, a unique platform for the formation of tolerance is a multicultural educational environment, which, on the one hand, reflects the features of cultural diversity, and on the other, is a fertile environment of socialization, in which various needs (in education, adaptation, support) of various communities and individuals are satisfied based on mutual enrichment and interaction of cultures. Noting that multicultural education is an integral part of tolerant education, N.N. Rogova identifies two goals of tolerant education - satisfying the educational needs of representatives of all ethnic groups and preparing people for life in a multi-ethnic society. The following tasks should be aimed at achieving the indicated goals: mastering the culture of their people in the formation of a presentation on the diversity of cultures in general; fostering a positive attitude towards cultural differences; creating conditions for integration into the culture of other peoples; the development of knowledge of interaction with carriers of various cultures; education in the spirit of peace; formation of positive value guidelines; fostering respect for

the history and culture of other peoples; Creating a multicultural environment as a basis for interaction - shaping the ability to personal cultural self-determination.

Since the harmonization of cross-cultural relations is associated with the enrichment of co-possession of objects with material reflecting the cultural heritage, traditions and everyday life of various peoples, acquaintance with someone else's culture through the study of foreign language as the main tool of living intercultural communication is actualized. A foreign language is the most important means of forming a sociocultural compendium among students, which includes respect for the languages, traditions and culture of other peoples. Learning a foreign language allows you to immerse yourself in other cultures, gain experience in comparing and analyzing different cultures. Thus, a special environment is formed in the educational institution, providing a dialogue of language and culture, intercultural dialogue. At the same time, the conditions for the formation of tolerance are the cultural direction of learning, which contributes to the introduction of students to the national and foreign-language culture; selection of the speech content of the training based on materials appealing to the personal experience of students with the subsequent organization of problematic dialogue on their basis; formation of the student as an active subject of intercultural interaction. Experts note that learning a foreign language contributes to the inclusion of the student in national and world culture; identifying common and special things in the traditions of different peoples of the world; ensuring intercultural communication and self-realization, and a combination of these factors - active formation of a tolerant personality. Interaction in the aspect of culture dialogue actualizes the need for development communication skills and dialogue skills. Researchers emphasize that dialogue is the dominant form of human behavior and a special mode of interaction with the surrounding reality based on the recognition of uniqueness and the right to distinguish each person, regardless of his confessional, national, racial, political or social affiliation. Dialogue is the basis of tolerant interaction, since dialogic communication establishes a certain model of behavior of an individual in life space. During the dialogue, the main contrast occurs by realizing the differences in the line "I" ("we") - "they" and, accordingly, "my" ("ours") - "different" within the framework of non-confrontational reality due to the feeling of natural non-self-sufficiency and "fundamental incompleteness" of its essence in opening up to someone else's experience.

In accordance with the concept of dialogue, the teacher is tasked with instilling in schoolchildren or students the skills of effective cooperation. The means of its solution are pedagogical discussion technologies that allow students to form a number of qualities of tolerance. Teachers know that the formation of dialogue skills is effectively facilitated by participation in collective creative extracurricular work, when situations can be created for students that allow everyone to express independent judgments in a respectful attitude towards the opinion of others. During such classes, an attitude to tolerant interaction, mutually respectful dialogue is formed; mutual understanding is achieved; peacefulness and the ability to interact positively are brought up.

We consider the study of S.R. Musifullin, dedicated to the formation of tolerance in the process of educational dialogue, very valuable in studying the educational dialogue and applying it in practice. He calls dialogue learning "a process in which subject-subject interaction is based on the recognition of the multiplicity of positions, views, the desire for information and value-meaning exchange in the process of knowing reality as an objectively multidimensional reality." At the same time, the author notes that in the process of dialog learning tolerance is not only formed, but also develops - learning can be considered as a "meeting" of social patterns of thinking and subjective experience. In such dialogue meetings, cultural growth and development of a young person take place.

Identifying the logic of the deployment of the situation of the educational dialogue, S.R. Musifullin defines three stages of the student's activity. The first stage is individually cognizable. At this stage, the person knows himself unlike others and arouses interest in the situation of presenting himself in dialogue. The importance of this stage lies in the fact that a person manifests the peculiarity of his attitude to something and realizes his own autonomy of judgments. The latter, in turn, contributes to the optimization of personality identification as a condition of tolerant worldview.

The second stage is collective analytical. At this stage, students master the basics of collective thinking, as well as, compare different approaches and opinions, form skills in finding compromise

solutions; acquire thinking and communication skills, free from clichés and stereotypes; learn to recognize "otherness" as having the right to exist (interpretations of various views depend on the value and meaning criterion, which is different among the participants in the subject-subject interaction). This stage forms the ability to conduct a comparative analysis, identify cause-and-effect relationships, refuse a claim to monopoly possession of knowledge.

The third stage is personal-reflective. It is aimed at the development of the reflective and spiritual function of the person, the development of interest in self-improvement. The main goal of this stage is to nullify the claim to the exclusivity of one's own vision through the realization of the impossibility to unequivocally and adequately reflect the diversity of reality. The result of mastering the skills of dialogue at this stage is an increase in socio-adaptive potential, that educational dialogue contributes to the formation of tolerance in the presence of certain principles of pedagogical interaction: the principle of humanitarian knowledge is the involvement of those who know this knowledge; the principle of system-dark pluralism - a vision of various approaches to solving the problem; the principle of an open position is the creation of prerequisites for an open and sincere dialogue between the teacher and the student.

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