

Principles of formation of tolerant thinking of youth in the family

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Annotation. The following article deals with the formation of tolerant thinking of youth as it is important in strengthening the state policy. Today one of the most important issue is protecting youth's security from various ideological alien ideas, and preparing them for life based on tolerance. Tolerance is one of the most essential features of a secular state. But the scientific answer to the question of what tolerance is, what is its modern and traditional essence, is one of the problems facing society and awaiting its own scientific solution.

Keywords: tolerance, family, parents, thinking, pedagogue, compromise, upbringing.

Actuality and necessity of the topic. Nowadays the demand for economic, social integration and globalization, the diversity of peoples and nations' ideologies, the demand for a philosophy and culture of mutual understanding is growing day by day. The Declaration of Principles of Tolerance (Paris, 16 November 1995) was signed by 185 UNESCO member states. It means that education system is an important factor of the formation of mindset tolerance, and that advances educational institutions to promote human rights and freedoms, deepen their rights, and focus on educating in the spirit of tolerance.

Scientific researches have been carrying out on the formation of knowledge and skills based on modern, scientifically based, national and universal values. Many researches were dedicated to the study of ideological beliefs, moral norms and requirements, characteristics, functionality, efficiency and specificity, composition, religion and state relations in the world as well.

This research is based on the tolerance as a factor against various harmful ideas and concepts that embodies the modern principles of human involvement in economic, spiritual and ideological and religious relations in society.

In Uzbekistan, it is important to increase the role and place of the country as an equal subject of international relations. It is important to ensure religious tolerance and interethnic harmony in joining the ranks of developed democracies, to foster youth with knowledge and understanding tolerance in the family.

The family is the most important part of people's lives. It is a small cell of society. The family is a unit of people based on natural biological, legal, spiritual relationships. It plays an important role in preserving, learning and passing down national and religious customs, rituals, and national traditions. A person's independence, worldview, behavior, manners, ethics, interest and attitudes towards different millions of people are formed in the family. The qualities of a real person are instilled in every child through breastfeed or mother's care. (G.Kushakova 2020, p. 79)

Measures to bring up young people in a spiritually, morally and physically harmonious way, to raise their education system to a qualitatively new level is important issue. Youth are demanded broad education, strong life position, to be patriot, have a broad outlook. (G. Kushakova 2020, p. 89).

Based on the socio-pedagogical necessity of tolerance, it is necessary to define the principles of formation of tolerant thinking in the family, in order to improve its didactic, axiological and acmeological content, to determine the characteristics of pedagogical cooperation and integration factors, to optimize pedagogical activity in the existing system.

The degree of the study of the problem. Social, philosophical, historical, psychological, pedagogical and sociological aspects of tolerant thinking have been studied by philosophers, theologians, orientologists, historians, educators, political scientists.

A.G.Asmolov introduced three important features into the concept of "tolerance". These are: qualities related to human patience and endurance; the ability to be satisfied with others, both physically and spiritually; strict prohibition of aggressive actions in human relations. (Kushakova G., 2015. P.15)

In our opinion, the criteria of the highlighted features need to be significantly expanded. On the one hand, the concept of "tolerance" includes possible values. On the other hand, a system of actions that must be prohibited, but tolerance is not just about patience or contentment. Therefore, according to the national viewpoint of the Uzbeks, the concept of tolerance includes such concepts as dignity, honor, patience, contentment, kindness, generosity, knowledge, recognition of other cultures and religions, piety, tolerance, friendship, brotherhood, equality, solidarity, peace, and harmony.

Russian scholar G. D. Dmitriev notes that one of the main features of modern democratic societies is the ideology of tolerance. According to Western scholars such as Rierdon Betty E., T. Adorno, M. Horkeymer, J. Ellport, S. Mendus, the model of the principles of tolerance in modern societies consists of the criteria of intellectual freedom that is, absolute tolerance for others. According to I.V. Tsvetkova, the phenomenon of tolerance is still a foreign concept to Russian society. (Kushakova G., 2015. P.16)

Man is a social reality. His life can only become a reality within society. This means that a person really needs to establish certain relationships with other members of society. A person's ability to enter into various economic, social, political, spiritual, family relationships requires the formation of skills to communicate constructively.

R.G. Apresyan notes that the content of tolerance extends far beyond the concept of "tolerance". According to P.A. Sorokin, tolerance today corresponds to a trait that is formed, on the one hand, as a perceived, on the other hand, as an active attitude. It would be more accurate to understand this process as "not to fly to a kind word, not to be offended by many words." However, according to V.A. Tishkov, mental capacity or knowledge alone cannot be a measure of tolerance. (Kushakova G., 2015. P.17)

R.R.Valitova believes that tolerance education should be aimed at preventing any aggressive situations among young people. Therefore, B.Z. Wulfov points about the fact that the person who teaches tolerance, that is, the teacher, must have broken these values. (Kushakova G., 2015. P.14)

M. S. Mirimanova connects “ensuring humanity in man” with tolerance. The scientist sees tolerance as an individual's ability to “understand others as oneself”.

According to G. R. Akramova opinion, the purpose of the formation of the concept of tolerance in the student is to build a stable social relationship between members of society. G. Akramova assesses tolerance as a multifaceted socio-psychological category. (G. Akramova, 2007)

In our opinion, tolerance also includes such features as the ability of a person to enter into interpersonal, inter-societal relations, his readiness for various conflict situations and adequate conclusion of problems.

The path to tolerance is a serious emotional, intellectual work and mental stress, because it is possible only on the basis of changing oneself, one's stereotypes, one's consciousness.

Aim of the research: It is the development of principles for the formation of tolerant thinking of young people in the family.

Research Methodology. Each person goes through the process of first upbringing and education in a family environment. A person is formed in a family. Family traditions and values serve as the basis for the formation of an individual’s social outlook. In this context, the modern demand for the social functionality of the family increases. Today, the family is a balanced pedagogical training ground for the formation of a socially active person. Tolerance thinking is also formed in the family for the first time, absorbed into the baby's thinking through breast milk.

According to the national values of Uzbek people perfect personality, family spirituality, sacred and responsible attitude to the family, respect for the family, honoring marriage and recognizing it as a holly relationship, loyalty, spiritual perfection and maturity, Islamic morality, culture of communication, kindness, love, justice, humanity play important role in the process of child upbringing. As well as such qualities as honesty, sincerity, generosity, tolerance, devotion, knowledge, kindness, gratitude, modesty,dignity, compassion are nurtured through Islamic culture and considered the source of human spirituality. Therefore, the religious factor in the formation of youth's thinking, religious beliefs are formed on the basis of tolerance and play an important role in the development of society.

Dozens of human qualities associated with tolerance and its modern content have long been glorified in Uzbekistan. In the Uzbek family, tolerance has reached a certain stage in the structure of national values. Therefore, the process of forming the idea of tolerance in the family in Uzbekistan has a historical and social phenomenon and its roots traces back to ancient times and Islamic culture (Figure1).

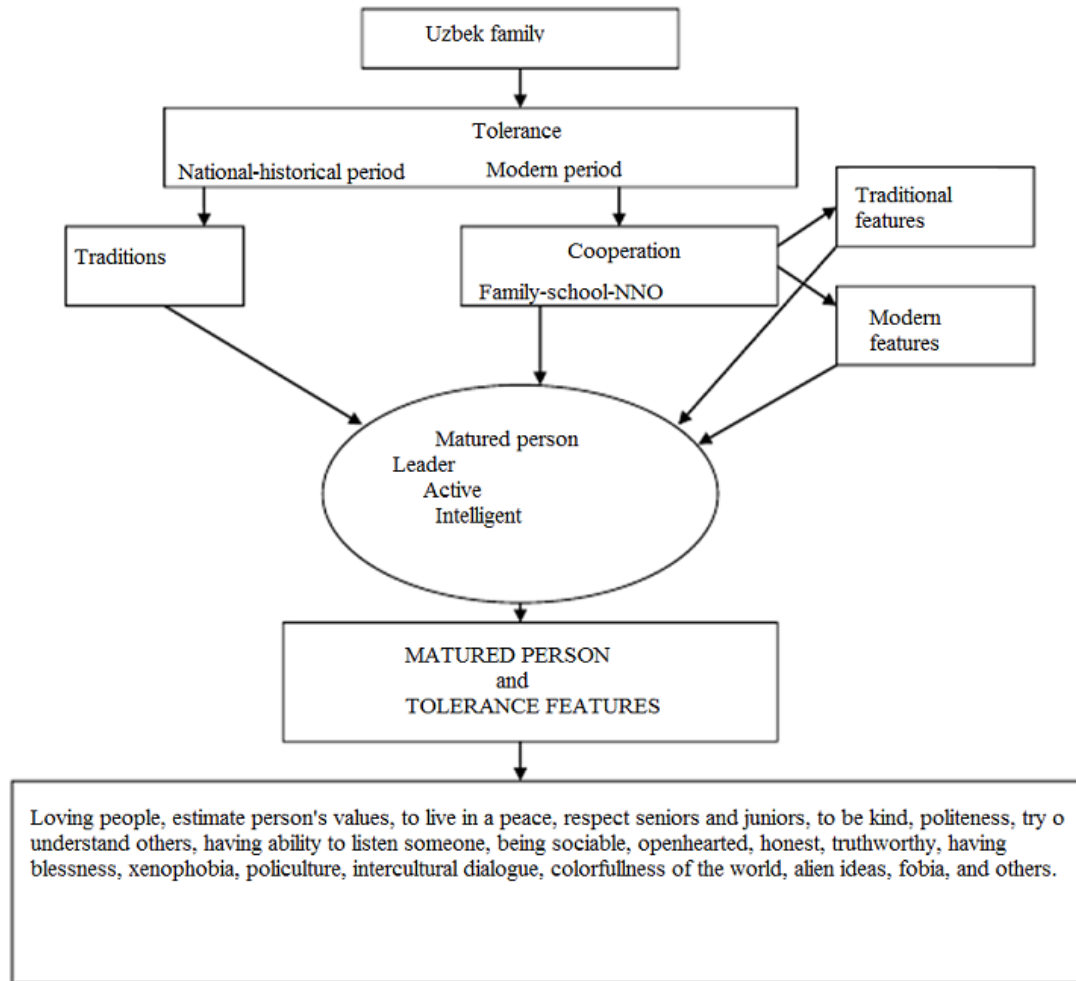


Figure 1

Because the process of forming a family of tolerance has been nurtured since ancient times, preserved in the Middle Ages through Islamic spirituality, and then introduced into the modern content by Uzbek enlighteners, which is preserved, developed and improved to this day. In Uzbekistan, a set of specific structures and features of the formation of tolerant thinking in the family operates in the pedagogical process.

A liberal and a democrat cannot be brought up without liberating family relations. Therefore, starting from family upbringing, the child should be taught to accept the opinion of others in a balanced way, and to express their own opinion in a balanced way too. Therefore, in family pedagogy today it is important to understand the interests of the child and the process of thinking in his reserve. Therefore, the formation of tolerance in the family should be organized in the system "**parent + child + teachers + environment**".

In order to improve the tolerance in the minds of youth, they need to acquire certain skills to behave in society and communicate their ideas to others.

These are:

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- Respect for the diversity and uniqueness of races, nations, peoples, cultures, religions, languages and states in the world;
- Recognize and understand the existence of a system of values, customs, logical thinking, lifestyle and mentality of people of other races, nationalities, ethnicities, cultures, religions, languages and states, to understand the naturalness of this situation;
- To accept that another person, regardless of race, nationality, ethnicity, culture, religion, language and state, has different aspects from others and to have a positive attitude to this system of differences;
- To rely on universal humanitarian criteria in assessing the emotional aspects of a person in relationships, to try to assess the inner world of others, to evaluate the feelings they value;
- To learn solving problems on the basis of tolerance in different conflict situations, acquire the necessary skills to find successful solutions and constantly comply with the requirements of tolerance.

Tolerance criteria:

- Equality (equal access to social benefits, educational and economic opportunities for all people, regardless of their gender, race, nationality, religion, belonging to any other group);
- Mutual respect of members of a group or society, benevolence and tolerant attitude towards various groups (people with disabilities, refugees, etc.);
- Equal opportunities for participation in political life of all members of society;
- Preservation and development of cultural identity and languages of national minorities;
- Coverage of public events, holidays as many people as possible, if this does not contradict their cultural traditions and religious beliefs;
- The ability to follow their traditions for all cultures represented in a given society;
- Freedom of religion, provided that this does not infringe on the rights and opportunities of other members of society;
- Cooperation and solidarity in solving common problems;
- Positive vocabulary in the most vulnerable areas of interethnic, interracial relations, in relations between the sexes.

The role of parents in the formation of tolerance in adolescents.

Of course, we should begin from ourselves. We need to treat our children with tolerance: do not offend them, listen to their opinion and have a relationship, be able to forgive insults and ask for forgiveness from the children. This is the most difficult moment, but at the same time the most important, because children have a heightened sense of justice. We should be able to negotiate without quarrels and destructive conflicts. We know that in everyday life it is impossible to avoid contradictions of interests, desires and opinions. The task is to turn the conflict into a constructive one, causing the child to talk

about the contradictions that have arisen and to jointly making compromise decisions. We cannot humiliate the child's dignity, ignore him, show disrespect for his hobbies, and others. We should not force the child with the help of force to do what we want.

Parents in order to be able to bring up their children in a spirit of tolerance, it is necessary to have the appropriate knowledge, like parents need to form a system of values in adolescents, which is based on such general concepts as consent, compromise, mutual acceptance and tolerance, forgiveness, non-violence, empathy, understanding, empathy, and so on. What type of upbringing prevails in the family depends on what kind of person will grow up here. The main methods of upbringing in the family are like samples, common activities with parents, conversations, support of teenagers in various matters, in solving problems, involving them in various activities in the family and outside it.

The teenager masters social connections and roles in the world; as he grows older, he increasingly focuses on peers and social institutions. Parents, giving him relative freedom, should be a reliable rear for him, create in him a sense of confidence in a difficult situation.

As we can see, tolerance is not just a separate quality, but also a resultant factor of interrelated personality traits. Therefore, in order to raise a child to be tolerant, it is necessary to take into account the fact that children are a mirror of the relationships and characters of parents.

Principles and rules of tolerance education:

1. The principle of purposefulness. The upbringing of tolerance requires a clear understanding of the appropriateness of pedagogical influences, a clear definition of the goal by the teacher. The formation of this quality is possible only if there is motivation and the child's awareness of exactly why he or she needs this quality (personal goal) and awareness of the importance for society (social goal). The unity of the goals of the teacher and the child is one of the factors for the success of tolerance education. Their rules:

- Development of interest in the problem of tolerance;
- Development of motivation for self-improvement and the formation of tolerance in oneself;
- Clear definition of the result of educational influences;
- Setting goals (long-term, specific and working), based on the interests, needs, characteristics of students.

2. Taking into account individual, gender and age characteristics. The upbringing of tolerance mostly depends on the individual characteristics of the pupil. We include here the already existing moral foundations of behavior, ethical attitudes, the development of the intellectual and emotional-volitional spheres, the level of development of mental processes, characterological traits, personal experience of relationships, the presence and development of natural and spiritual abilities, and others. In the formation of tolerance, one should take into account, first, differences in personality traits and social behavior. At the same time, it is necessary to remember about the age-related dynamics of the development of moral qualities and rely on it when fostering tolerance. Rules:

- A thorough study of the personality traits of the pupil;

- Organization of pedagogical actions in advance (prevention of intolerant behavior, so that it does not take hold in the mind);
- Determining methods, techniques and forms of tolerance education in accordance with individual and gender and age characteristics, combining them with self-education.

3. The principle of cultural conformity. In the process of educating tolerance, it is necessary to take into account the cultural and ethnic environment of the child's upbringing. This principle reflects on the integration of education into the culture of the people, family, and the world. The upbringing of tolerance directly relates to the formation of the ability to build child's life in accordance with the rules, customs and traditions, world culture, and not losing individuality. Rules:

- Relying on the positive experience of the child's interaction with the world;
- Taking into account the cultural level of the child's microenvironment (class, family, friends);
- Giving priority to national culture and Ethnopedagogy;
- Using the potential of a culture of peace.

4. Principles of relating tolerance education with life. The upbringing of tolerance largely depends on how much the child realizes the importance of this category and its connection with life. At the same time, it is necessary to focus not only on the situation in society in general, but also on life situations associated with tolerant (intolerant) interaction in the child's communication with relatives, friends, and teachers. The principle lies in the unity of the socially organized educational process and real life experience, the absence of a discrepancy between words and deeds. Rules:

- Preparing pupils for real relationships with the outside world;
- Demonstrating the consequences of tolerance and intolerance;
- Searching for solutions, cooperation and dialogue;
- Assigning responsibility for their behavior (tolerant or intolerant actions).

5. The principle of respectful attitude to the individual. Regardless of the position of the child, his worldview, respectful attitude towards him is a necessary principle of the educational process. In the formation of tolerance, this principle takes on a double significance.

Respecting and accepting the position and opinion of the child, correcting them if necessary, we show him an example of a tolerant attitude towards a person with a different view of the world. Their rules are organization of communication from the position of pedagogical tact, benevolence, and focusing on a humane attitude in any circumstances.

6. The principle of reliance on the positive. While fostering tolerance, it is necessary to support development, to see in the child a self-developing personality, ready for change and self-realization. At the same time, the basis for the success of the process of upbringing tolerance in children and adolescents is the actualization of positive traits, positive social experience, and developed constructive skills of interaction with people. Their rules are to reveal, support and develop tolerance attitudes among pupils, and creating a situation of success.

7. The principles of social conditioning process of tolerance education. The upbringing of tolerance is largely due to the influence of the social environment. The less tolerant the environment of the child, the more difficult the process of its formation. Therefore, it is necessary to study the social environment and transfer the ideas of tolerance into it, choosing for this the appropriate forms, methods and techniques of work. Rules:

- To study the possibilities, features and potentials of the microenvironment;
- Relying on the capabilities and level of the social environment;
- Integration the microenvironment into the educational process for the formation of tolerance.

8. The principle of the unity of knowledge and behavior. This principle requires the construction of an educational process for the formation of tolerance at two interrelated levels: informational and behavioral, which constitute a single whole.

The main criterion for the formation of tolerance should be the ability to constructively, tolerantly interact with people and groups that have certain differences. Rules:

- Observance of the relationship between the levels of formation of tolerance;
- Transferring tolerance from the field of knowledge to the field of action.

9. The principle of dialogue and cooperation. Dialogueization of the educational space and reliance on cooperation as the leading type of interaction are mandatory for observing the principles of tolerance education. At the same time, dialogue and cooperation should be the priorities of interaction in the structure: student-student, student-teacher, student-teacher-family, student-teacher-environment, student-teacher-culture. Rules:

- Actualization, stimulation of the needs of pupils for self-education of tolerance;
- Organization of active forms and methods of tolerance education.

10. The principle of upbringing reflection. In order to form tolerant attitudes and behavior, it is necessary to create conditions for the pupils to reflect on the changes that have occurred to him and to analyze the emerging relations in the team, family, and society. For this, we should encourage students to comprehend and become aware of their own actions, techniques, and methods of activity.

Thus, taking into account all the principles and rules of fostering tolerance in the classroom and school collective, we organize work, achieving high results.

Tolerance thinking, which requires youth the formation of tolerance contemplation in the family indicates the presence of indicators of tolerance thinking formation, which includes the following emotional-intellectual states (see Figure 1).

Indicators of the formation of tolerant thinking in youth

№	Indicators	<i>Features</i>
1	Perseverance	<i>Emotional perception of the situation, the ability to evaluate it correctly, to be able to deal with emotional conflicts related to the</i>

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		<i>situation, to behave properly in relation to external situations and influences.</i>
2 2	Recognition	<i>Knowing and accepting the application of certain human norms in behavior, clearing one's speech of negative expressions, constant preparation for communication, exposure to external circumstances, to be able to react based on the principles of tolerance.</i>
3 3	Independence	<i>Discipline, perseverance, self-confidence, the ability to independently cope with conflicting situations, the ability to apply the principles of tolerance in such cases, to adhere to them constantly, proper organization of dialogues and relationships in their lives.</i>
4 4	Thinking and intelligence	<i>To be able to express one's thoughts on the basis of tolerance, sincerity for communication and influences at all times, respectful attitude, adherence to the principles of religious, cultural, secular tolerance, delicacy, critical approach to one's own views, acceptance of good influence of others to be respected by one's own attitude towards others.</i>
5 5	Kindness	<i>Showing kindness is a manifestation of tolerance, to provide people with social support, assistance, material and spiritual support.</i>
6 6	Language, religion, customs, traditions of different nations, respect for values	<i>To be friendly to the representatives of different nationalities living in the neighborhood, to establish close neighborly relations with them. Respect for the language, religious customs and traditions of different nations.</i>
47	Being polite	<i>To be able to listen to the opinions of others carefully.</i>
8 8	Being able to listen to someone's opinion	<i>1. Attention, look, thought, memorization to something. 2. To draw attention to someone. 3. Reputation is a manifestation of tolerance in people, which is a reputation gained by a sense of respect from others.</i>
9 9	To pay attention to others	<i>Manifestation of religious tolerance, understanding of the socio-economic, epistemological and psychological roots of different religions.</i>
110	History of different nationalities learn	<i>It is an activity aimed at ensuring tolerance, activity between different nations, unity of aspiration, and inseparability.</i>

111	Solidarity of nations	<i>The priceless beauty of human morality, the jewel of virtues, the thought and worldview is to honor a sincere and loyal people.</i>
112	An interest in learning about the culture of different nations by lovingly reading the works of poets and writers of other nations	<i>Acquaintance with poets and writers of other nations, acquaintance with the culture of different nations by increasing the interest in reading their works, enriching their ideas about the way of life, worldview. Forming a tolerant attitude towards the culture of other peoples.</i>

As part of the study, the experimental process was organized in the following areas:

- a) Organization of a process aimed at the formation of tolerant thinking in children in families specially selected for the experiment;
- b) The organization of experimental work on the basis of a wide range of organized spiritual and educational and advocacy activities for young people, the formation of volunteer skills in young people.

The following methods and approaches were effective in equipping with scientific and theoretical knowledge: organization of various events, explanations, games, illustrations and multimedia tools, data collection, discussions, various meetings, conferences, conferences, round tables, seminars and trainings.

Thus, the effectiveness of experimental work with respondents to determine the level of theoretical and practical knowledge on the formation of tolerant thinking in the family was revealed.

CONCLUSION

1. Tolerance is a socio-philosophical and socio-political concept, that means the interaction and acceptance of each other in society in the context of diversity of nations, races, people, cultures, views, ideologies, recognition of world diversity, the process of understanding each other, the mutual stability between them, and it expresses the idea of peace. The perfection of the 21st century cannot be imagined without the spiritual, cultural, ideological, secular and religious tolerance that has been

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acquired on a large scale. Therefore, the formation of tolerant thinking in young people has been identified as a priority.

2. In order to form a tolerant mindset of youth in the family, it is necessary to determine the criteria for its content development, implementation and evaluation of its effectiveness. The pedagogical content of the formation of tolerant thinking in youth includes the categories that are traditionally present in the national moral and ethical norms. The content of tolerance is inextricably linked with religious beliefs and religious tolerance, as well as a system of categories formed in connection with democratic civil society and secular state building. The formation of tolerance in Uzbekistan serves to create a mahalla, family system, the main purpose of which is inherent in the education of "perfect man", in order to enrich its content.
3. The study developed a pedagogical definition of the concept of tolerance. Tolerance thinking is a very broad and complex concept, which consists of a system of knowledge, thinking, actions and skills related to the system of ethical and aesthetic, moral, spiritual-enlightenment, humanitarian values and building human relations on the principles of tolerance and solidarity. The formation of tolerance is a pedagogical way of recognizing the diversity of the world, and teaching tolerance to young people in modern society is tantamount to teaching them to live actively and creatively in society. Tolerance is the abandonment of the "philosophy of war" and culture, and the "philosophy and culture of peace" thinking between people and society, which is the basis of human relations in the active and healthy ideology of young people in society.
4. The origin of the concept of tolerance and the peculiarities of its content go back to ancient times. In the Avesto, Sogdian inscriptions, and the Orkhon-Enasay inscriptions, tolerance is interpreted as a culture of solidarity, harmony, good neighborliness, tolerance, and a culture of treatment. developed. In the history of Uzbekistan, Amir Temur and the Timurids, the Enlightenment movement, the Jadids promoted various aspects of tolerance.
5. The process of education and upbringing should be based on advanced technology, which includes all the features of the formation of a "perfect person" in the system of higher and secondary special education, the adoption of the principles of tolerance as one of the main features of teaching young people to live in modern society. It is expedient to cultivate such qualities as the ability of a person to enter into interpersonal, inter-societal relations on the basis of the logical identity and spiritual integrity of the principles, the ability to correctly cope with different situations, the adequate conclusion of problems.

Strengthening the cooperation of educational institutions, family self-government bodies, other institutions of civil society in the formation of tolerant thinking in the family serves to ensure social partnership in the formation of tolerant thinking of youth.

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