



Pedagogical Content of Forming Tolerance on young people

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ABSTRACT

In the article the role and to study Pedagogical Content of Forming Tolerance on young people is highlighted. As tolerance is not only a characteristic of a person's personality, but a social virtue, a set of qualities that regulate the relationships of all people, teach them to live in peace and harmony, alleviate conflicts between people and encourage them to compromise. This article is very relevant in explaining some points of that.

Keywords :

Tolerance, think independently, psychological state, pedagogical process, cooperation.

Introduction

Tolerance is a set of qualities such as humanity, kindness and kindness, respect and honor of others, forgiveness, not harming others, that is, the ability to openly manifest values and virtues based on the principle of peace and harmony. To practice and show tolerance is to recognize that people have different views, opinions, appearance, dress, interests, culture, race, nationality, language, customs, morals, behavior, and values. That is why tolerance is not only a characteristic of a person's personality, but a social virtue, a set of qualities that regulate the relationships of all people, teach them to live in peace and harmony, alleviate conflicts between people and encourage them to compromise.

Teaching tolerance to young people teaches them to think independently, to listen carefully to the opinions of others, to see the interests of others, to critically evaluate the relations between society and people, and to strictly adhere to moral and spiritual requirements. Because a modern cultured person is not only a person who has knowledge about culture, but also a person who can apply this knowledge in his life, not only a person who respects himself, but also a person who

can treat others with respect. Tolerance is the ability to accept others as they are, without changes, to communicate with them. Therefore, the formation of the mindset of tolerance in young people pedagogically requires the implementation of the following principles:

- reacting with openness and understanding to the thoughts, views and culture of other people, accepting the diversity of the world and cultures;

- to live without violence, harassment, pressure on others, to learn to resolve conflicts and conflicts peacefully;

- to look at others with respect and attention, to learn to live life based on the principles of cooperation, solidarity and harmony in the family and society.

So, tolerance is not only a social phenomenon, but also a pedagogical phenomenon. The issue of interaction between people is one of the ancient values of Uzbek families and the basis of national education. But in dealings, a person cannot always be tolerant. Such situations as anger, aggression, bad mood, lies, indulgence in emotions, violence, and a tendency to pressure destroy a person. So, learning tolerance is, on the one hand, being open-minded, friendly, and on the

other hand, being able to protect oneself from bad mood, bad temper, aggression, and violence in one's heart. If all people can teach themselves to be tolerant, all societies will have interpersonal harmony.

Materials and Methods

The path to tolerance is a serious emotional and intellectual work, and it is a process of changing, reconstructing and/or re-creating one's inner psychological state. In the pedagogical process, a person forms a new, modern, i.e., tolerant attitude towards his own interests and the interests of others. On the one hand, the national tradition of moral norms helps him in this, and on the other hand, modern knowledge helps him. In the process of forming tolerance, factors such as family environment, family relations, characters of family members, and their level of mutual understanding are all important. Based on the analysis within the framework of the research, it was determined that the following principles are considered practical in the formation of tolerance of parents and children in the family:

1. The principle of subjectivity. In this principle, each family member is evaluated as an independent subject and their active social relationship is assumed. Each of them, on the one hand, plays a role as a member of the pedagogical process, on the other hand, as an active participant in the pedagogical process. In doing so, they are encouraged to independently acquire knowledge and skills on tolerance, to study them. In their relations and dealings with others, their active, conscious behavior and tolerant morality, self-control qualities are required. The conditions and conditions for the implementation of this principle are as follows: the free will and will of family members, trust in the family, a support system for each family member, a correct understanding and understanding of the essence of the independent development of tolerance, in the parents and their mutual relations, as well as the father - acceptance of the principles of tolerance as a right and necessary attitude in mother-child relations, optimistic attitude towards tolerance, striving to build mutual communication on the basis of tolerance by

taking into account the wishes, interests, personal characteristics and characters of family members.

2. The principle of adequate, proportionate treatment. This principle implies a balance between its content and selected pedagogical tools, forms and methods in the pedagogical process. Because the goal of education and training is to form tolerance of communication between specific and specific people. The conditions and conditions for the implementation of this principle are as follows: the adaptation of the educational goal to the real family conditions, the orientation of social institutions around the family to the formation of family tolerance, their parallel educational activities in the formation of family tolerance, the influence of various factors related to the social environment (national, ethnic, mental, intergroup, etc. b.) impact on the family, acceptance of various information (including media information) by family members, proper organization of their discussion and factors of proper evaluation of information.

3. The principle of individualization. Determination of the individual conditions for the formation of tolerance in the family for each family member, clarification of certain measures and tasks in the individual graph determine the content of the principle of individualization. In different situations in the family, the factors of personal attitude formation are determined. Emphasis is placed on the internal positive potential of a person and conditions are created for its demonstration. The conditions and conditions for the implementation of this principle are as follows: to be able to monitor the tolerant mindset of family members, to determine the methods of persuading him and making his activities practical, which are suitable for each family member, to determine the methods and forms of influencing each family member, to use individual education tools in the family defining the correct forms based on personal characteristics, and at the same time creating the opportunity for each individual to use the methods and tools he wants and chooses.

4. The principle of reflexive attitude. Formation of generality and similarity in the

system of relations that are understood and determined in relation to events and events of particular importance in the family of parents and children, creation of bases for reflexive manifestation of tolerance in the system of family relations. Reflexive attitude in the family manifests itself in the behavioral and moral norms formed in the family in relation to an event or event. For example, in the family, it has become a moral norm for everyone not to hurt the little ones, not to use force against them. The conditions and conditions for the implementation of this principle are as follows: organizing the attitude of family members towards others on the basis of moral norms, being able to compare their behavior with the required moral norms, being able to admit their own shortcomings, forming a critical attitude towards oneself, and being able to share one's own behavior with others. to be able to forecast the results of relationships, to teach oneself to implement relevant moral norms and correct behavior in various conditions and to be able to control other family members, to be able to help family members in difficult situations, to understand helping others as a task of one's responsibility , accepting mutual family communication as a moral norm.

5. The principle of building a tolerant environment. The principle of building a tolerant environment in the family means that all family members are ready for this pedagogical process and active in its formation. A tolerant environment cannot be created by itself, it requires efforts, acquisition of knowledge, observance of knowledge and skills, self-control, readiness to help everyone, and observance of solidarity. This process requires creativity and patience. The conditions and conditions for the implementation of this principle are as follows: the establishment of certain procedures and laws in which everyone's rights apply equally in general relationships in the family, the full creation of opportunities for self-expression, a positive attitude to creativity, attention to the wishes and desires of others, the responsibility of family members on the one hand, on the other hand, to obey the general rules.

Relationships formed in the internal environment of the family go through the first experience and testing process in the environment of relatives. If the value system between relatives and clans of the family is consistent with the established family values, the ideas formed in the child's thinking will be strengthened. If the value system between relatives is different, the truth is clarified through a critical attitude in the child. In such a step-by-step arrangement, children's tolerant mentality is strengthened in the family. The educational system is the system that supports the formation of tolerance mentality of children at the highest level in the family. Therefore, the formation of tolerance requires the cooperation of the family and the educational system. The primary values of tolerance received in the family, combined with the intellectual baggage strengthened and reshaped by the educational system, ensure the child to live a life based on tolerance in the society. All of these features are related to the pedagogical content of forming the mindset of tolerance in teenage children in the family, and they determine the features of the pedagogical process.

Conclusion

All in all, the formation of the mindset of tolerance in young people in the family, as well as in the family as a whole, is completely different from the process of education in the educational system and the process of education in the NGO system. Because the process of upbringing and education in the family is carried out not by organizing study hours, organizing classes, organizing seminars, that is, by organizing the process of pedagogical education, but by special pedagogical forms.

Therefore, vitality plays a very important role in family education. Both communication, discussion, discussion, understanding and understanding are built on the basis of vitality. In this case, the father and mother's ability to enter into a wide and deep relationship with their child, sincerity and sharing are of great importance. At the same time, the actual tolerant attitude of the parents

towards the child is the basis of the tolerant attitude of the child towards the parents, and then towards others and the whole society. If the mother and father are not tolerant, the child cannot develop tolerance in the original sense. So, the conditions for the formation of tolerance in young people in the family are: intellectual activity in cooperation; emotional activity in cooperation; collaborative labor activity; collaborative communication activities; collaborative awareness activity; integrates collaborative assessment activities into its content.

Parents, as the main educators in the family, should be tolerant, and their tolerance should be directed not only towards their children, but also towards relatives, friends, neighbors, colleagues, and all the people around them. Because if parents selectively apply tolerance to some, their children will develop the skills to apply the principles of tolerance to some and not to use it to others. Therefore, when a parent enters the process of building tolerance, it is necessary to be tolerant, to refuse to talk to the child based on orders, and to show a tolerant attitude to all the child's actions, achievements, and mistakes.

One of the important features of the education of tolerance in the family is that it is formed more on the basis of personal example and personal attitude. Tolerance in the family is conveyed to children's thinking in more emotional-emotional and moral-practical forms. Analysis of different situations, analysis of the behavior of the parties in different situations, use of an open and equal, truthful assessment procedure, not distorting or distorting the situation for the benefit of someone close to him, neutral attitude towards situations and circumstances are factors that ensure its formation. The pedagogical content of the formation of tolerance is, first of all, the characteristics of the parties participating in the pedagogical process, the unique characteristics of the pedagogical process, the set of qualities that should be formed in the pedagogical process, the pedagogical methods and tools that should be used in the pedagogical process, as well as the pedagogue who manages the pedagogical process, in our

case, parents includes issues of mother's pedagogical skills.

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