



## QUESTIONS OF TOLERANCE IN TRADITIONS MENTOR AND PUPIL

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### ANNOTATION

*This article discusses the development of pedagogy in the modern era.*

**KEY WORDS:** *reforming the education system in Uzbekistan, tolerance, strategy, activities.*

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### ВОПРОСЫ ТОЛЕРАНТНОСТИ В ТРАДИЦИЯХ НАСТАВНИКА И УЧЕНИКА

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### Аннотация

*В данной статье рассматриваются вопросы развитие педагогики в современной эпохе.*

**Ключевые слова:** *реформирования системы образования в Узбекистане, толерантность, стратегия, виды деятельности.*

### DISCUSSION

The state and society, integral components of the National Model of Personnel Training, are “guarantors of personnel training and demand, which regulate activities and control the functioning of the education and training system”. The system-forming component of the National Program is the personality: “The main goal and driving force of the transformations being implemented in the republic is a person, his harmonious development and well-being, the creation of conditions and effective mechanisms for the realization of the interests of the

person, the change of outdated stereotypes of thinking and social behavior.” Sources of choosing a strategic direction for the development of content and organization of continuing education, the development of the National model of training are extremely diverse and have a different nature. This is explained as follows. Education is directly or indirectly related to almost all types of social activities: political, economic, scientific, military, legal, economic, etc. All types of activities are more or less designed in education. This indicates that the system of teacher and mentor in education is



essentially a “mirror” of university pedagogy, a criterion for assessing its educational level, and an important factor in the social and moral development of members of society. The tasks, functions, organization and content of education reflect the strategic goals of the state and society.

Of particular note is the focus of reforming the system of teacher and mentor in education in Uzbekistan on the moral education of young people in the spirit of tolerance, as evidenced by a number of basic principles of state policy in the field of education. This is, in particular, the “humanistic, democratic nature of training and education”, the “secular nature of the education system”, etc.

Spiritual and moral education in the context of tolerance should be considered as an urgent imperative, which is of particular importance in the field of education. Education policies and programs should help to improve mutual understanding, strengthen solidarity and tolerance in relations, both between individuals and between ethnic, social, cultural, religious and linguistic groups, as well as nations.

The education of young people in a spirit of tolerance should be aimed at countering the influence that causes a feeling of fear and alienation in relation to others. It should contribute to the formation of young people's independent thinking skills, critical reflection and the development of judgments based on moral values. In the process of youth education, special attention must be paid to raising their pedagogical level. As well as curricula, the content of textbooks and classes, the improvement of other educational materials, including new educational technologies, with the aim of educating sensitive and responsible citizens, open to the perception of other cultures that can value freedom, respect human dignity and individuality, prevent conflicts or resolve them by non-violent means.

The education of a tolerant personality is a complex process and it is carried out by all social reality, by the society surrounding the student, under the influence of family relationships, the prevailing views of its members on other people and society as a whole, under the influence of communication with peers and surrounding people. Educational institutions as social institutions have great opportunities for the cultivation of tolerant behavior among students. These opportunities can be realized both in educational and in extracurricular activities. It is in the community of educational institutions that trainees can form humanistic values and a real readiness for tolerant behavior.

In the intellectual sphere, it is necessary to instill in young people knowledge about the values of tolerance: ideals of tolerance, principles of relations with people of other social and national groups. When influencing the intellectual sphere of youth, it is necessary to use, first of all, the method of

persuasion, which suggests reasonable evidence of the need for tolerant behavior.

Based on the foregoing, the main ideas of the educational strategy of tolerance formation were identified:

- according to the Declaration of the Principles of Tolerance, as well as the provisions on human rights set forth in the UN Declaration on Human Rights, the Law of the Republic of Uzbekistan “On the foundations of state youth policy”, it is necessary to create a system of social and pedagogical conditions conducive to the formation of youth tolerant beliefs, attitudes and skills of tolerant behavior in the microenvironment - in the family, educational institution, in the workplace, with the participation of all interested parties (parents, teachers, social workers, politicians, the media and society as a whole);

- the educational strategy should spread the positive approach of youth to ethnic issues and prevent any manifestations of racism, chauvinism, extremism, xenophobia, dichotomy (seeing the world in white and black colors), national stereotypes through creating a friendly atmosphere in various youth groups, focusing on what unites youth, representatives of different ethnic groups (cultural heritage; contribution to the development of science, art, state; positive character traits);

- the educational strategy should implement the idea of instilling in the youth of the multinational state an open and respectful relationship with other people, understanding the possibility of a multivariate human being in diverse, distinct cultural, religious and social spheres;

- An educational strategy should help create a favorable, cultural, interethnic understanding in which every young person, regardless of ethnicity, will feel comfortable, protected and will be able to openly interact with the world.

The foregoing describes the main ideas of the educational strategy of tolerance formation in the teacher and mentor system: the realization of the ideas of the educational strategy is possible only on the basis of personality development aimed at the dialogical perception of the world. It is the pedagogy of tolerance that reveals the significance of the phenomenon of tolerance in the education system, where it performs a whole range of tasks. One of the main tasks of pedagogy is the definition of ways, methods and methods of forming tolerance as a special, positive, personal quality. A modern specialist must possess not only natural science and professional knowledge, but also humanitarian knowledge that determines his spirituality and culture, as well as a developed culture of tolerance; the creation of the necessary scientific, methodological and pedagogical conditions (both in the family and in educational institutions) will enable young people to learn the basic concepts and



categories of multicultural education, and will contribute to its social and spiritual development based on tolerance. And only the educational system can be the main social institution of society, able to implement the strategy of tolerance developed at the state level.

Firstly, these are the processes of democratization taking place in society that require the search for a new approach to education as a form of socialization, which ensures the viability of society and its reproduction. To this day, the accumulated positive experience of domestic pedagogy in the field of education as a focused personality formation is undeniable.

Secondly, the educational sphere, as part of society, cannot but respond to the increasingly growing processes of integration and globalization, which, like the open desire to dominate one culture over another, are increasingly resisted by representatives of others, especially traditional cultures.

Thirdly, as a property of an individual personality, tolerance can form spontaneously in the process of socialization, because the conditions of objective reality contribute to a much greater degree to the formation of intolerance. Therefore, the formation of tolerance as a positive personal characteristic requires a lot of focused work related to the humanization of pedagogy and the educational system. It is no coincidence that the Declaration of the Principles of Tolerance recognizes the priority of its formation precisely in the field of education.

## LITERATURE

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