Pedagogical and Psychological Basis of Education of Children in the Spirit of Tolerance

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Abstract: Today, tolerance remains a leading factor in the development of the state structure, social system, and human rights as a powerful tool that regulates not only people's lives, but also their healthy lives. and the educational process, first of all, aims to adequately and effectively socialize the child and raise him as a well-rounded person. This ensures the social enrichment of the individual's spirituality while continuously developing the skills of communication, attitude and empathic cooperation

Keywords: mutual cooperation, friendly communication, patience, endurance, tolerance of other people's way of life, thinking, behavior, values, patience and respect for others, non-discrimination of others.

At the current stage of development, our state is rapidly implementing a number of reforms in the political, economic, legal and spiritual, cultural and educational spheres. This, in turn, is the need to encourage the members of the society to mutual cooperation and friendly communication, to master national and universal values, responsibility and personal responsibility, freedom, independence, open-mindedness, and kindness. feels The ongoing reforms show that the form of state and society building based on tolerance has been chosen in Uzbekistan.

It is tolerance that today remains a leading factor in the development of the state structure, social system, and human rights as a powerful tool that regulates not only people's lives, but also their healthy lives.

From this point of view, formation of concepts of tolerance in children is considered a very important pedagogical process. Educational tools and the role of the pedagogue-educator are incomparable in organizing this process. After all, the concept of tolerance includes such concepts as endurance, endurance, tolerating other people's way of life, thinking, behavior, and values, being patient and looking at them with respect, not discriminating against others. At the same time, the spiritual and spiritual experiences that ensure the cooperation of children with educators, friends, and group mates in the process of education and training are also virtues that express the qualities of tolerance.

The main goal of forming the concepts of tolerance in children is to create stable, positive, pleasant social relations among the members of the society, and to prepare them consistently. In order to achieve this goal, it is necessary to ensure coherence and connection between all stages of education.

The process of education and upbringing aimed at forming the initial concepts of tolerance in the child and developing it consistently, first of all, has the goal of adequate and effective socialization of the child and raising him as a well-rounded person. This ensures the social enrichment of the individual's spirituality while continuously developing the skills of communication, attitude and empathic cooperation.

It is necessary to start the formation of the concepts of tolerance in children at the first stage of preschool education, that is, from the period when the foundations of qualities such as kindness, sympathy and honesty are just being formed in them.

Empirical life experiences show that most children do not have enough ideas about the concepts of tolerance.

They are aware of insufficient knowledge and imagination in this field, constant problems related to people's lifestyle, rapid development of life, social problems and natural disasters, indifference of parents, fear shown on TV screens. shooters, militant movies that promote violence, etc. are hindered to some extent.

Of course, developing pedagogical measures and ways to eliminate these situations, forming an active creative attitude of children towards the material world, existence, encouraging them to be good are important tasks of the educational process.

Among psychologists and pedagogues, there is a very wide range of views on teaching methods and formation of tolerance: from complete optimism to complete pessimism.

For example, there is such a point of view: every child is born tolerant, it is not necessary to teach him tolerance, but to build his life in such a way that it is necessary to protect him from intolerant influence. Contrary to this, there is a well-known point of view: every person has natural aggression and intolerance, which are suppressed in the process of socialization. For this, first of all, we stop to understand tolerance within the framework of the tasks set above.

Thus, in the formation of tolerance, this concept can be divided into four main components within the framework of practical technologies:

➢ psychological stability;

➢ system of positive guidelines;

➢ set of individual characteristics;

➢ personal and group value system.

Tolerance as a uniting (integral) characteristic of a person includes all these components, and the developed psychological technologies should be directed to their development and formation.

Formation of psychological stability is the basis of applied psychology of tolerance. In emphasizing this, we proceed from the basic definition accepted in medicine and humanities. In the general plan, it means: tolerance is a characteristic (property) of physiological, psychological and social stability of a person in relation to external influences. Undeniably, psychological stability has always been one of the most important characteristics that maintain a balance between survival and adaptation of a person on the one hand, and confirmation of his individuality on the other. The whole life path of a person can be described as a series of continuous attempts to choose such a balance, as a constant striving for stability in the face of various contradictions and difficulties.

The growth of factors resulting from frustration and stress during life makes the problem of psychological stability increasingly important. Trying to solve it is a person's search for ways out of problematic, crisis and extreme situations.

The scale of such stability is very wide: from negative psychological to social psychological stability. In the first case, it is necessary to be able to show endurance and resistance to various influences that a person considers "harmful" for him. The decrease in sensitivity to the influence of such negative factors is due to the absence or attenuation of their perception.

Socio-psychological stability requires stability in relation to ethnic, cultural, social and worldview differences in different regions of the world. At this level, it is expressed through a system of social instruction and valuable goals. This system, relying on the ability to maintain nervous-psychic balance in various life situations, should ideally be formed as a strict moral requirement of a mature person. In this sense, psychological stability emerges as a special manifestation of the human spirit, spiritual strength, and represents a characteristic of a person that can be called tolerance. Aspects and manifestations of this characteristic are empathy, unselfish care for others. It can be altruism, peace-loving, recognition of freedom of religion, cooperation, cooperation, communication, etc.

Intermediate indicators of this continuum include tolerance to stress, trauma, uncertainty, conflict, deviance, aggressive behavior, and violation of boundaries and norms.

We see that this whole series rises from the psychophysiological level to the social level - from self-control to the "art of living with others". For example, a mentally unstable person can be both tolerant and intolerant towards different ethnic groups. In the context of interpersonal relationships, mental indifference can be manifested in the form of high aggression towards others or sensitivity that allows for subtle differences and semitones in interaction. At the same time, high indicators of psychophysiological stability can serve as a favorable background for the development of tolerance guidelines.

Nevertheless, it can be concluded that psychological stability in its various forms is a necessary basis of an emotionally and morally mature person.

When looking at tolerance in a practical context, relying on the concept of psychological stability, one more important addition should be made. As a rule, we are talking about acquired stability. The results of practical work on the formation of tolerance confirm the existence of such opportunities. This means that tolerance is a characteristic of a person that can be developed and formed. Teaching tolerance is not only the formation of various forms of psychological stability, but also the development of the individual's ability to make a sharp change in mobilization and regain psychological balance with himself and the surrounding world.

It should be said that tolerance is an integral feature not only in terms of its qualitative and substantive composition, but also in terms of its genesis. It is the result of the movement (activity) of many forces in one direction (temperament, climate in the family, upbringing, experience, social and cultural factors).

This understanding of tolerance requires the upbringing of a psychologically stable, emotionally and morally mature person. We understand that these tasks are very important for both psychologists and pedagogues.

Thus, with the research and practical tasks of forming a tolerant consciousness, the easiest way to try to study it turns out to be its origin through its opposite - intolerance.

The study of aggressive and deviant behavior attracts more researchers than the study of the behavior of people who do good or simply do not violate generally accepted social norms. Undoubtedly, by studying such minorities first, psychologists will have brighter and more impressive results.

Therefore, one of the main issues before us is to look for ways to build tolerance through tolerance.

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