

## **The education of tolerance of the younger generation as a universal principle of human life activity and the most important strategic task of modern education**

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### **Annotation**

One of the most important areas of modern pedagogy in the world and in Kazakhstan is the problem of educating the tolerance of young people, as a condition for successful socialization and the universal principle of human life. In the article the scientific bases, historical aspects are considered, the analysis of researches on the designated problem is given.

**Keywords:** Adaptation, globalization, dialogue of cultures, cultural pluralism, personality, interethnic relations, interethnic integration, youth, nationality, nation, growing generation, rules of behavior in society, socialization, tolerance, values, ethical norms, ethnos etc.

Against the backdrop of the processes of globalization and the desire for a single information space, the growth of national identity of ethnic groups and, at the same time, the aggravation of national, religious, intercultural conflicts, education faces a complex task of understanding the problems of existence in the context of interaction of cultures, as well as training and tolerance in Life of the younger generation. The modern socio-cultural situation requires a person to have certain qualities and skills that help him to find a common language with representatives of other cultures, views, opinions, feel a full-fledged member of society, live within a new culture - a culture of tolerance and harmony, a culture of dialogue, "V. believes. FROM. Kukushin [1, p. 80]. Among a wide range of psychological qualities of the individual, characterizing its degree of adaptation to the surrounding reality, tolerance is highlighted especially as a universal principle of human life activity.

In their researches, scientists are concerned with the methodology of tolerance, study the etymology and structural components of the concept, develop practical material on the development of tolerant consciousness of various subjects of the educational process: from preschoolers to university professors. The results of the work resulted in a huge number of publications on the pages of scientific publications, the widespread conduct of scientific and practical conferences in different cities of the country. Humanistic values and principles necessary for living in a multicultural environment are priority: the strategy of non-violence, the idea of tolerance to other people's positions, values, cultures, the idea of dialogue and mutual understanding, the search for mutually acceptable compromises etc. Scientists note about this in their works. The acute need for the formation of this quality of the individual, and primarily those who have a direct impact on the formation of the child's personality, are emphasized by Russian researchers M.I. Rozhkov, L.V. Bayborodova, M.A. Kovalchuk [2, p. 9]. The special relevance of the education of tolerance in our days is emphasized by P. Stepanov [3, p. 49] and B.S. Gershunsky: "The formation of tolerance is the most important strategic task of education in the 21st century [4, p. 8]. They share the opinion of compatriot G.V. Palatkin [5, p. 72] and V.Yu. Head [6, p. 50], stipulating that the formation of a tolerant personality will help solve the problem of interethnic harmony. How call appeals VS. Kukushina to teachers: "The upbringing of the younger generation in the spirit of peace, tolerance, tolerance should become a moral and philosophical basis, the most important task for all teachers" [1, p. 14]. Not left aside and domestic researchers. S.S. Demisenova emphasizes the dual role of the formation of tolerance: "as a condition for the successful development of modern society, and as a social order for the education system" [7, p. 68]. And for Z.E. Jumabaeva's education of tolerance is "the most important condition for interethnic integration" [8, p. 266]. Point of view of D.S. Burkhanov and S.M. Tumen, possibly due to the absence of interethnic conflicts in our country, is primarily due to the spiritual development of students - their involvement in the achievements of universal human culture [9, p. 6]. T.O. Balykbaev, M.E. Demeuova build up the education of

tolerance and spiritual harmony into the rank of "one of the leading educational tasks of the 21st century, which should be viewed" as an urgent imperative "[10, p. 39, 42].

The semantic root system of definition is really ramified and includes many shades that affect its semantic context. It is no accident that O.A. Mane called tolerance an abstract concept, difficult to observe and measure by standardized methods [11, c. 5]. A similar point of view is shared by S.S. Demisenova, explaining the multidimensional approach to the study of tolerance "the complexity of the phenomenon in question as an integrative, multicomponent and multifaceted problem" [7, p. 68]. According to G.P. Dnieper, the term does not have a "sufficiently clear definition" due to novelty [12, p. 30].

There are different versions of the origin of this concept. According to one of them, it is associated with the name of Talleyrand Perigord, Prince of Benevent. It is known that he lived in France at the turn of the eighteenth and nineteenth centuries and was famous for his ability to take into account the moods of others around him, to seek respect for them under various governments (both under the revolutionary, Napoleon, and King Louis XVII) Problems in the way that least infringes on the interests of other people, to remain the Minister of Foreign Affairs. At the same time he did not "sacrifice" his own principles, he strove to master the situation, and not blindly obey the circumstances [13, c. 95]. Another version is proposed by T.N. Melnikov and K.K. Kenzhegaliev. In their opinion, the etymology of the term "tolerance" is associated with the Latin verb "tolero", and means - bear, hold, tolerate. It was used in those cases when it was necessary to carry, to hold in hand something, while making certain efforts, suffer and endure [14, c. 115]. In English handbooks there are two terms: "toleration" and "tolerance". The word "toleration" is interpreted as patience in a broad sense. To suffer is to involuntarily allow, tolerate the existence of someone or something, feeling obvious discomfort and inner tension, overcoming oneself, restraining negative emotions, compelled to accept dissension, despite internal protest, suffering, disgust, etc. "Tolerance" in many dictionaries is understood as recognition and respect for other views, beliefs, traditions, styles and practices of life without internal agreement with them. Sharing these definitions, P.K. Grechko notes that tolerance can also be expressed by an external response (restraint, for example); For tolerance, it requires a more "deep plan" (acceptance of the value of difference) [15, c. 174]. The development of history expanded the scope of application, shifted the emphasis, corrected the content of the category mentioned. On the foreground come respectful attitude to the other, recognition of a person's inalienable rights and freedoms, awareness of the value of cultural diversity, the promotion of initiatives and alternatives. Therefore, in the modern sense, toleration and tolerance coincide in meaning. Patience slowly but steadily rises to the level of tolerance, transferring the movement from a strained to a calm and internally concerned attitude towards another (opinion, belief, behavior) [15, c. 175]. At the same time, as noted by Yu.M. Politova

[16, p. 66], M.I. Rozhkov, L.V. Bayborodova, M.A. Kovalchuk [2, c. 8], the development of mutual tolerance allows mutual criticism, the argument in favor of a particular concept, scientific discussions and should not be reduced to indifferentness, conformism, infringement of one's own interests. Using flexibility, as the ability to respect the positions and values of other people, tolerance allows people to remain with their own opinions.

V.S. Kukushin believes that the root cause of tolerance is equality and these concepts can not be considered separately. Proving the validity of the assertion that "without equality, tolerance becomes meaningless," the author draws an analogy with an angry father who is beating his disgusted child with a belt. "In this case, the father and the child are obviously not equal, and why there is no tolerance in their relations. But if there is equality, then tolerance arises automatically," - sums up the scientist. For this reason V.S. Kukushin regards tolerance as "a methodological tool for ensuring equality, its inseparable component, which determines the very existence of equality - de jure and de facto" [1, p. 15-16].

The roots of this concept go far into history, and the first in the semantics of tolerance is the layer of faith-seeking. Already ancient philosophers in the situation of the emergence and development of religious diversity were faced with the problem of tolerant attitude towards representatives of other religions and cultures. As Z.S. Aidarbekov, "the pagan polytheism of the ancient world, which takes into its pantheon and erects altars to all its recognized peoples and even unknown gods, was a highly effective form of asserting worldview pluralism" [17, p. 29]. According to P.I. Mamedov's ideas of tolerance are traced in spiritual postulates, since all denominations call on their followers to live in peace and harmony, without disturbing other people's peace, call for forgiveness and in the golden rule of morality, the categorical imperative of Kant, the commandments of the Scriptures - as the main way to understanding, And most importantly - the adoption of "another", "alien" [18, c. 74].

From ancient times, all peoples had certain rules, codes, regulating relations between people of different nationalities, such as good-neighborliness, hospitality, mutual assistance, tact, etc. These values were transferred from generation to generation, not only through education and personal example, but also are reflected in oral folk art. You can find a large number of proverbs and sayings on the topic of interethnic relations among different peoples. G.V. Palatkin cites some of them:

- *Do not go to a foreign monastery with its charter (Russian).*
- *Going to a foreign country, find out what is prohibited (Japanese).*
- *When you are in Rome, act like a Roman (English).*
- *In the country in which you are, observe the custom that you meet (Italian)*

- *In whose waggon sat, those songs and sing (Abkhazian).*

- *In what kind of people you will come, you will put on such a hat (Russian) [5, p.71].*

In wise, concise, capacious sayings, exhaustive recommendations for behavior among "outsiders" are reflected: caution, delicacy, tact, and even to some extent suppression of one's self: Do not knock at someone else's gate, and you will not be knocked at your door (Tatar ) [5, p. 71].

A special understanding of tolerance, from the point of view of A.Toktosunova, is typical for nomads. The head of the International Foundation "Dialogue of Cultures and Civilizations", noting the freedom of nomadic thinking and the absence of clearly defined nomadic stereotypes, writes: "Nomads lived a natural life, not thinking about the need for a critical appraisal of others, the comparison itself is foreign to them. Such freedom of thought is the luxury and prerogative of self-sufficient people "[19, p. 40]. According to T.K. Burbaev, a high ability to adapt to various influences and changes in our ancestors, is connected with "uncommon character and talent of receptivity, openness of soul and tolerance, the ability to find a common language with neighbors and reach a compromise [20, p. 462]. In our opinion, this breadth of thinking is dictated by several reasons. One of them is connected with the special way of life and the connecting function of the nomadic civilization, which, for example, A. Nysanbaev points out: "Nomads always acted as a mobile and dynamic force that mixed peoples, created the empire and changed the existing order. Through the steppes inhabited by nomadic people, a connection was made between civilizations, different worlds, then a still ill-connected vast world. This is the phenomenon of Eurasianism, understood as the perception of the cultures of the East and the West, the synthesis of the two poles of understanding the world "[21, p. 468]. In the opinion of Z.S. Aidarbekova, the tolerance of the Kazakhs also follows from the economic activity of the nomads. In the conditions of a severe steppe, according to the researcher, "the principles of social mutual aid, value consolidation, following the generally accepted norms and rules of behavior became paramount. According to the traditional ideas of the Kazakh people, everyone should have freedom, spiritual independence, be proactive, independent, and at the same time obey the freely accepted imperative of their spiritual unity with the family "[17, p. 23]. Such a value-normative complex, from the point of view of Z.S. Aidarbekova, found reflection in the Kazakh culture. "Traditional values are followed not blindly, but on the basis of their multilateral comprehension, interpretation, interpretation, which predetermines the free, open to the world and other cultures the nature of the Kazakh cultural tradition and at the same time self-absorption, creative self-conversion" [17, p. 23].

The origins of another cause, in our opinion, can be found in a study by K. Nurlanov [22, p. 48], who believes that the nomadic concept contains a high and deep culture of contact - communication. According to Nurlanova, the basis of his life is a quiet,

even, inner communication - the relationship. First of all, contact with "Bright World" (Universe), Genesis comes through a special perception of the surrounding world. The profound conceptual meaning of the relations "Man" and "World" is concentrated in the philosophical thought of "This world is one" (the World is a single whole, the World is one). The leading idea underlying the relationship "Man" and "the Universe" is one, and the life-affirming sounds like "the day of the day" - the meaning of this world in communication. The dialogue with "Bright World" allowed the approach and comprehension of the Universe and came about with the help of inner sympathy- dialogue. Moreover, it is translated as internal, inside, that is, communication took place on the inner, spiritual level [22, c. 48]. The peculiarity of the worldview of the Turkic nomad in harmonizing man with nature, the integrity of the world, writes G. Kasimzhanova [23, p. 25].

The Kazakhs developed different types of communication:

Қарым – қатынас	to communicate, to communicate continuously;
Келіп-кету, қатынас	to see, to meet, to communicate;
Сіз – біздесу	to communicate, respecting each other mutually;
Араласу	to communicate without interrupting the connections;
Іштесу	dialogue as a product of co-creation.

As G.N. Kosherbaeva, "Istesu - communication, which includes all the above-mentioned meanings, is focused on the inner, secret, spiritual and spiritual level, which almost makes it possible to approach the" edge "of the secrets of the communicating people, touches the inner levels of the emotional and intellectual world that is about sincere mutual disposition, Mutual openness, mutual competence, that is, mutual communication ... In this aspiration to each other, people experience the true moments of life, the spiritual "increment" of a person takes place "[24, p. 23]. Such an unconventional understanding of the meaning of communication goes back to a dialogue controlled by consciousness, the main one for which is көңіл (the mood of a person). The process of mutual communication takes place through көңіл табу, that is, the ability to focus on the inner world of a person, to find and touch upon such a level of his state of mind that would arouse disposition, a smile, pleasure and responds with a sincere spirit (көңіл көншуі- a salutary mood) [24, p. 24].

O. Naumova has her own view of the tolerance of the Kazakh people. Deserves attention of the author's research in the field of folklore and traditions of Kazakhs in

the aspect of tolerance. The scientist remarks that "the problem of tolerance in traditional Kazakh culture is closely connected with the notions of" our "and" outsiders ". These concepts are hierarchical and change the boundaries: depending on circumstances, a stranger to a traditional society may be a member of a different kind, tribe, people (ethnically alien) or a non-member of the family that does not belong to his family "[25, p. 43]. The entire array of Kazakh proverbs and sayings in this regard O. Naumova conditionally divides into three layers. We have classified the researcher in the form of a table.

**Table 1.** The theme of tolerance in Kazakh proverbs (O. Naumova's analysis):

Reservoir	Relations - "your" - "someone else's"	Examples of folklore
I    L I E n"  H I M S E F"	"His" is always good, "someone else's" is bad	"Another's horse - sweaty, foreign clothes - marking"; "What to be a sultan in a foreign country, it is better to be a mark in your own country"; "It is better to be a shepherd of your kind than a king in a foreign people"
	"Double" standards apply to "our" and "foreign"	"Close to you do not tell a lie, do not tell a stranger the truth"
	Peaceful relations (and with "their own" and with bad "strangers") are always better than enmity	"Than to kick close, it is better to swear from afar"
	Being with the "stranger" is always on the alert because of the possibility of a trick	"With non-native people do not go hunting, they will take and will be tied to the saddle" "Where the Tatars are, there is danger"
	The extreme case of the "alien" is the enemy: the concept of tolerance to it is inapplicable	"If you allow the enemy to put up with you, he will sit on your head"
Being among "their own", whatever they were, is a boon to man	"If the family has one arrow left - it will not be lost, if one quiver of arrows remains - it will be lost" "Relatives even quarrel, but do not leave each other"	

II	Understanding of the peculiarities of the "alien" culture, the adoption of the "other", in spite of its dissimilarity	"Take from the Kazakh what he sits on horseback, the sarta has clothes" (Kazakh is a connoisseur of horses, sart is clothing). "When Sart grow rich, he builds a new house, and when a Kazakh grow rich he takes his wife"
	Once among the "aliens", it is necessary to adapt to their laws, thereby making "someone else's" in "their own".	On whose land you live, you sing a song "
	All people are equal before God	"Horses from different herds can unite a halter, and people from different nations can connect God"
III	Respond to evil - good	If somebody beats you with a stone, you beat him with bread and salt "
	Attitude to the "other" as to "myself"	"Plunge first knife in yourself - if not painful, then in another"

Summarizing the study, the author explains a wide range of the level of tolerance of the above proverbs by their appearance in different epochs. But later, according to the researcher, they existed simultaneously, not displacing each other, and in the real life of the traditional Kazakh society of the XIX-XX centuries the stereotypes of behavior with different degrees of tolerance were combined "[25, p. 44].

The work of the Pavlodar researcher Sh. Sargulov is also devoted to the study of tolerance in the oral folk art of the Kazakh people. Based on his classification, the author took the qualities inherent in a tolerant personality. According to Sh. Sargulov, the Kazakh equivalent of tolerance is "сыйлау тура түсініп, қабыл алу" (respect, acceptance and correct understanding of the diversity of cultures). Proceeding from this definition, all the multicolor folk aphorisms in this context, in the author's opinion, can be reduced to the following philosophical truth: "show tolerance to representatives of other cultures, beliefs and countries; They are no worse and no better than us, they are just different "[26, p.62]. Thanks to worldly teachings, the younger generation was taught such qualities as restraint, patience, coexistence, endurance, tactfulness, respect for surrounding people and foreign culture, peaceableness, solidarity etc. For clarity, we designed the results of searches for the researcher in the table.



**Table 2.** The theme of tolerance in Kazakh proverbs (analysis by Sh. Sargulov):

Quality of personality	Examples	translation
Patience, endurance	Сабырлылық ерге жолдас деп, сабырсыздық болмас деп.  Сабырдың түбірі сары алтын.	Patience, endurance for the young man is his companion, impatience is his foe. Patience is gold.
Location in relation to the interlocutor	Жылы сөйлеу. Жылы тосып алу. Жылы жымиды.	To speak kindly, pleasantly. Warmly to meet. He smiled pleasantly.
Foresee the consequences of your actions	Сөзді сөйле, артың көзде.  Ойнап сөйлесе да, ойлап сөйле.  Іс қылсаң, артыңды ойла.	Speak, but at the same time think what you say. Even if you are joking, talk deliberately. If you do, then think about the consequences.
Ability to forgive, tactful	Ит үреді, ер кешіреді.  Көйлектің кірі жуса кетеді көңілдің кірі айтса кетеді.  Асынды бермесен берме таспен ұрма.	The dog barks, the good fellow forgives (about irrelevance of abuse, swearing).  Dirt on the dress is washed with a wash, dirt on the heart (grief) - from warm words.  You do not want to treat - do not, but do not hit with a stone (meaning: do not want to do good - do not, but do not do anything dirty).
Self-control, peaceful settlement of conflicts	Оң қолыңдағы ашуың сол қолыңмен ұста.	Anger, anger, which the right hand holds, let it stop the left (In the meaning: observe self-control, patience, strive for harmony, peace).

	<p>Бұлттан шыққан күн ашу жаманнан шыққан сөз ашу.</p> <p>Ашуыңды ақыл женеді.</p>	<p>The sun is hotter than the sun coming out of the cloud, the word bad spoken is sour.</p> <p>Mind wins evil</p>
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As a result of the research, Sh. Sargulov comes to the conclusion that these stable expressions reflect the properties and dignity of the person, especially appreciated in the Kazakh culture. Their presence is, according to Sargulov, an indicator of ethical norms, rules of social life and behavior in society, the relationship of a nation through its culture and language to the world, to other peoples and cultures "[26, p. 64].

There are a lot of definitions that claim to be full of disclosure of the essence, emphasizing different aspects of the multifaceted phenomenon of tolerance. We tried to break them into groups. The division turned out to be conditional, as many definitions turned out to be synonymous and resonate in various aspects.

In many studies, tolerance is seen as moral and moral qualities of the individual. According to the Declaration of Principles of Tolerance, adopted by UNESCO, is a virtue that promotes peace. [27] M.P. Bar-kota draws an analogy of tolerance and philanthropy [28, p. 125]. How Integrative Personality Quality Consider Tolerance Kucherova [29, p. 169], V.S. Kukushin [1, p. 31-32]. B.Z. Vulfov connects tolerance with human capabilities [30, p. 12]. As an attitude toward a certain type of relationship, manifested in the personal actions of a person, one of the inalienable characteristics of an individual as a person considers the tolerance of Sh.S. Demisenov [7, p. 65]. The ability to analyze and the ability to correctly respond to environmental diversity - are priorities in the definition of K.V. Vorontsova, T.V. Kovshechnikova [31, p. 80], E.M. Ivanova [32, p.11].

From the point of view of a certain position, the attitude of a person, recognition and understanding, respect of people around him and different cultures, consider the tolerance of P.R. Atutov and M.M. Budaev [33, p. 27], I.I. D.S. Burkhanova, S.M. Tumenova [9, p. 6], TN Melnikova and K.K. Kenzhegaliev [14, p. 116], E. Gromov [34, p. 14], M.A. Kucherova [29, p. 168], G.V. Palatkin [5, p. 66], V.S. Kukushin [1, p. 32], P.I. Mamedov [18, p. 72], M.I. Rozhkov, L.V. Bayborodova, M.A. Kovalchuk [2, p. 5].

Many scientists describe tolerance as a social norm. One of the most detailed and complex concepts belongs to N.V. Klenova and G.G. Abdulkarimov [35, p. 15]. As a factor for resolving differences, the definition of L. Kozhukhar treats [36, p. 2]. The

social norm is tolerance for R. Haymullina [37, p. 7]. From the standpoint of the socio-pedagogical characteristics of the individual, he expresses his understanding of the tolerance of V.A. Tishkov [38, p. 259]. "The moral norm and a special type of social relations," Z.T. Abetova [39, p. eleven]. An active moral position and psychological readiness for tolerance underlies the definition of E.M. Uneven [40, p. 152]. The moral category and universal value are prioritized in the interpretation of G.P. Dnieper River [12, p. thirty]. K.V. Vorontsova, T.V. Kovshechnikova [31, p. 80] see in tolerance a special mechanism of socio-psychological protection of the individual.

In the opinion of L. Ilchenko [41, p. 20], D.V. Lepesheva, OA The Sudnik [42, p. 14] the essence of tolerance is the recognition of the dialectical unity and diversity of mankind and cultures, the interdependence of everyone from each and everyone from everyone.

The necessity of peaceableness and tolerance is insisted upon by the researchers- MM Eszhanova [43, p. 16], M.A. Kucherova [29, p. 169], R. Haymullin [37, p. 7], V.S. Kukushin [1, p. 32].

*We regard tolerance as a quality of personality, characterized by recognition of the polyphonic character of the surrounding world and people, the ability to understand and tolerate the multidimensionality of human individuality and the manifestations of society and the ability for peaceful coexistence with manifestations of the otherness of the multicultural world.*

The results of the analysis of pedagogical literature show the primacy of this definition when solving the problem of developing a culture of interethnic relations. For example, B.S. Gershunsky introduced into scientific circulation such concepts as "mentality of tolerance", "world outlook of tolerance", "tolerant behavior" [4]. For the first time he raised the issue of tolerance in the context of the problem of interethnic relations. Tishkov, declaring the need for "interethnic tolerance" [38]. E. Gromova raises the degree of the formation of ethnic tolerance to the leading integrating criterion for determining the level of development of a culture of interethnic relations among students [34, p. 14]. As the highest indicator of the culture of an individual or society, he considers the tolerance of P.I. Mamedov [18, p. 72]. Share the opinion of our compatriots Russian colleagues M.I. Rozhkov, L.V. Bayborodova, M.A. Kovalchuk, defining tolerance as a sign of high spiritual and intellectual development of an individual, group or society [2, p. 5].

Very often the analysis of the problem of tolerance includes its opposite - intolerant behavior in intergroup and interpersonal relations (AG Asmolov, GU Soldatova, LA Shaigerova, etc.). The formula of intolerance is derived by VS. Kukushin. It looks like  $1 / K$ , where K is the equality coefficient. The value of K is in the range from 0 to 1.0. Relying on the scale of emotional and psychic states of man, created by the American

researcher L. Ron Hubbard, V.S. Kukushin, distinguishes several degrees of intolerance, depending on the value of K:

1.0 - no intolerance

1,0 - 0,5 - zone of soft, hidden intolerance, with gradual tightening;

0.5 - zone of transition to a tough, open intolerance, a zone of opposition (it corresponds to the tone of antagonism);

From 0.5 to 0 - an obvious zone of tough, open intolerance with ongoing tightening;

0 - total intolerance, expressed in the fact that "for someone you simply are absent, you are not, and if you are not, then there is no need at least to reckon with you and at least somehow tolerate you. So in ancient Rome, treated slaves - as an empty place, formally absent in the surrounding universe "[1, p. 20-21]. The author refers the degree of intolerance to a horizontal reading. Another aspect of intolerance - species or thematic, looks like a vertical record. To the species (thematic) intolerance of V.S. Kukushin refers intolerance to various specific areas of human activity, being: in the sphere of art, culture, politics, economics, science, ideology, rights, religion, sport, media, etc. The value of K in this case is measured in percent. Absolute tolerance is 100%. According to V.S. Kukushin, the accuracy of calculations is directly proportional to the number of links in the intermediate calculations: the more the number of components, the higher the probability of a correct determination of the general K [1, p. 21-22].

The goal of tolerance education is M.P. Barhota considers "the affirmation of the value of human dignity and the inviolability of the personality of everyone" [28, p. 125], and E.M. Ivanova - readiness for interaction with all subjects of habitat [32, p. eleven]. From the point of view of MA. Kucherovoy is the formation of a tolerant personality consciousness [29, p. 169]. According to M. Maximova and N. Klenova, tolerance should become a stereotype of the behavior of young people [44, p. 46]. Several targets are designated by Sh.S. Demisenova: "the transfer of knowledge about tolerance through education, the formation of skills and skills of tolerant interaction with others, the formation of tolerance as one of the most important values in the personal system of values of the learner [7, p. 67].

*We define the goal of education of tolerance, the formation of a tolerant consciousness of the individual, "arming" his knowledge, skills and skills of tolerant behavior.*

G.S. Kozhukhar sees the main function of tolerance in translating a potentially conflict situation into a channel of constructive resolution [36, p. 5]. For E.M. Uneven the main purpose of tolerance is to protect the younger generation "from any form of discrimination, especially on religious and national grounds" [40, p. 152]. A ZE

Jumabaeva singles out "the possibility of peaceful coexistence and the development of cultural pluralism within the framework of a modern multicultural civilization" [8, p. 267].

*The main function of tolerance, from our point of view, is the socio-cultural adaptation of the individual to life in a multicultural world.*

Some researchers distinguish between types of tolerance. Detailed classification is given by V.A. Lecter. He singled out four varieties of tolerance: as indifference to the existence of different views and practices; As the impossibility of mutual understanding; As indulgence to the weakness of others; Tolerance as an extension of one's own experience and a critical dialogue [45, c. 284-292].

Relying on the main types of human life, G.V. Palatkin [5, c. 66], M.I. Rozhkov, L.V. Bayborodova, M.A. Kovalchuk [2, c. 8] distinguish the following varieties of tolerance: between different social strata (rich and poor); Between parents (or significant adults) and children; Between religions, ethnoses, inhabitants of countries with different state systems, etc. Their point of view is shared by Monastireva GO, counting three main types of tolerance: racial - the absence of hostility towards members of another race; Interclass - tolerance for different property strata; Interethnic - no nationality has the right to truth [46, c. 42]. S.S. Demisenova, singling out many types of tolerance: sexual, age, ethnic, racial, linguistic, social, regional, property, professional, religious, political and others, explains that in normal life, levels and types of tolerance are closely intertwined, and the main criterion of tolerant The individual's behavior is his ability [7, p. 68].

*Summarizing the opinions of researchers, we distinguish the following types of tolerance: interethnic, interconfessional, intercultural, intergroup, age, sex, professional.*

O.A. Griv has his own point of view on the structure of the personality's tolerance. From the point of view of the author, the axiological component contains values: parity, mutual respect, overcoming stereotypes, prejudices, aggression, social responsibility for one's words and deeds. The tool component ensures the ability of the individual to communicate with representatives of other cultures, social groups, etc., to come into contact, interact with other people and groups; To carry out communications, to operate in conditions of the multicultural world, in the conditions of heterogeneous groups. The quality component, according to the researcher, regulates such personality traits as patience, lack of anxiety, empathy, critical thinking, social flexibility, social perception, emotional stability, independence [11].

ETC. Atutov, M.M. Budaev distinguish similar components of cultural tolerance: understanding of others, respect for one's own culture, confidence in its value and positive meaning, dialogue of cultures [33, c. 28]. M.A. Kucherova believes that tolerance consists of 4 components: motivational; Meaningful, operational, emotional-

volitional [29, c. 169].

V.S. Kukushin formulated 4 basic principles of tolerance education: individual freedom, equality, tolerance, solidarity [1, c. 115]. From a different point of view, a more extensive classification of the principles of educating a tolerant personality, including the conditions and rules implemented in practical pedagogical activity, is given by a group of researchers M.I. Rozhkov, L.V. Bayborodova, M.A. Kovalchuk.

1. The principle of subjectivity is based on the activity of the child himself, his self-education, conscious behavior and self-correction in relations with other people.
2. The principle of adequacy dictates the correspondence of the content and means of education of the social situation in which the educational process is taking place.
3. The principle of individualization follows the individual trajectory of education of tolerant consciousness and behavior, the creation of conditions for each student for self-realization and self-disclosure.
4. The principle of a reflexive position presupposes an orientation toward the formation in children of a conscious stable system of relations to any problem that is significant to it, a question that manifests itself in appropriate behavior and actions.
5. The principle of creating a tolerant environment requires the formation of humanistic relations in the educational institution, based on the realization of the right of everyone to a particular attitude towards the environment, self-realization in various forms [2, p. 10-14].

Tolstoy formulated his own principles of tolerance. Ivanova. The researcher attributed them to: rejection of violence, voluntariness of choice, sincerity of convictions [32, p. eleven].

*In our opinion, the above principles can be supplemented with the principle of humanization, which presupposes the priority of universal values in the relations between students and the teacher. The principle of the unity of knowledge and behavior implies the organization of the activities of students in such a way that they see the vital necessity of the acquired knowledge, exercised in social behavior. Another principle is culturality, education of tolerance of youth on the basis of the cultural environment in which they live.*

V.A. Tishkov distinguishes 2 levels of tolerance. Psychological - is characterized as an internal attitude and attitude of the individual and the collective. At this stage, tolerance does not accept authoritarian methods, is not imposed, but is the result of a voluntary individual choice of the student. Comprehension of this quality is realized

through education, information and personal life experience. The political level is an action or an implemented norm. For this level, certain efforts and self-control of the person are required: self-restraint and deliberate non-interference, voluntary consent to mutual tolerance between the opposing entities [38, p. 259].

Other levels of tolerance are singled out by V.S. Kukushin. Depending on the measure of external factors that do not cause resistance to it, it divides tolerance into high - low, constructive - destructive. If constructive tolerance contributes to the improvement of cooperation in human society, the destructive one on the contrary, destroys it, sowing moods of anxiety, distrust, hatred between different social strata "[1, p. 27]. For V.S. Kukushina, low tolerance implies its low threshold, high - the opposite meaning.

Their levels of existence and manifestations of tolerance were developed by GS Kozhukhar. "*Dispositional* is the level of fundamental basic attitudes formed on the basis of the value-semantic system of the individual, including a system of relations with the world and other people. The second level - *the reflexive one* - represents a field of direct intrapsychic response to the external situation "here and now". At the third - *behavioral* - level, concrete acts of tolerant response in different behavioral forms are carried out "[36, p. 6].

The structure of tolerance in the formation of Professor G.D. Dmitrieva:

1. *Tolerance training*. This level implies the development of tolerance in the individual (pupil, teacher) for the cultural characteristics of other ethnoses and liberal attitudes towards them, even if at first glance they cause a negative reaction; The formation of readiness to admit in their assessment deviations from the standards recognized in society.

2. *Understanding and acceptance of another culture* presupposes its study and support. Accepting the differences, the schoolboy recognizes and affirms by his actions and deeds their importance and value to themselves and others. At the same time, the teacher should treat the student's national culture with understanding, a desire to learn more about it, and better understand why cultural difference (for example, linguistic) is used as an incentive to teach other students to understand and accept cultural pluralism, to live by Democratic rules. Thus, the teacher and the student move on to the next level of multiculturalism.

3. *Respect for cultural differences* is the third level of the multicultural formation of the individual, which assumes appreciation of another culture.

4. Adoption of cultural differences - an understanding of the need for an active position, the assertion of oneself and one's identity in the process of activity comes to the teacher and pupil "[47, p. 40-42].

The extreme points of tolerance levels were designated by S.S. Demisenova. According to the researcher, the minimum level of human tolerance manifests itself in relation to the person to himself (self-tolerance), when the individual has to make great efforts to accept himself as he is, while retaining the qualities of his own individuality. The maximum achievement - the mega-level of tolerance is manifested in the interaction of independent state entities [7, p. 67].

*In general, sharing the opinions of scientists, we distinguish three levels of manifestation of tolerance. Low level, in our opinion, is characterized by insufficient adoption by children of multicultural knowledge and universal values, inability to apply them in practice; Indifferent attitude of young people to the requirements of ethical norms and rules of behavior in society; Lack of respect for the characteristics and national feelings of representatives of other ethnic groups. The average level is characterized by the adoption by young people of multicultural and general human knowledge with small gaps, but their application in practice in a limited number of situations without the ability to explain their own motives; Adolescents' awareness of the need to observe ethical norms and rules in society, but not by the constant fulfillment of these requirements in everyday life; Understanding of national features of ethnic groups and their feelings, but the manifestation in the behavior of respect for representatives of certain cultures and a negative attitude towards others. For a high level of tolerance, there is a fairly complete knowledge of multicultural and universal human values, motivated their application in practice, with the ability to explain their own motives; Consistent desire to comply with the requirements of ethical norms and rules in society; Manifestation of deep respect for the ethnic feelings of ethnos, norms of behavior are based on the values of tolerant behavior of various sociocultural communities and respect for the individual.*

V.S. Kukushin identifies three groups of factors that, in his opinion, affect the development of tolerance in humans:

"Development factors are the characteristics of the genetic material of the individual.

Factors of formation are the conditions in which the organism develops and its human individuality.

Factors of becoming are those influences that this human individuality applies to itself, wishing to become such a person as it sees itself in the ideal, that is, a person "[1, p. 29].

*We consider the factors influencing the development of the tolerance of the junior student as a family and the nearest social environment, the school and the personality of the teacher, the information environment surrounding the child.*

E. Gromova advises the development of ethnic tolerance in two areas: the lesson and after-hour work, involving the inclusion of ethno-cultural and universal values in the



content of education, the introduction of training courses that develop ethnotolerance [34, p. 14].

S.V. Bobinova offers a whole system of directions of education of a culture of tolerance among young people since childhood:

1. Respect for the human dignity of all people, without exception.
2. Understanding that each person is a unique person, which implies respect for the differences between representatives of different cultures and nations.
3. Understanding the principle of complementarity. Adolescents need to understand that their differences can act as complementary elements.
4. Understanding the principle of interdependence as the basis for joint action. Young people should be trained to jointly solve problems and division of labor in carrying out assignments in order to demonstrate how each person wins in solving problems through cooperation.
5. And as a result - familiarization with the culture of peace "[48, p. 76].

According to G.U. Urazambetova, the activity of a teacher in the development of ethnic tolerance can be built in two directions. Urgent work should include a national-regional component of the content of education, and after-hours work - in the form of a special course, which, due to the availability of more time, allows studying more extensive material [49, p. 189 - 190].

In M.Maksimova's and N.Klenova's opinions, the work on the formation of tolerant consciousness among schoolchildren "should unite three interconnected blocks in inseparable unity: knowledge about the nature of tolerant relations - practical skills of such behavior - experiencing positive emotions about achieving respectful interaction with surrounding people "[44, p. 49].

M.A. Absatova recommends the use in the process of education of young people "various means and ways of forming tolerance: the inclusion in the content of education of opposing, mutually exclusive parties, properties, relationships in the studied objects, processes and phenomena; Appeal to this type of thinking, which focuses on the unity of relations, their inner harmony; The representation of the studied object or process, unified and holistic in nature, in the context of the diversity of methods, methods and means; Use of historical and scientific and biographical facts and information illustrating the manifestation of the noted qualities in specific fragments of scientific knowledge [50, p. 35].

Tolerance is manifested in a person as a reaction to significant differences in moments of freedom of choice, the ability to change, to influence the situation. According to G.V. The sequence of human reactions during a meeting with a representative of another culture is the following: from rejection and protection of ideas of one's own cultural superiority through the recognition of other cultural values, norms and forms of behavior towards adaptation to a new culture "[5, p. 66]. From here she formulates

the main tasks facing the teacher in the process of education of ethnic tolerance: to maximally help children to adopt the unusual, to remove possible unpleasant emotions, to soften the process of adaptation to new values, to help students to gain respect for the honor and dignity of each people "[5, p. 66, 71]. Ideas of G.V. Palatkin's echoes with the views of L.P. Ilchenko: "the formation of such moral values as respect for another culture and its bearers, mutual understanding, tolerance, openness and friendliness" [41, p. 21-22]. In the opinion of AA. Syroeva's multicultural component of education in the emotional and ethical sense "guides young people to be sensitive to unusual, unusual behaviors of the other, tolerant of them, orientates toward the desire to understand what they are, what experiences are hidden behind them" [51, p. 66].

The conditions for the effective formation of ethnotolerance, in the opinion of G.V. Palatkina, include "the development in teenagers of pride in the ethnic culture that they inherited (traditions, language, tales, songs etc.); Inclusion of multicultural material in all aspects of education and upbringing; The development of acceptance and respect for ethnic forms and differences; The creation in the classroom of an atmosphere in which the students are not afraid to talk about their problems, about the unfriendly attitude towards them from other students; The idea of the equality of all ethnic groups in Russia, without singling out any of the ethnic groups "[5, p. 72].

A detailed description of the three criteria of tolerance - behavioral, communicative and mental, is given by Sh.S. Demisenova [7, p. 65-67]. According to the researcher, the behavioral and communicative criteria refer to the activity characteristic of tolerance, including emotional stability, openness, goodwill, cooperation, communicative competence, ability to dialogue, etc. Mental - expresses the system of value orientations of the individual: empathy, reflection, autonomy, humanity and others.

Behavioral - characterizes tolerant behavior, expressed in terms of acceptance of a person and patience in situations where a person does not meet the requirements and expectations. Given that behavior does not contain conscious posing of personally moral goals (ie, reactively), it can be adaptive in nature to moral or social norms.

S.S. Demisenova believes that the communicative criterion is manifested in communicative competence, which is realized in line with the adopted norms and rules. This criterion absorbs not only the verbal and non-verbal aspects of communication, but also the behavioral side. Thanks to easily identifiable and pedagogical interaction, this aspect is the most accessible and pedagogically feasible way of development of tolerance.

Mental criterion, from the point of view of the author, most clearly manifests itself in the adequacy of the choice of modes of activity in a given situation, reflects the system of value orientations of the individual, shows the underlying processes of the

personality - activity in decision-making, ability to reflect, self-observation and others [7, . 65, 67].

Recognition of the right to distinction as an individual's personality is considered the basis of Tolstoy's tolerance. Rozhkov, L.V. Bayborodova, M.A. Kovalchuk. "It manifests itself in the acceptance of another person as he is, respect for another point of view, restraint to the fact that one does not share, understand and accept the traditions, values and culture of representatives of another nationality and faith," the authors concretize their idea [2, p . 10].

Globalization has affected not only the socio-economic areas of modern life, integration processes are also characteristic for education. In many countries of the world, education is brought in line with international standards, cooperation between universities of different countries is being established, distance learning is being developed, etc. Therefore, there arises the need to educate the individual with planetary thinking, the bearer of native and foreign culture, the patriot of his country, and at the same time, a citizen of the world, aware of his role, significance, responsibility in global human processes. These objective and subjective factors make the development of the problems of educating the culture of tolerance of young people not only answering the modern world trends in the sphere of education, but also reflect the real reality, tend to develop. At the same time, it is clear that there is still a lot of work to be done in this direction.

## **CONCLUSION**

One of the current trends in modern world pedagogy is the problem of educating the tolerance of young people, as a condition for successful socialization and the universal principle of human life.

In their research, scientists are studying the methodology of tolerance, historical aspects, etymology and structural components of the concept, developing practical material on the development of tolerant consciousness from preschool children to university teachers.

The roots of the concept go back to antiquity and are reflected in the masterpieces of history: the Golden Rule of Morality, the categorical imperative of Kant, the commandments of the Scriptures, as well as in oral folk art. A proper understanding of tolerance, associated with the special way of life and the connecting function of nomadic civilization, is characteristic of nomads. Thanks to the worldly teachings of youth, qualities such as patience, liveliness, tact, respect for people around and foreign culture, peace, etc., were instilled.

The analysis of a large number of scientific sources allowed the authors to formulate their own concept of tolerance as a personality that recognizes the polyphonic

character of the surrounding world and people who are able with understanding and patience to treat the multidimensionality of human individuality and the manifestations of society and are able to coexist peacefully with the manifestations of the otherness of the multicultural world. The article also clarifies the theoretical and methodological foundations of the education of youth tolerance: goals, objectives, principles, functions, types, levels, factors, etc.

The article substantiates the theory that the processes of globalization actualize the development of the problems of educating the tolerance of youth not only as answering the modern world trends in the sphere of education, but also as reflecting real reality, which has a tendency to development.

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