

Formation of Tolerance at School Pupils Based on the Use of National Traditions

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Abstract--*This article was written with the aim of to develop the basis for the formation of tolerance among schoolchildren based on the use of national traditions in the educational process of the comprehensive school. The following tasks are defined in the article as: to analyze the level of formation of tolerance among schoolchildren in the process of studying materials of folk pedagogy; to develop components for the formation of tolerance in students of grades 1-9 of secondary schools; to formulate the conceptual basis for the formation of tolerance among students in grades 1–9 of secondary schools; to improve the locally-modular educational technology for the formation of tolerance among schoolchildren based on the use of national traditions in the educational process of the school; to create a model for the formation of tolerance among students in grades 1–9 of secondary schools based on the invaluable experience of the people, who embodied in their traditions openness, friendliness, sincerity, and other universal values. The article consists of from introduction, literature survey, methodology, recommendation, discussions, and conclusion.*

Keywords--*Tolerance, National Pride, Educational Process, Media Materials, Locally Modular Educational Technology, Mass Media.*

I. INTRODUCTION

In educational institutions of developed countries of the world, tolerance as an important direction of the strategic development of interethnic harmony, ensuring security, a culture of peace, an open and fruitful dialogue between people is introduced into the education system. The Declaration of the Principles of Tolerance, adopted by the United Nations in 1995, made it possible to develop a program to show respect for the peoples of various nations and nationalities and to create psychological conditions for tolerant behavior in society. The introduction of innovative technologies in the field of continuing education contributed to the harmonious coexistence and constructive interaction of representatives of various faiths.

In the world community, research is being carried out to improve the mechanisms of formation of tolerance among students. The didactic foundations of the formation of concepts of tolerance in primary school students, the pedagogical conditions for the formation of tolerant communication among high school students, the ideas of tolerance in world religions, scientific tolerance as a factor in the formation of intellectual and creative potential in modern conditions, tolerance as a problem of philosophical anthropology, tolerance as a culture of the world are considered. as a methodological role in philosophy and mathematics, etc.

In our republic, educational-normative, material-technical and informational base has been created. In

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recent years, 36 universities have been opened, joint faculties have been established with foreign countries at higher educational institutions, more than 200 secondary schools have been built, the number of pre-school educational institutions has almost doubled. Training programs have been improved in all structures of continuing education, new academic disciplines have been introduced in universities, the basis has been created for opening new production schools and for ensuring the participation of students of our country in international research programs in the field of education PISA, PIRLS, TIMSS in 2021. According to the final task defined in the Strategy for the Further Development of the Republic of Uzbekistan [35] “Ensuring Security, Interethnic Concord and Religious Tolerance, as well as the Implementation of a Prudent, Mutually Beneficial and Constructive Foreign Policy”, the opportunities for developing tolerance among students are expanded, mutual respect and cohesion in society are strengthened, and provided equal rights and opportunities for all citizens regardless of nationality, religion and belief. As a result, additional conditions were created for the education and upbringing of studying youth, and the accelerated socio-political and socio-economic reforms in other sectors of the republic determined the further development of the talent of the younger generation and the training of highly qualified personnel.

II. LITERATURE REVIEW

The formation and development of tolerance in our country is thoroughly indicated in the research works of G.R.Akramov [3], Z.R. Kadyrov [17], U.R. Kushaev [22], R.S. Samarov [30], M.Hazhieva [12], A.D. Sharipov [31]. Research works aimed at describing the features of the pedagogical elements of various ethnic groups were reflected in the works of the Uzbek people - S.K. Annamuratova [4], N.A. Artykov [5], Sh.A. Akhmatzhanova [2], M .G.Dzhamalitdinov [9], G.Kh. Ibragimova [14], M.O. Inomova [15], M.S. Kadyrov [16], H.N. Kasymova [18], M.Kuranov [21] , O. Musurmonova [24], S.K. Nishonova [26], N. Safarov [29], D. R. Khalikov [11], S. U. Khodjaniyazov [13], Sh. S. Shodmonova [32] , Karakalpak - P.S. Abdimuratov [1], R.U. Torezhanov [34], Russian - E.E. Azmiev [7], Kyrgyz - T.A. Konurbaev [19].

The formation of tolerant consciousness and behavior among students attracted the attention of many researchers, in particular, this problem was analyzed in the works of Russian scientists V.M. Zolotukhin [36], N.V. Kruglov [20], Kazakhstani scientist N.N. Podobed [27].

Studies related to the use of national traditions are disclosed in the writings of scientists from neighboring countries (B. Azimbaev [6], L. A. Buletova [8], L. V. Kuznetsova [23], M. A. Nabiev [25]). Abroad, this problem was reflected in the studies of B. Readon [28], Emerson P. Doyle [10], Thiam Chye Tay [33].

III. RESEARCH METHODOLOGY

Research into the development of tolerance among schoolchildren is carried out in leading scientific centers, including: at the Research Institute of School Problems (Russia), at Minsk State Linguistic University (Belarus), Chikago University (USA), Nagoya University (Japan), University of Amsterdam (Netherlands), University of Strasbourg (France), University of Nordland (Norway), and Stockholm University (Sweden).

Based on studies on the development of tolerance, the following scientific and practical results were obtained: the program “Formation of the principles of tolerant consciousness and the prevention of extremism in

Russian society” was created (Russia); the UNESCO Chair “Solving the Issues of Peace and Tolerance through the Study of Languages and Civic Education” was created at the Minsk State Linguistic University (Belarus); based on integrated education, a methodology for the development of tolerance among citizens was developed and a museum of tolerance (USA) was created; The psychological conditions of tolerant behavior in society are revealed (Japan); the Center for Tolerance for raising children in the spirit of respectful and benevolent attitude to peers of any nationality was created (Netherlands); on the basis of the analysis of the social situation in the country, the Youth Center in Strasbourg was established for general cultural education and the formation of tolerant consciousness (France); developed methods, mandatory conditions and actions in the work aimed at promoting tolerance in society (Sweden); Seminars for parents on children's tolerance are being held (Norway).

A number of fundamental studies are being conducted in the world on the formation of tolerance among a growing generation, education in the spirit of peace, and the development of tolerance in the international sense.

The purpose of the study is to develop tolerance among schoolchildren based on the use of national traditions in the educational process of the comprehensive school.

Research Objectives:

- analyze the level of formation of tolerance among schoolchildren in the process of studying materials of folk pedagogy;
- develop components for the development of tolerance among students in grades 1–9 of secondary schools;
- formulate the conceptual basis for the formation of tolerance among students in grades 1–9 of secondary schools;
- to improve the locally-modular educational technology for the formation of tolerance among schoolchildren based on the use of national traditions in the educational process of the school;
- create a model for the formation of tolerance among students in grades 1–9 of secondary schools based on the invaluable experience of the people, who embodied in their traditions openness, friendliness, sincerity, and other universal values.

The object of the study is the process of formation of tolerance among schoolchildren based on the use of national traditions.

The subject of the study is the forms, methods and conditions for the formation of tolerance in students of grades 1–9 of secondary schools based on materials of national traditions.

Research Methods. To achieve the goal and achieve the objectives, a set of the following theoretical, socio-pedagogical, experimental, statistical and empirical methods was used: the study and analysis of pedagogical, psychological sources, educational, educational and methodical literature on humanitarian disciplines, generalization of the experience of a general educational institution, observation of activities students, talking with teachers, conducting a pedagogical experiment and processing the results using mathematic statistics methods.

The scientific novelty of the study is as follows:

- the mechanism for the formation of tolerance of students in grades 1–9 has been improved by integrating ethnic awareness, ethnic heritage with national self-awareness based on the consolidation of scientific and practical knowledge and activities with socially significant personal qualities;
- the technology for the formation of tolerance among students has been improved on the basis of optimizing the components of national traditions and historical heritage in accordance with modern requirements;
- improved conceptual approaches to the formation of tolerance among students based on the integration of ethnic awareness and ethnic identification in personal spaces;
- improved local-modular educational technology for the formation of tolerance in students, taking into account axiological, cognitive, emotional, motivational, reflective-evaluative impact spaces based on level-by-level differentiation of education;
- a model for the development of tolerance (knowledge of oneself, security, responsibility, need for dialogue, self-orientation, ability to empathy, lack of authoritarianism) was developed for students of secondary schools based on the integration of the Code of Good Tips and the rules of tolerant communication.

IV. THEORY AND DISCUSSION

Features of the current period of development of society, the integration of which into the world is impossible without solving the problems associated with the education and upbringing of youth, since education is a key measure of the development of the individual and the state as a whole, and since system education takes place in a comprehensive school, where students receive not only basic knowledge, but also collectivism skills, they form a worldview, there are ideas about social responsibility, citizenship, then the school should not prepare to replace the production staff, but also to attend to the spiritual and moral health of pupils, intersubject environmental education, in particular, tolerance formation, as human society throughout the world is faced with children and youth aggression, vandalism, cruelty, propensity to violence. Today, our state forms basic spiritual and moral values, instills in its citizens a spirit that unites the nation, relying on the young generation as a powerful force capable of displaying the national features and characteristics inherent in our people, based on deep respect for the culture of other peoples, a tolerant attitude that comes from antiquities, from the historical roots and from the spiritual origins of the ancestors. There are numerous examples of this. Recall the “Avesta”, imbued with the idea of caring for one's neighbor, the need to help all those who suffer, to be tolerant, to fight evil, and the Koran, calling for confessional tolerance. The problems of tolerance have always been the focus of attention of progressive public figures, writers, poets, ranging from encyclopedists Abu Ali ibn Sino, A. Navoi, A. Yassawi and others to the ideas of the Jadids, who advocated, along with independence, independence, the need to enter into world civilization, respect for other nations and faiths.

A survey on the need to have the quality of tolerance in the framework of the project showed that 79.5% of 695 university students consider this mandatory, and 70.8% favor contact with tolerance with national traditions, and note it as traditions: good neighborly relations, mercy, mutual assistance. Participating in the survey on national and universal values, 94.8% of respondents rated the ethnic situation in the republic as stable, and relations between

representatives of peoples living in the republic as good, because there is agreement and tolerance. However, for all the prosperity of the situation in the republic, a general positive contour of the moral of youth, including tolerance, it cannot be considered that this quality has become an inalienable character trait of every young person (even a student survey gave only 80%, and the remaining 20% is also students of the republic), especially when you take into account the influence of neighboring states, where the situation can hardly be called stable. The ongoing inter-religious conflicts, ethnic wars and facts of extremism: Iraq, Iran, Libya, Syria, etc. also speak about this. Everywhere there is a struggle for the will and consciousness of young people. That is why the new model of education contributes to the formation of a harmoniously developed personality and its spiritual and moral development. In the context of globalization, the influence on youth of ideas alien to our people, the significance of spirituality is becoming more and more actualized. The role of the school is to awaken the sense of national self-awareness, dignity, pride in their own people and their involvement in it among the younger generation, one of the ways to achieve which is to use it widely in the upbringing and education of historical heritage, including ethnopedagogy. It reflects the thoughts and aspirations of the people, passed down from generation to generation, its centuries-old experience in all spheres of life, customs and traditions. School as the main system-forming upbringing and educational institution of society should take on the formation of tolerance among the younger generation as the basis for the selection of personally significant landmarks, models of the future behavior of a citizen of society based on the invaluable experience of the people, who embodied in their traditions openness, friendliness, sincerity and other universal human values. It is reverence - respect for one's past based on universal values, that today Uzbekistan has gained a reputation of an open, civilized partner, as evidenced by the statements of many politicians and public figures who visited our republic: "We have never seen such a hospitable and kind people" - K. Marchioro, USA; "I haven't met such a sensitive people anywhere in Uzbekistan" - R. Gruetter, Sweden, "Recently, Uzbekistan has been rapidly transforming all spheres of society" - V. Chiagarazhan, India and others. It is no coincidence that the First President of Uzbekistan noted: "Achieve their goals.

Tolerance is one of the fundamental points of the Constitution of Uzbekistan (Article 18). The same idea is emphasized in the Concept of extracurricular and extracurricular educational work: "The national strategy in the field of education and upbringing is determined by law and is aimed at creating conditions for the development and spiritual-value orientation of students."

The philosophy of the idea of national independence, its content and essence, the most important ideas and principles are defined in the writings of the First President of the Republic of Uzbekistan and the President of the Republic of Uzbekistan. They are supported by the people, the relevant ministries and departments that determine the content and methods of training and education, aimed at maintaining peace and harmony, at maintaining social stability, harmonizing social relations, but also at the spiritual revival of the nation, preserving historical values, national traditions. The goals of upbringing are the expected changes in a person made under the influence of specially prepared actions, and in a democratic state it is also freedom of choice.

So, fulfilling the social order of society - the upbringing of a harmoniously developed, tolerant personality for the formation of socially significant qualities, the school should seek to socialize the younger generation, organically adapt to life, know how to interact with other people on a personal and public level.

Formally, education is the accumulation of knowledge + the formation of moral qualities - this is the National Model of Education. But not only. The main thing is the creation of pedagogical conditions capable of solving this arduous task. And here the human factor comes first - the personality of students and teachers. A necessary condition for the implementation of this task is the daily, thoughtful, goal-oriented, highly professional work of all specialists in public education and, above all, teachers to educate students in the spirit of national traditions and universal values.

Sources studied by the dissertation indicate that such work is being carried out: in recent years, the State educational standards, curricula, textbooks, teaching and methodological aids have been improved, new subjects that have no analogues before are introduced into the program: "The ABC of the Constitution", "Sense of the Motherland", "The idea of national independence and the foundations of spirituality", which include the main provisions of the idea of national independence, the history of a multinational state, the principles of state policy in the field of education and education: humanism, spirituality, morality, tolerance. Today, there is a precedent in the republic when moral standards based on national traditions are studied at all levels of education. The facts say that at present more than 130 representatives of different nations and nationalities live in the country, which testifies to the tolerance of the population, representatives of different faiths coexist on the territory of the republic: Muslims, Christians, Jews, Buddhists and others, and schools are taught in seven languages.

All of the above indicates that the social policy of the state is built on respect for all nations and nationalities living in the republic. The tolerance of the Uzbek people is manifested not only within the country, but also beyond its borders: holding Days of the Republics, Days of cultures, all kinds of exhibitions, festivals, forums, meetings, etc. All this became possible thanks to the changed worldview of people, their activity, civic maturity, tolerance, which today is a dialogue of civilizations. And the task of educational institutions and, above all, schools, so that young people can actively participate in this dialogue.

Tolerance as a pedagogical problem in the aspect of humanization and humanization of education. Tolerance is considered as one of the key problems of the state, and the world as a whole. The modern order of the state, society, family at school is expressed in the fact that the student must be tolerant, able to cooperate with people of different nationalities and different sectors of society. The problem of tolerance in interpersonal, social, political aspects is not new for the educational system of Uzbekistan, although it is very acute today. Tolerance is considered by scientists from different points of view. Some scholars identify tolerance with patience, which is based not on the confrontation of people with different positions, but on their coexistence, others consider tolerance as the unity of mankind, respect for the rights of another and the right to be different, while others understand tolerance as cooperation, where "there should be no top and bottom". It also examines the formation of tolerant thinking, consciousness and worldview, tolerance in the system of value-targeted priorities of education, tolerance as a way to peace [28]. Some scholars view tolerance as a factor in successful professional activity [16], ability to sustainability,

to a situation of uncertainty, to conflict situations [21], defining a tolerant person, says that he cares not only today, but also yesterday and tomorrow. Not only your home, but also your neighbors. The main task of tolerance, teachers, philosophers, psychologists of different countries consider the social adaptation of students to pluralism of opinions in society, since they can encounter diverse opinions at any level - interpersonal, social, political and state.

Tolerance is used by different nations and sounds differently in all languages, but everywhere means willingness to hear another, to show patience, endurance, nobility and mercy, i.e. it is a certain worldview and moral-psychological attitude towards respect and recognition of the equality of others and involves interaction on a constructive basis, flexibility, respect for the position of another, not excluding the possibility of defending one's position, but without aggression, reasonably and does not mean indifference to any views and actions .

An analysis of literary sources and the media shows that currently tolerant individuals are in great demand by society, bearing in mind not only tolerance of other people's opinions, ways of thinking, etc., but also the ability to live without interfering, without violating the rights and freedoms of other people.

The main requirement for a tolerant culture of students is the free practice by each social group: class, school, etc., of each individual student of freely chosen moral, socio-political, worldview ideas with a simultaneous loyal, tolerant, non-hostile attitude to the similar choice of others. The problem does not have a simple solution, since the student hears not only the teacher, but also contacts people who sometimes have a diametrically opposite opinion. This means that the teacher must achieve student confidence in his position, lack of fear of expressing his opinion, fear of losing the leading opinion among peers. Hence the need - to take into account the individual psychological and moral ethical characteristics of the personality of each student and the team with which the teacher works.

For a more successful formation of this quality, we have developed a Model-model of a tolerant personality. In a folded form it is: knowledge of oneself, security, responsibility, need for dialogue, self-orientation, ability to empathy, lack of authoritarianism.

An intolerant person is presented as a person who considers his freedom unlimited; blames others for all troubles, not himself. This gradation allows students to choose the type of their behavior tolerant or intolerant.

The "golden rule" of tolerance, practiced by almost all religions of the world: "Do with others as you want to be done to you," should be an indisputable truth for every student.

It is not difficult to implement the ideas of the educational strategy of tolerance listed above, based on the positive socio-cultural experience of the ethnos and its moral principles. What is needed, first of all, is ethnic awareness: knowledge of history, the characteristics of psychology, traditions, and then ethnic identification: spiritual culture, ethnic heritage, language, etc. - involvement in them.

Pedagogical science is focused on solving problems of educating a comprehensively developed personality with high moral qualities. The works of many scientists, the leading figures of Russian pedagogy and modern philosophers, historians, educators, and psychologists are devoted to this question. The ideas of educating the younger generation are embedded in the memory of each nation, reflect its specific features, traditions relating to

such aspects as respect for people, respect for work, courtesy, politeness. That is, they called upon humanistic ideas, fulfilling two functions: firstly, they rallied people, and secondly, they made it possible to reproduce the accumulated experience in a natural way from generation to generation, because there was no media then.

The education of the individual on universal values is comprehended through national characteristics and national culture.

National culture is the historical value of the nation, expressing the specific features of the spiritual and moral character formed as a result of the peculiar conditions of existence reflected in folk pedagogy: without it there are no traditions, without traditions there is no spirituality, without spirituality there is no person, without personality there is no people as a historical community.

Traditions are centuries-old pedagogical impact on the younger generation. The most important prerequisite for the fundamental transformation of society is respect for rich national and historical traditions, ethnopedagogy, which allow you to find educational methods that provide the translation of the foundations of the traditional way of life and help the younger generation develop their intercultural competence, preserving their native language as a genetic program for millennia and cultural traditions. School is the leading structure where children are involved in the ethno-cultural environment.

Throughout the development of Uzbek society, traditions have developed that are based on the historical community of the people and correspond to moral standards: come to the aid of those in need, share shelter, provide hospitality, be benevolent and virtuous, which no doubt played and still plays a creative role, acted and is a factor, mitigating social tension, contributed to and contributes to the development of favorable relationships between all members of society, more and more becoming its mentality. The development of traditions marked the emergence of public education pedagogy as a conscious, purposeful activity to develop among young generations those spiritual qualities that were dictated by the living conditions of the people and increasingly became the social form organizing the educational activities of the masses, and most importantly, the educational process did not separate from the real life of the family and society.

Today, when the state policy of reforming education is aimed at preparing a citizen brought up on the spiritual wealth of the people, creating an atmosphere of respect for the interests of the indigenous population and the cultural needs of other ethnic groups, ethnopedagogy, the ethnocultural heritage of the people, containing for centuries proven means of harmonious coexistence of man in nature and society - the introduction of studying it into the educational process seems organic and indisputable. In order for tradition to become a way of transferring the accumulated spiritual experience of knowledge, it is necessary to arouse the interest of students, which means that a method must be chosen that will allow organically combining past materials with the system of modern views of students and the goals that the teacher achieves. The teacher's task is to skillfully build a logical chain, show the connection between current social values, ideals and those that each generation has brought to society, create pedagogical conditions to help students grasp the enduring importance of ethnopedagogy and traditions. The people are also the creator of material values, which means that the established traditions are also helpful in resolving issues

of labor education, and they also act as an indicator of ethnonational diagnosis. Therefore, their skillful use is appropriate and brings positive results.

The ideas of educating a comprehensively developed personality are presented in didactic instructions in which encyclopedists paid attention to traditions as a means of spiritual and moral education of the younger generation, but the most important thing in their philosophical and moral credo is tolerance, condemnation of violence, angry condemnation of wars and intolerance.

Local-modular educational technology. Local-modular educational technology opens up wide opportunities for individual learning, taking into account the characteristics of students, implemented in the following areas:

1. level-by-level differentiation of training;
2. taking into account the individual rate of assimilation of educational material;
3. individualization through the organization of assistance and mutual assistance;
4. organization of individual control. The composition of this system on the basis of ethnopedagogy includes: a targeted action plan, an information bank, a methodological guide to achieve the goals.

The following algorithm can help compose such a lesson:

- determining the location of the modular lesson in the topic;
- wording of the lesson topic;
- determination of the purpose of the lesson and the final learning outcomes;
- selection of the necessary factual material;
- selection of methods and forms of teaching and control;
- determination of the educational activities of students;
- breakdown of educational content into separate logically completed educational elements and determination of goals at each stage.

The introduction of modules into the educational process must be carried out gradually, enhancing its quality and effectiveness, as well as by developing a program containing diagnostic, methodological and organizational measures. At the same time, pedagogical technologies that exist in a competitive environment and must be efficient in terms of results and cost-effective, guarantee the achievement of a certain standard of training. So, on the one hand, the teaching technology is a combination of methods and means of processing, presenting, changing and presenting educational information, and on the other, it is the science of how teachers influence students in the learning process using the necessary technical or information tools.

A preliminary survey showed the necessity and justification of multicultural education, as it opens up a vast field for research and practical activities with positive results that contributed to:

1. the expansion of the teaching space in the educational process;
2. the creation of a system of continuous ethnopedagogical education;
3. the revival of the cultural and historical heritage of the past;
4. education of the person on the basis of the spiritual and moral values of the people, traditions of the national culture and the ability to use them in life;
5. the development of spiritual and moral qualities of students;
6. the formation of positive behavior skills in society, the ability to realize their creative abilities in search and research work;
7. the creation of a tolerant Student Model, the formation of multicultural competence as a tolerant quality.

Predicting the result of the study of ethnopedagogy, we proceeded from the message: in the oral folk art and traditions, a tremendous amount of information on educational issues has been concluded. Written sources and the study of archaeological materials became methods of studying ethnopedagogy. An empirical study proved that the most effective result in the development of tolerance in schoolchildren is achieved with simultaneous exposure in six personality spaces: the axiological sphere, cognitive, emotional, motivational, reflective-evaluative and behavioral.

V. EXPERIMENTAL RESULTS

This part summarizes the study, in which 100 teachers and 360 students participated. To conduct experimental work, a development program and a methodology for using national traditions in educational and extracurricular activities were created and tested. Training in control classes was carried out according to existing programs using traditional teaching methods, in experimental ones - according to the program using the methodology developed by us. To facilitate the work of experimenters, activities with students were based on the principles of historicism and a personal approach. The teacher had to diagnose the real level of formation of important personal qualities: the way of thinking, attitude to life, work, material values, life guidelines and constantly attracted each student to developmental activities, eliminated the reasons that prevent the achievement of the ultimate goal of the experiment. As a result, the "Code of Good Tips" was developed and the students came to the conclusion that it is necessary to instill a friendly attitude towards people from childhood. In the real educational process, new pedagogical approaches, innovative technologies, forms and methods of teaching, which determine a fairly high quality level of teaching, have been tested: modular technologies, design methods, algorithm of actions, activity modeling, schematization, incorporation. In the process of research, the conceptual approaches to the formation of tolerance were improved, which formed the basis of the matrix of the formation of tolerance: ethnopedagogical knowledge; tolerant worldview; moral attitude to reality; means of ethnopedagogy; religious culture. At the same time, tolerance of a humane, responsible, reflective, self-confident teacher who knows how to recognize the functions of tolerance: informational, emotional and regulatory, is put in the first place. Having knowledge and quality characteristics, such a teacher will achieve the planned results.

Table I The coefficient of tolerance for the convenience of random statistical processing 100 student responses were selected (under this condition the total 400 correct answers (4 questions 100 students))

From calculation per 100 respondents	Series numbers					
	group	before	after 3	after 5	after 7	after 10
Number of correct answers	experimental	68	268	280	320	370
	control	63	80	140	160	200
Assimilation coefficient	experimental	0,1	0,6	0,7	0,8	0,9
	control	0,1	0,2	0,3	0,4	0,5

The results of the study allow us to talk about the effectiveness of the proposed methodology for the formation of tolerance in students of grades 1-9 of secondary schools, which is confirmed by the mathematical reliability of the results + characteristics of students. In the process of conducting the formative experiment, it was proved that tolerance as an active attitude to life, formed on the basis of recognition of the rights and freedoms of each person, is quite effectively carried out through training through upbringing, information and personal experience based on folk pedagogy, folk wisdom and traditions, since these “three pillars” as sources of universal values will provide students with a willingness to live worthily and successfully realize themselves in the future. The generalizing stage of the study showed a positive, value, civic attitude of the student to society, tolerance based on the idea of a systematic individual approach to his personality, taking into account national traditions.

VI. CONCLUSION AND RECOMENDATION

The goal set in the study is achieved, the tasks are solved. The research hypothesis based on the concept of a systematic approach to solving the problem of developing tolerance among schoolchildren on the basis of humanization of education, the selection of adequate factors, forms and means of the educational process received theoretical and experimental justification and confirmation. Based on the research conducted as part of the dissertation, the main conclusions are formulated:

1. Over the centuries, people empirically developed their methods and methods of education, which were reflected in ethnopedagogy, works of oral folk art and national traditions.

Multifaceted knowledge and skills, the wisdom of the people lay in the students' minds a respectful attitude to each other, to each person, to the people of the republic as a whole, as they embody humanistic moral and value ideas that contribute to the formation of such an important human quality of a person as tolerance. The interaction of modern pedagogical science and public pedagogy favors mutual development, since its main task is to understand the laws of such a complex social phenomenon as upbringing, its essence and structure, various components, connections and relationships. The formation of tolerance among schoolchildren based on the use of national traditions is a difficult pedagogical task. Having arisen historically in the practice of education, it acquires theoretical and practical

significance on a local and global scale. With changing living conditions, the development of the needs of society, its axiological significance is transformed, while retaining the fundamental essence in the development of the spiritual world of the younger generation, and becomes a prerequisite for the evolution of pedagogical thought, a theoretical understanding of the process itself as an integrated education system.

2. A comprehensive analysis of the state of practice of secondary schools has shown that new advanced teaching technologies are being intensively developed and implemented. The informatization of the education system is carried out, a certain experience is accumulated in the creation of educational and methodical literature. At the same time, it was revealed that pedagogical workers of secondary schools need a program for the formation of a tolerant worldview among students that meets promising requirements, focused on the priority of the student's personality. Knowing the basics of pedagogy by teachers, the factors of education will help them use national traditions that affect the content of scientific knowledge, establish stable norms and rules of behavior for students in grades 1–9 and promote their tolerance.

3. In the study, tolerance is understood as a feeling of generosity, consent and trust, respect for the opinions of other people. The main indicator determining the presence of this quality is the positive behavior of students, aimed at the personality of another, at building friendly relations with each other. Achieving this goal is possible when solving specific problems: fostering a sense of peacefulness among schoolchildren, accepting and understanding other people, and the ability to interact positively with them; the formation of a negative attitude to violence and aggression in any form; respect for cultural traditions; development of the ability to interethnic and interreligious interaction, constructive communication with representatives of society, regardless of their worldview; the formation of the ability to determine the boundaries of tolerance; creation of a tolerant environment: the prevention of aggression, the condemnation of terrorism and extremism, the humanization of education and relations between adults and students, the inclusion of leading ideas of tolerance in the reform of education; reforming the system of preparing future teachers for the education of tolerance among students. Hence the undoubted timeliness and necessity of introducing the program “Tolerance and Ethnopedagogy” into the school curriculum.

4. The work studied, analyzed and generalized the state of the problem in theory and practice. Theoretical and methodological approaches to solving the investigated problem are determined. It has been established that theoretical positions are effective only in close interconnection with practical ones, that the formation of tolerance is impossible without a harmonious combination of natural, social and spiritual principles of a person, therefore this principle is a strategic direction in pedagogy, allowing not to alienate spiritual values, but to expand students' knowledge.

Having studied the socio-political conditions of today's world, the existing national tensions and conflicts: Syria, Iraq, Israel and others, we have come to the conclusion that only with a clear civil position can young people find their place in society and ensure its progress. Only a holistic perception of modern realities, a developed sense of ownership of the destinies of the country and the world expands the scope of young students' knowledge of modern problems, accelerates the process of socialization. For these purposes, a model of a student's tolerant personality has been created, which includes: a national idea, ethno-pedagogical knowledge, thinking, consciousness, activity-

practical relations, moral and aesthetic relations, means of ethnopedagogy.

5. The problem of tolerance, like any social problem, can be solved only under the influence of the real interest of the state in the education of a tolerant personality and its socialization. In a multipolar world, tolerance is revealed as the intention of universal human interests and needs, when the main thing is to find peace and harmony for a full life. A tolerant attitude towards the manifestations of another is that cultural norm that multiplies and improves the results of social cooperation and communication. Hence the direct task of the school is to develop among students a sense of responsibility, ownership of the fate of their people, which is easily achieved with the involvement of national traditions. Parenting is a humanitarian, human-forming process, the essence of which is manifested in the pedagogical support of the spirituality and morality of a growing person at all stages of his growing up, introducing him into the space of cultural traditions, helping to make a conscious choice of personally significant values and building their own models of behavior, programs and projects present and future life.

6. The developed system of pedagogical conditions allowed to significantly increase the level of tolerance in schoolchildren.

7. The study made it possible to obtain a set of theoretical conclusions characterized by scientific novelty and connected by a single conceptual approach. It was revealed that in the concept of “tolerance”, students express their attitude to actions, social contacts that help to achieve goals that are meaningful to them.

8. Tolerance is expressed in the desire to achieve mutual understanding and coordination of motives, attitudes, orientations, without resorting to violence, suppression of human dignity, using humanitarian opportunities: dialogue, clarification, cooperation. Tolerance is rooted in a comprehensive school, forms a relationship to it as the most important value of society in order to educate responsible citizens who are open to the perception of other cultures that can value freedom, respect human dignity and individuality.

9. For the formation of tolerance among students in the process of training and education, we based on the following pedagogical provisions: it is advisable to form a worldview and a consciousness among students that all people are equal regardless of differences in lifestyle, culture, religion, social origin and material well-being, requiring disclosure of the uniqueness and individuality of each student; the formation of interest in their national traditions; the use of educational opportunities of academic disciplines, the creation of a favorable environment for interethnic understanding for interaction with society and the world, as well as the conditions for the formation of tolerant beliefs and views of tolerant behavior in society.

10. The study proved that in the context of globalization, the need for a transition to a new type of social relations based on the principles of tolerance becomes obvious. The growth of uncertainty in society and in the world has dramatically changed the life situation of a person and it is necessary to find decisions, make them, bear responsibility for their choice. This helps to increase the status of the principle of tolerance, the importance of finding adequate solutions in dialogue with other people and society. As a result, there are changes from a projective-constructive attitude to the external environment to such an attitude when everyone accepts the other as he is. The leading, system-forming quality of such a person should be his cultural outlook, including knowledge of

his own culture and the diversity of cultures, knowledge of foreign languages, willingness to cooperate, the origins of which are found in national traditions.

11. Speaking about the current state of national traditions, their role in a changing sociocultural space, one cannot fail to note their susceptibility to the events of the time, giving them a new universally significant value.

12. National traditions, comprising a huge artistic, aesthetic, spiritual, moral and ethical value, provided an inextricable link with history, culture, literature, images of great personalities of the past and present. The combination of the ideological foundations of national traditions with modern pictures of life, the world around us, and the spiritual development of schoolchildren allows us to identify trends in the relationship and interaction of individuals in creative, intellectual and aesthetic ascent.

The results of the study in the form of a holistic interconnected system of theoretical conclusions can serve as a productive basis for further research on this problem and have practical continuation in a wide range of relevant social and political practices.

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