

TOLERANCE OF FUTURE TEACHERS IN THE FURTHER DEVELOPMENT OF INTERETHNIC RELATIONS IN EDUCATION

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ABSTRACT

The article considers the tolerance of future teachers in the further development of interethnic relations in education. Among the general professional competencies of the future teacher, there is a willingness to interact with participants in the educational process and social partners, to lead the team, tolerantly perceiving social, ethnic, confessional and cultural differences in the field of their professional activity. Tolerance can also manifest itself in raising the threshold of emotional response to endurance, self-control and the ability to endure these factors for a long time without reducing adaptive capabilities. In other words, such a social position should be formed by the future teacher to successfully resolve ethno-cultural contradictions in the modern educational environment.

Keywords: Tolerance, future teacher, relationships, tolerance, culture.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

In the "Strategy of Action on Five Priority Directions of the Development of the Republic of Uzbekistan in 2017-2021" dated February 7, 2017, the fifth direction is called "Ensuring security, interethnic harmony and religious tolerance, as well as implementing a balanced, mutually beneficial and constructive foreign policy" [1].

This represents a qualitatively new approach to the further development of interethnic relations in our country. In the general provisions of this strategy, it is noted that state national policy needs new conceptual approaches, taking into account the need to solve emerging problems, as well as taking into account the real state and prospects for the development of national relations.

In order to further ensure interethnic harmony, to implement a balanced, mutually beneficial and constructive policy in our country, a Committee on interethnic relations and friendly relations with foreign countries has been established under the Cabinet of Ministers of the Republic of Uzbekistan. The creation of the Committee on Nationality Affairs testifies to the relevance and relevance of solving problems aimed at optimizing interethnic and interfaith relations, strengthening the unity of the multinational people of our country.

The practical orientation of the activity of this state structure allows for the implementation of a system for monitoring interethnic relations in a society where, at the time of the Great Silk Road, global mutual enrichment of world cultures took place.

For centuries, on the territory of our republic, nomadic peoples got along with settled people, Iranian tribes - with Turkic, Muslims - with Christians and Jews. This fact once again proves in practice the tolerance of the Uzbek people and nations living in our country.

In modern conditions, the principle of tolerance is the basis of political activity at all levels and, above all, at the level of government, since the state has traditionally played and continues to play a leading role in the public life of our country. It is also represented by the activities of the Republican International Cultural Center, the 25th anniversary of the founding of which our republic solemnly celebrated in January 2017.

Article 18 of the Basic Law of the country says: "All citizens of the Republic of Uzbekistan have the same rights and freedoms and are equal before the law without distinction of gender, race, nationality, language, religion, social origin, beliefs, personal and social status" [2], Tolerance of the Uzbek people expressed in the main song of the country. So, the second verse of the Anthem of the Republic of Uzbekistan begins with the words: "Bahri keng bекzbekning ўchmas imimoni ..." (adopted December 10, 1992).

Another example of the close attention of the country's leadership to the formation of tolerance among the growing generation is the speech in 2017 by President of Uzbekistan Sh.M. Mirziyoyev at the 72nd session of the United Nations General Assembly with a proposal to create a Convention on "Education and Religious Tolerance".

The Preamble of the UN Charter emphasizes that people need to "show tolerance and live together, in peace with each other, as good neighbors." The Declaration of Tolerance, adopted at the 50th meeting of the UN General Assembly in 1995, noted that "tolerance means respect, acceptance and proper understanding of the rich diversity of cultures of our world, our forms of self-expression and ways of manifesting human personality" [3], Multinational composition The 32 millionth population of our country is multi-ethnic, which is the wealth and pride of the people of Uzbekistan.

The development and adoption by the Cabinet of Ministers of the Republic of Uzbekistan of the "Concepts of state policy in the religious sphere" within the framework of the implementation of the State program "Year of dialogue with the people and human interests" is marked by epoch-making events in the life of our republic. This is the arrival in Tashkent in the fall of 2017 of the Patriarch of Moscow and All Russia Kirill. The unanimity of the people was clearly manifested in the meeting of such a venerable guest on our land, which testifies to the tolerant attitude of the citizens of the republic to representatives of various religions and religious faiths.

At the end of the 20th century, the International Commission on Education for the 21st Century (UNESCO) noted the inevitable problems of education associated with the contradictions between global and local interests; universal and individual in the context of globalization of culture; traditions and modern trends; the need for competition (the inevitability of competition) and the desire for equal opportunities. Such socio-political processes force educators to constantly maintain interethnic relations, especially in the children's environment and in general, in the education system.

The theory and practice of forming tolerance among students is the "golden fund" of our republic, which today has become the most relevant. Tolerance is still an invariable basis for the successful development of the educational system, fixing the preservation and development of ethnocultural diversity, the historical and spiritual community of the multinational people of our country. Such a policy of the republic's leadership is connected with the fact that in the world community there are various problems associated with interethnic contradictions and ethno-cultural clashes caused by opposing views of the subjects of interaction on the traditions,

norms and values of the modern world. In this regard, in recent years there has been a very active appeal of the state to interethnic issues, which is associated with the economic, political and social level of development of society.

For a specialist working in the field of education, this level is the psychological and pedagogical level, as well as organizational and pedagogical, socio-psychological, etc. In education, this problem is being solved quite successfully, especially since interethnic relations in our country are not only the subject of pedagogical management within the educational system, but also an actual direction of state policy and legal regulation of the unity of the educational space in the republic.

This is the protection and development of ethnic and cultural characteristics and traditions of peoples in a multinational state, as well as the creation of favorable conditions for the integration of the education system with the education systems of other states on an equal and mutually beneficial basis.

These two principles, acting as complementary, reflect the centrifugal and centripetal tendencies of the development of ethnocultural relations in the context of globalization, when in real practice, the modern teacher works with a multinational team. Therefore, the requirements for the results of mastering curricula in philological disciplines reflected in state educational standards provide for the formation of competencies in the field of intercultural interaction and a multicultural environment, taking into account the tolerant perception of social, ethnic, religious and cultural differences. At the same time, the specifics of the teacher's activities are noted depending on the level of education.

Among the general professional competencies of the future teacher, there is a willingness to interact with participants in the educational process and social partners, to lead the team, tolerantly perceiving social, ethnic, confessional and cultural differences in the field of their professional activity.

This means that the training of teachers in the higher education system involves the implementation of technologies, methods, forms and methods of training aimed at the ability of graduates to solve practical problems in the ethnocultural interaction of all subjects of education.

Tolerance can also manifest itself in raising the threshold of emotional response to endurance, self-control and the ability to endure these factors for a long time without reducing adaptive capabilities.

In other words, such a social position should be formed by the future teacher to successfully resolve ethno-cultural contradictions in the modern educational environment. Obviously, it is based on the idea of concessions and ignoring the interests of one side of the interaction in order to satisfy the needs of the other side.

The cooperation of representatives of various nations and ethnic groups on an equal and voluntary basis, their mutual assistance and mutual respect, recognition of the specifics of diverse cultures and the unity of common values as a principle of the existence and development of the state is based on the idea of the friendship of peoples, which is cultivated at all levels of education.

From the first grade of the general secondary school, children are raised as representatives of a multinational people and multinational culture, forming friendship relations with representatives of various nations and ethnic groups.

Within the framework of pedagogy, the basic laws, methods, mechanisms of successful interethnic and intercultural interaction are studied, and wide opportunities are provided for searching and improving organizational forms of working with children and students to solve pressing problems of interethnic relations and to create a team based on mutual support and common achievements. The development of future teachers will be facilitated by an active research work of students aimed at studying ethnocultural phenomena in historical and modern contexts. This is the preparation of abstracts and term papers, speeches at scientific and practical conferences, publications in scientific publications, the study of interethnic and ethnocultural problems of education in the framework of graduate qualification works.

Of particular importance for preparing students for work in a multicultural environment is educational work at the university. These include: organizing and conducting various events related to solving problems of intercultural and interethnic relations; the creation of student clubs of an appropriate orientation and other activities. They contribute to the formation of the necessary competencies for future teachers, social educators and heads of educational organizations. In addition, students of a pedagogical university, taking part in various social events (visiting Mehribonlik houses, visiting veterans of war and labor, etc.), aimed at supporting harmony and unity of society, gain important experience in emotional and value practice and form the civic position necessary for understanding and regulation of ethnocultural relations.

It should be noted that the training of future teachers at the university is systematic and focused with a priority status of studying the most pressing problems of modern education, including ethnocultural ones. The republic has successful experience in implementing an effective state international policy and there is every reason to believe that it should be used to develop education in our country and in the world community. This is a very difficult task, which, nevertheless, is successfully solved by combining the efforts of the state, society, family and every person interested in the development of their country. Since the educational institutions in the republic assumed responsibility for the quality education and upbringing of the younger generation, subject to the most serious state support in the systematic training of future teachers as carriers of basic values in intercultural communication.

Thus, the formed tolerant position among students and the friendly attitude of the teacher towards them can become the most significant factors in the further development of interethnic relations in modern education.

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