

The Development of Tolerance and Its Efficiency Based on National Traditions

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ABSTRACT

Abstract. *The article examines the development of tolerance among medical students on the basis of national traditions and reveals the main approaches for educating young people in the spirit of tolerance, humanity along with the formation of high spirituality, culture and creative thinking in students, instilling in young people a desire for knowledge and the need for self-improvement which is today more than ever important.*

Keywords: *culture, youth, instillation, views, prospects, tolerance, nation, dignity, tradition, religious and secular ideas, education, interethnic harmony, national traditions, high spirituality.*

I. Introduction

Every developing society requires its members to have a stable, independent opinion, to distinguish personal views from others, in turn, to be able to objectively assess the opinions of others and adhere to established centuries-old traditions. It is impossible to build a steadily developing society without the formation of tolerance among the members of the society. It has been observed in history that the clash of thoughts, views led to very grave consequences in the life of mankind. One of these effective teachings is the development of tolerance based on national traditions. It should be noted that today most members of society do not have sufficient skills to assess various types of malicious information attacks. More precisely, they do not have the necessary tolerance, the ability to objectively and peacefully handle events. This, in turn, has increased the political and economic pressure on the lives of stable and developing countries in various regions.

II. The Main Part

The development of tolerance among medical students based on national traditions is aware of the process of improving a sense of respect for the lifestyle, behavior, customs, feelings, thoughts, ideas and beliefs of our people. The more effectively we use religious and secular ideas and teachings about morality, education, spirituality and enlightenment, created over the centuries, the more reliable our national independence will be. Various members of society begin to exchange information through dialogue. At the same time, subjects who pass information to each other can spread their own views and perspectives. In most cases, such views shape public opinion with its own power. Thus, healthy, stable and objective public opinion largely depends on the tolerance of members of society, traditions and beliefs of representatives of other nationalities. It would be advisable to introduce such concepts in the early stages of education with medical students.

Thus, the degree of elaboration of the problem: two centuries ago Voltaire waged a fierce struggle against religious conflicts, fanaticism and injustice. Intolerance towards the opinions and views of others has always existed in the history of the individual, being the cause of most wars, religious oppression and ideological confrontation should be considered.

Currently, when the process of globalization continues, it is important to respect universal

human values, patiently treat the customs, way of life, and convictions of our people. One of the urgent problems of pedagogical science is the creation of the foundations of tolerance through national traditions in the minds of students of the medical direction of these concepts. In the explanatory dictionary of the Uzbek language, the concept of "tolerance" is described in the form of "a broad, open approach to the issue."

In other words, the idea of tolerance means that people with different beliefs live on the same land, in the same homeland, as unity and solidarity on the way to noble ideas and intentions. Since ancient times, national traditions have embodied spiritual values.

There are some explanations on how the dictionaries give a meaning to the word "tolerance":

1) Tolerance - tolerance for a different kind of views, morals, habits. Tolerance is necessary in relation to the characteristics of different peoples, nations and religions. It is a sign of self-confidence and a consciousness of the reliability of one's own positions, a sign of an ideological current open to all, which is not afraid of comparison with other points of view and does not avoid spiritual competition.

2) Tolerance means respect, acceptance and correct understanding of other cultures, ways of self-expression and manifestation of human individuality. Tolerance does not mean concession, condescension and indulgence. The manifestation of tolerance also does not mean tolerance for social injustice, renunciation of one's beliefs or concession to other people's beliefs, as well as imposing one's beliefs on other people

3) Tolerance (from the Latin "tolerar") - patience, tolerance, indulgence, endure, get used to. The Dictionary of Foreign Languages interprets it as patience with other people's opinions and beliefs. To date, tolerance is viewed in the context of such concepts as recognition, acceptance, understanding. Recognition is the ability to see in another just another, as a bearer of other values, a different logic of thinking, other forms of behavior. Tolerance is not concession, condescension or pretense, but, first of all, an active attitude, formed on the basis of the recognition of universal human rights and fundamental freedoms. Tolerance is the privilege of the strong and intelligent, who do not doubt their ability to advance on the path to truth through dialogue and a variety of opinions and positions. How can a person become tolerant? First of all, you need to remain yourself, have your own opinion, be able to admit and correct your mistakes, correct your shortcomings. If we show tolerance towards ourselves, then we become tolerant towards others, and then it is easier for us to accept them as they are.

Moreover, tolerance is a new basis for pedagogical communication between a teacher and a student, the essence of which is reduced to such principles of teaching that create optimal conditions for the formation of a culture of dignity in students, self-expression of personality, exclude the factor of fear of an incorrect answer. Tolerance in the new millennium is a way of human survival, a condition for harmonious relations in society. Today there is a need to foster a culture of tolerance from the very first days of training. One of the main tasks in the formation of a student's personality is considered to be the enrichment of his moral ideas and opinions about the level of education. Fiction affects not only understanding, but also the feelings and actions of a person. It is necessary to instill tolerance in the youth environment as early as possible, since a person receives basic knowledge about the world in the first 3 years of his life; accordingly, at this time, it is necessary to teach the child tolerance, since this will manifest itself at a later age. It is necessary to explain to the child that there are many people in the world, they are all different, but at the same time they have equal rights to exist. It is necessary from early childhood. Teaching a child to be tolerant and not being tolerant by yourself is ineffectual. One

of the important principles of tolerance is “the ability to force oneself without forcing others,” which does not imply coercion, violence, but only voluntary, conscious self-restraint.

In fact, the problem of tolerance is not a newly born burning issue, at the level of microsociology it was studied by J. Mead and G. Bloomer. To explain tolerance, they used the description of the processes of interpersonal interaction and the theory of symbolic interactionism. Tolerance is also ensured by the creation of symbols that meet universal human values, such as: human rights, democracy, peace.

The most common vectors for the study of tolerance in sociology are:

- Gender.
- Racial and national.
- Tolerance towards people with disabilities.
- Religious.
- Sexual orientation.
- Political.
- Educational.
- Interclass.

It is necessary to ensure that each parent realizes the importance of tolerant upbringing of his child during the period of his further development, that this period is an important stage in continuous education and upbringing. It is important to take this into account when teaching in higher education and develop the following skills for teaching students, such as:

- the formation of a sense of patriotism and national pride;
- show the role of the family in fostering a sense of patriotism;
- interethnic harmony of universal human values,
- tolerance, desire for secular sciences;
- explain that religion does not contradict the secular;
- to prove a wide range of options for increasing the intellectual potential of an individual through education;
- disclosure of the importance in creating the philosophical basis of history and ideology;
- increasing information about legal culture is an important factor in a healthy worldview.

If we consider the aspects of the national policy of the state in the context of globalization and the issues of fostering tolerance among young people, important indicators of effectiveness are that teaching in the education system is conducted in the language of many ethnic groups, which make up the majority of it. The upbringing of the younger generation has always been important and relevant.

On the other hand, the proliferation of all kinds of threats damages the foundations of the progression of the state and the common values of mankind. In the ongoing scientific reforms of the education system, special attention is paid to the development and implementation of effective organizational pedagogical forms and means of spiritual and moral education of students, based on rich national cultural and historical traditions, customs of the people and socio-humane values. The priority of education and versatile development of the personality is ensured. Religious education is of great importance in the formation of tolerance among the younger generation. It is based on the principles of the secular nature of the state and its tolerance, i.e. tolerant and equal attitude towards all religions, the desire of the state to develop healthy and constructive cooperation with religion. In Uzbekistan, a

consistent policy is being implemented to ensure freedom of conscience, revive and develop Islamic culture, study and promote the rich scientific and cultural heritage of their ancestors, and restore and improve Islamic shrines. If we consider the aspects of the national policy of the state in the context of globalization and the issues of fostering tolerance among young people, important indicators of effectiveness are that teaching in the education system is conducted in the language of many ethnic groups, which make up the majority of it. The upbringing of the younger generation has always been important and relevant.

A healthy worldview must be fully supported with enthusiasm in science and mobilized for improvement. Secular sciences deeply make each young generation realize that perfect knowledge is not a sign of atheism, but further enhances the power that calls for faith, the humanity of our sacred Islamic religion.

Furthermore, the national idea characterizes and represents the interests and needs of the nation with a harmonious reflection of the general principles that correspond to common human interests. Thus, each society and state in the process of its evolution is based on ideology. It should be noted that various social views, social thoughts, ideas and teachings are a product of human thinking that reflects reality. Also, any idea that a thought, view, or point of view has created cannot be an idea. An idea that develops the interests, worldview and reality of society can be recognized and supported by the society.

The historical roots of the national ideology are a rich cultural and spiritual heritage that has passed the tests of the past, national values, customs and traditions, songs, the spirit of the struggle for freedom, the courage of our ancestors shown on the path of independence. In the East, the dignity of a person lies in the fact that a person should be appreciated, for the calm life of a country depends on every person living in it, regardless of his nation and religion. For the observance of the national ideology as a result of the implementation of ideas in life leads to the improvement and development of the state and society, its socio-economic development to the achievement of the set goals, the preservation of peace and tranquility.

III. Conclusion

The above words lead to the fact that in the process of education it is necessary to directly teach the observance of national traditions and customs that lead the young generation to the image of an ideal personality. The goal of teachers is to teach the disclosure of abilities, talents and creative thinking of the student by education. If earlier the main goal of higher education was the formation of a system of knowledge and practical skills necessary for the future work of a narrow specialist, now this is not enough: it is necessary to achieve the upbringing, education and development of a specialist of a highly moral, socially mature, creatively active personality, enterprising in difficult conditions market relations.

Today it is not a secret for anyone that one of the acute problems in the world is the development of tolerance based on national traditions, the prevention of terrorism and national conflicts.

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