THE FORMATION OF A TOLERANT PERSONALITY IS THE MAIN TASK OF EDUCATION*

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Abstract. The article deals with the essential status of the phenomenon of tolerance in the society, when the modern man needs to properly navigate in the space of multiculturalism in order to adequately respond to the changes, to distinguish the negative, destructive from the truly positive, constructive. In this respect, it is easy to get lost if the existing system of education does not direct the spiritual development of man in the right direction, which implies the strength of the spirit in the process of merging with the dynamically changing surrounding reality. A qualitatively new educational system also implies a qualitatively new interpretation of human freedom in the context of tolerance. It means that a person must be free from socio-national stereotypes of the attitude towards other cultures and peoples and to develop, together with qualified teaching staff with sufficient spiritual experience behind them, his/her view of the peoples and cultures of the world, which would not contradict their consideration as rich historical formations. Modern man, first of all, must learn to be responsible for those values that concern not only his everyday life, but also belong to the world's spirituality. This includes, above all, the values of human life, individual freedom, creative realization, etc. All this can be taught from an early age by a quality educational system oriented toward this direction.

Key words: tolerance, education, formation of tolerance, pedagogy, multiculturalism.

Introduction

The modern crisis of social relations, the extremely aggravated political situation, military actions in Ukraine, terrorist attacks, interethnic conflicts

give rise to the primary task of education - teaching skills and values of «living together», the main of which, in our opinion, is the formation of a tolerant personality to spread ideas of tolerance and methods of its education.

«The factor of tolerance in the modern educational environment is influenced by the lack of a universal model of education due to the presence of different socio-economic conditions of different societies, regions, social and national groups, as well as the multifactorial crisis of the modern education system, including in the post-Soviet space, the probabilistic nature of social and economic processes in the modern world (especially in areas subject to modernization and reformation), alternative in formation of social systems, the processes of education, training, decision, choice and responsible behavior, socio-political participation in the community and state, the participation of social actors in the process of reforming the education system, education, characterize the dynamism of the social system as a whole and the variability of the external environment factors affecting the educational complex» [1].

In most of the works on tolerance, researchers agree that the work on the formation of tolerance should begin as early as the older preschool age. This is due to the fact that this age period is sensitive to the beginning of the formation of most of the characteristics underlying tolerance. E.A. Ilinskaya notes, «Throughout the preschool period mental functions develop intensively, complex types of activity are formed, the foundations of cognitive abilities are laid. At this age personal mechanisms of behavior are actively formed, self-consciousness in the form of an adequate assessment of own personal qualities, assimilation of norms and forms of behavior through the formation of internal self-regulation of actions» [2, p. 5].

E. A. Ilyinskaya developed the criteria typical for tolerance of senior preschool children: knowledge of oneself; ability to be critical of oneself; ability to empathy; mobility of behavior; responsibility; divergence or flexibility of thinking; orientation to oneself; possession of a sense of humor; social activity or social behavior [2, p. 12].

Methodology of the Research

The study used general scientific principles and methods, as well as a number of interrelated philosophical methods and principles, such as the principle of development. Tolerance is considered in the aspect of its formation - both social and socio-historical, as well as individual-personal, so the principle of development was necessary for the analysis of the problem. Axiological approach was used to substantiate the spiritual and moral content and value and semantic nature of tolerance. Content analysis was used in the analysis of various sources of information, fragments of documentation, etc.

Issues of Forming a Tolerant Personality

Formation in the sphere of education and upbringing of a tolerant personality requires cardinal changes in the modern educational system. «The principle of public, civil, state regulation of the processes of education and upbringing based on strategies and forms of tolerance is directly related to the normative-legal substantiation of the demand for and formation of a sense of respect for other peoples (cultures, groups), their traditions, values, achievements, actualized in the process of education, upbringing, professional activity, political and civil activity, etc» [3, p. 87].

Doctor of Philosophy, Professor S.Zh. Yedilbayeva notes: «In the post-classical era, education is largely losing its purpose. It is oriented on economic suitability, it does not take into account a person, loses its moral component. Whereas education has always been seen as a social value, which is an important source of motivation for the behavior of individuals» [4, p.47]. Globalization has brought to us new values in the media sphere. «Degradation of education and lack of nationally integrative public education and upbringing system, led to their replacement by «primitive digitalization» (i.e. when social networks and messengers are the only way of education) of the Kazakh consciousness. Real human relationships have been replaced by virtual communication channels. WhatsApp and Instagram have become the main sources of information and interpretation of events. At the same time, uncritical thinking widespread in the society allows a situation of unquestioning trust in rumors, advertising slogans, fake data disseminated through social networks, up to extremist appeals, and the lack of national ethical codes causes disrespectful and sometimes boorish attitude to state, become the norm of human ethics, the cult of profits at all costs, ignoring the dignity of personality and human life, violating their right to private property» [5].

During my research internship in Milan, I had the privilege of attending the presentation of the book «Hate Online. Verbal Violence and Obsessions,» by Giovanni Ziccardi, an Italian professor of law and coordinator of the postgraduate course at the Faculty of Law of the University of Milan. His main research focuses on cybercrime. His book analyzes current trends concerning the world wide web. The spread of the Internet has made possible a continuous dialogue that takes place in blogs, in forums, in chat rooms, in smartphones. Racial and political hatred, insults, compulsive behavior toward others, harassment, bullying, and other forms of violence have emerged within this global dialogue. He analyzes issues such as: How did the concept of hatespeech come about, is there some kind of right to hate, and what are the limits imposed by legal systems? Has the level of tolerance changed and has the tone of discussion irreversibly changed? In general, in answering these questions, he examines the problem of verbal violence and its spread in the age of technology from legal, philosophical and political perspectives.

Thus, J. Ziccardi discusses the different types of hatred on the Internet: «At the top of the imaginary pyramid can be placed expressions and actions of hatred,

as they are regulated at the international, political and normative level. Denialism, political hatred, regime apologetics, ethnic discrimination, or discrimination based on sexual preference, religious or racial hatred, attacks on «otherness» in all its meanings, terrorist propaganda are topics that are addressed and vary depending on the tradition of countries that pass laws. At the next level are discussions of what is inappropriate dialogue, but which the law considers permissible. The boundaries of these have always been blurred in the course of historical development, often conditioned only by fines or preventive measures provided by judicial decisions (related, for example, to political debate). Finally, there are expressions that are allowed because they are not hateful and are not considered offensive after content analysis» [6, p. 18].

«Teachers must educate children against hostility between peoples, interethnic conflicts, wars, terrorist attacks, violence, and aggression. This is a difficult task in the context of the pressure of negative information from the media, when children see from TV screens aggression, military actions, terrorist attacks, movies that proclaim the cult of force and power. Modern children's computer games are also based on wars, shooting, and the destruction of the enemy. Education faces the difficult task of countering the negative influences of the environment through spiritual and moral education, the formation of spiritual values and culture. The implementation of these values in the global community will form the basis of a «culture of peace» Any culture is inherently the result of learning. Upbringing is learning, the basis and implementation of which is based on cultural values. The values of peace, human rights, democracy, and, most importantly, tolerance are at the core of educating a culture of peace» [7, p. 3].

«Education of tolerance - upbringing of tolerance - to a different way of life, opinion, behavior, values. Educational objectives of tolerance education are quite large-scale, they involve not only assimilating the content, but also the formation of all the necessary skills relevant to the assertion of the value of human dignity, as well as the assertion of values derived from tolerance. It is these values that determine the content of knowledge necessary for the practical implementation of tolerance. Tolerance education implies the formation of students' skills of constructive attitude to any manifestations of differences between people, to political disagreements and social conflicts.

Let us consider the specific goals of tolerance education in the form of basic goals:
- Seek to understand the causes of violence and intolerance.
- Promote education based on respect for others, especially for small peoples.
- To promote the practice of tolerant interaction as a means to promote peace, justice and respect for human rights.
- To counter discrimination and nationalism by strengthening communication, to support freedom of expression; to develop the conviction that the perfect expression of tolerance is respect for individual dignity and political freedom.
- To prepare children for life in a changing multicultural society. To do this, it is necessary to develop an attitude of tolerance, an acceptance of different cultures

that oppose destructive relationships and in which respect for the individual does not depend on gender, age, language, religion, political opinion, national or social origin.

- To promote peace, solidarity, understanding and cooperation between peoples.
- To learn to resist positions of bigotry of any kind. To adopt a friendly and tolerant stance and tone in arguments as the best way to achieve understanding between people.
- Encourage students to understand the effectiveness of using peaceful ways to solve problems and conflicts and to reject violence.
- To awaken in the current generation of students, who will be responsible for the state of affairs in the country and the world, feelings of altruism, openness, respect for the other, solidarity, belonging» [7, p. 4-5].

Modern man, first of all, must learn to be responsible for those values that concern not only his everyday life, but also relate to the world spirituality, assume an axiomatic approach to their consideration and application. These include, first of all, the values of human life, individual freedom, creative realization, etc. All this can be taught from an early age by a quality system of education focused on this direction.

Understanding of the phenomenon of tolerance in the context of the educational system has several specific approaches:
- value of interaction in conditions of contradiction;
- acceptance of other, different from your own, interests and goals;
- friendliness, calmness, peaceful disposition, the antithesis of aggressiveness, spitefulness and irritability;
- ability to listen, to make an attempt to extract grains of reason from the information and to get along with different points of view, no matter how much what you hear contradicts your own views
- the desire for harmony, non-conflict.

Specificity of human existence is that the process of socialization is possible only in conditions of living together with peers: from the point of view of biology, a human being is a herd animal. The peculiarity of such a way of life is explained by the need to create close ties in the economic, political, legal, religious, ethnic and other spheres of daily interaction. Each historical stage in the development of mankind has its own characteristics: ecological niche, way of life, socio-cultural way of life, political and economic conditions. And, due to these differences - both social and individual, people see, hear, perceive differently, and have different value orientations, attitudes and beliefs. All this provokes tensions and leads to conflicts.

In spite of this, the entire history of human development at every stage proves the desire for mutual understanding through communication. It is what unites people of different races, beliefs, lifestyles - the phenomenon that brings a vast number

of individuals to a common denominator - that is the idea of tolerance. It is this idea that can be the basis for a conflict-free existence.

The psychological and pedagogical phenomenon of tolerance includes:

1. Natural tolerance - as unconditional acceptance of another person, the perception of him/her as a self-valuable and self-sufficient being. This type of tolerance is found in young children who have not yet completed the process of personalization that leads to «double standards» when individual and social experiences are not separated. It is this form of tolerance that allows young children to love their parents wholeheartedly. Natural tolerance generates paradoxical acceptance by young children of their parents even in cases of psychological and physical abuse.

2. Moral tolerance - as a way of personal existence in society, as a result of the process of personalization. This type of tolerance is characteristic of adult people. It is a facade, visibility, conditional tolerance because the adult person tries outwardly to contain his negativism, using mechanisms of psychological protection (rationalism, denial, projection, etc.). However, intolerance remains inside: tension builds up, unspoken dissent and suppressed hostility overflow and can spill out. Moral tolerance is essentially «quasi-tolerance»: «I tolerate you because...», «I can't show my true feelings at the moment, so I'll pretend it doesn't matter...», «I'm tolerant of another just so they won't touch me or to benefit themselves», «The circumstances are such that I'd rather keep quiet...», etc. It is a delayed aggression that can break out at the most inopportune moment. This form of tolerance looks quite convincing, but its psychological basis is identical with intolerance. The differences are only in quantity, not quality; moral tolerance is the other side of intolerance, manipulation of people, ignoring the psychological and individual characteristics of the Other; everything that is destructive in human relations.

3. Morale tolerance - as trust and acceptance of the inner essence of the Other. This form of tolerance is built on interaction with the world around us in a peaceful and dialogical manner. This principle of building relationships with reality is the exact opposite of manipulation and violence; it proclaims respect for the meanings and values of the Other, the realization of oneself as an equal partner, a careful attitude to the inner world, goals, desires, experiences and feelings, both one's own and those of the Other. It cannot be said of a person possessing this type of tolerance that he is conflict-free - on the contrary, he lives in constant tension, but he is not afraid to come face to face with manifestations of negativism, he withstands and accepts as unconditional, a natural reaction to his position. This is valid, mature, positive, grounded and conscious tolerance.

If we draw parallels with the image of a person possessing moral tolerance, an ideal example would be the description of successful psychotherapist C. Rogers, the author of client-centered psychology, who noted three main qualities guaranteeing success: congruence (when every symbol coming from outside is not

distorted by personal experience or psychoprotective mechanism, but organically included in the awareness of oneself), unconditional acceptance (as a constant positive assessment of the Other, regardless of what emotions his actions cause), and the ability to understand the Other's behavior [8, p. 27].

Growing uncertainty in the understanding of the diversity of the world's cultures and the ways they interact with each other contributes to the growth of tolerance in relation to the content of different cultures, as well as to their non-acceptance. The increase of the essential status of the phenomenon of tolerance is due to the fact that a person now needs to properly navigate in the space of multiculturalism in order to respond adequately to the changes taking place, to distinguish the negative, destructive from truly positive, constructive in human life. In this respect, it is easy to get lost if the existing system of education does not direct the spiritual development of man in the right direction, which implies the strength of the spirit in the process of merging with the dynamically changing surrounding reality.

A qualitatively new educational system also implies a qualitatively new interpretation of human freedom in the context of tolerance. It means that a person must be free from social and national stereotypes of attitudes toward other cultures and peoples and develop, together with a qualified teaching staff with sufficient spiritual experience behind them, his/her view of the peoples and cultures of the world, which would not contradict their consideration as rich historical formations.

Also, human spiritual freedom is far from imposed opinions even when there is a conflict or open clash between certain ethnicities. In this respect, the individual must develop a set of measures for the possible resolution of the conflict situation, even if it is purely theoretical. But the fact that he is already engaged in this development will indicate that the individual is involved in the process of harmonizing inter-human and inter-group relations, is concerned «for the fate of the world.

Thus, the educational system should teach today's youth to project their own spiritual content onto external social reality with the subsequent elimination of elements, phenomena and processes that are detrimental to the well-being and development of society, both privately and globally.

The above-mentioned culture-creative paradigm of education adopts exactly such an interpretation of human freedom, an integral part of which is the element of creativity. This model of education is designed to encourage people to create their own picture of the world, in which tolerance will be represented by the moral imperative of constructing interpersonal relationships. As we know, creativity implies the creation of something that is new and that, at least, has not yet been encountered in human life. In this respect, it is possible for a person to create a tolerant attitude toward humanity as a whole in such a way that those people to whom he has a tolerant attitude form together with him an integral spiritual space of intersubjective connections.

Here creativity is directed at its very essence, namely at creation. Understood in this way, creativity, together with the principle of tolerance, forms a system

of individual-social criteria by which one sees the other person only through the prism of the highest moral value of man in general, as understood in humanism. We know that the ultimate goal of humanism is to reveal the beauty the human being, his value and the anthropological and ontological expediency of his existence. The principle of tolerance is also included in the axiological value system of humanism. Therefore, all of the above about human freedom and creativity is directly related to the humanistic view of man.

Social relationships must thereby be built creatively, involving the construction of another person as a collaborator in the common endeavor of establishing positive contacts for the sake of improving people's lives in general. This is the social value of this kind of tolerant relationship. Generally speaking, social value, significance means, first of all, benefit for society, not only for the society as a whole to exist, but also for its development and prosperity. Of course, many may disagree that it is mandatory to live in order to bring others useful and necessary to them, but man is a social being, and whether he wants it or not, he is in constant communication with the social world, even if he just reads some literature, for a long time, without contact with external social reality.

It is possible to live by the principles of misanthropy; no one forbids it, as long as it does not harm another. It is also possible to live in reticence and nurture ideas of humanity's inevitable extinction. That is what any of us can do, and that is what some of us do. But in case of such mass behavior it may happen so that society will fall into a stage of regression, social chaos with collective neurosis accompanying it will begin, and the meaning of all mankind's existence will be exhausted only by the idea that everything comes to an end, and thus mankind has also outlived itself.

But what was the point of humanity's existence then? What was behind that which then so simply and foolishly ceased to exist? Such a fair statement of questions is due to the fact that we humans can live in this world in a very different way, relying on entirely different, constructive in its essence, principles and attitudes. Sufficiently long existence of human society already demonstrates that it is expedient for the history of being in general. Therefore, the processes in society associated with the idea of wholeness also have socio-anthropological foundations, confirmed by ontological patterns.

Some scholars believe that tolerance should not be understood as a dialogue of equals, because in some cases such a dialogue is out of the question due to the different statuses of certain elements.

An example of this is the relationship between an employer and a subordinate, a teacher and a student, a superior in the social and official hierarchy and a subordinate. But here, too, the principle of tolerance plays the determining role that it plays in the attitude to the subordinate as a person who performs socially significant functions and brings to society as a whole one or another share of his labor.

Exacerbation of the problem of relations between the teacher and the student is seen in almost all spheres of domestic education. Often a student sees a teacher

as a person with a certain worldview and conservative views that may not correspond to the cultural environment of today. That is, his view of life has outlived its usefulness, while social reality is changing rapidly in its content.

In this case, it is necessary to reconsider the criteria of modern education, to which many educators simply do not pay attention, on the contrary, wanting to continue teaching according to an established scheme for years that can no longer serve as a pedagogical basis for. The result is a kind of standstill in ideological development, a kind of mental stagnation.

This is where the phenomenon of uncertainty needs to be considered in order to accept it in the context of tolerating the content of the changing elements of the modern world. In addition, a creative approach to comprehending one's own complicity in constructing positive plans for transforming social reality allows more effective development of methods for forming a personality who corresponds to the content of phenomena and processes occurring in today's reality on the worldview level.

Thus, the formation of the beginnings of tolerance in the student involves multilateral activity in the space of existence of the student, which is characterized by multinationality, cultural diversity, and versatile attitude of all peoples to the essence of the universe, which is called a polymental environment.

The program of multicultural education is ideally aimed at optimizing, improving, first of all, interpersonal relations, which naturally implies the development of modern Kazakh society, especially since it is based on rich sources of national quality of attitude to the surrounding reality as an enduring force of natural harmony.

Having in its nomadic soul a rich experience of spiritual-soul interconnection with the universe of nature, the Kazakh ethnos has all the material for creating a powerful ethical-moral basis of tolerant education. The soul of an individual person, understood differently depending on what socio-functional status he has within the framework of social reality, serves as the receptacle of such interconnection. Moreover, in our state every nation has such a rich worldview experience, which is reflected, first of all, in culture and language.

The principle of tolerance is not an unsubstantiated item of state ideology of constructing good-neighborly relations between the representatives of different nationalities and adherents of different religious denominations. Tolerance is the essence of inter-ethnic communication in our republic. In this regard, the aspects and key moments of such communication should be included in the matter of Kazakhstan's educational system, so that every citizen of Kazakhstan knows about tolerance not by hearsay, but represents an active participant in the daily process of implementing the principle of tolerance.

Conclusion

Following a tolerant behavior, which will be obtained from the school bench, emphasizes the spiritual dignity of man in the face of phenomena that discriminate the role and importance of other cultures in our society. And this applies to the representatives of absolutely every nationality, regardless of whether it is titular or not, how many of its representatives live on the territory of our state, how old is the history of this nationality, etc. This dignity elevates the spirit of inter-ethnic communication, which expresses the high degree of responsibility of a kazakhs for the improvement of our multi-ethnic society. Revealing the uniqueness of the essence of communication inherent in the modern Kazakh mentality, K.Sh. Nurlanova emphasizes that «in such communication, such layers and levels come and reveal themselves, blooming, which both elevate a person, and simultaneously make him glad, he experiences not only natural admiration of the radiant beauty and infinity of the universe, but at the same time this a pure joy of man for himself who can enter into such spiritual and harmonious relations with the universe»[9, p. 8].

But it should be noted that the scientific methodological justification of new approaches and methods of formation of tolerance and culture of interethnic communication in curricula of education and upbringing now exist separately from each other. The educational system needs modern technologies for working in a multicultural and multi-ethnic society, in particular, teaching and methodological manuals for teachers and parents.

Thus, the recognition of seriousness of the problem determines the necessity of searching and developing the system of tolerance education for young generation on the basis of relations between theory and practice and joining efforts of the whole society.

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Сәбитқызы Ә., Сапашев О.
Толерантты тұлғаны қалыптастыру - білім берудің басты міндеті

Андатпа. Мақалада қазіргі адам болып жатқан өзгерістерге барабар жауап беріп, теріс, деструктивті және шынайы позитивті, сындарлы деп ажырату үшін мультикультурализм кеңістігінде дұрыс бағдарлануы қажет қоғамдағы толеранттылық құбылысының маңызды мәртебесі қарастырылады. Осыған байланысты, егер қолданыстағы білім беру жүйесі адамның рухани дамуын дұрыс бағытқа бағыттамаса, адасып кету оңай, бұл динамикалық өзгеретін қоршаған шындықпен бірігу процесінде рухтың беріктігін білдіреді. Сапалы жаңа

білім беру жүйесі толеранттылық аясында адам бостандығын сапалы жаңаша түсіндіруді көздейді. Бұл дегеніміз, адам басқа мәдениеттер мен халықтарға деген қарым-қатынастың әлеуметтік-ұлттық стереотиптерінен босатылып, олардың артында жеткілікті рухани тәжірибесі бар білікті педагогикалық кадрлармен, олардың бай тарихи құрылымдар ретінде қарастырылуына қайшы келмейтін әлем халықтары мен мәдениеттеріне деген көзқарасын дамытуы керек. Қазіргі адам, ең алдымен, өзінің күнделікті өміріне ғана емес, сонымен бірге әлемдік руханиятқа қатысты құндылықтарға жауапты болуды үйренуі керек. Оларға, ең ал-дымен, адам өмірінің құндылықтары, жеке адамның еркіндігі, шығармашылық іске асыру және т.б. мұның бәрін ерте жастан осы бағытқа бағытталған сапалы білім беру жүйесінің көмегімен үйретуге болады.

Түйін сөздер: толеранттылық, білім беру, толеранттылықты қалыптастыру, педагогика, көпмәдениеттілік.

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Формирование толерантной личности - главная задача образования

Аннотация. В статье рассматривается сущностный статус феномена толерантности в обществе, когда современному человеку необходимо правильно ориентироваться в простран-стве мультикультурализма, чтобы адекватно реагировать на происходящие изменения, отли-чать негативное, деструктивное от истинно позитивного, конструктивного. В этом отношении легко заблудиться, если существующая система образования не направляет в нужное русло духовное развитие человека, предполагающее крепость духа в процессе слияния с динамично меняющейся окружающей действительностью. Качественно новая система образования пред-полагает и качественно новую трактовку свободы человека в контексте толерантности. Это значит, что человек должен быть свободен от социально-национальных стереотипов отноше-ния к другим культурам и народам и выработать вместе с квалифицированными педагогиче-скими кадрами, имеющими за плечами достаточный духовный опыт, свой взгляд на народы и культуры мира, который не противоречил бы их рассмотрению как богатых исторических образований. Современный человек, прежде всего, должен научиться быть ответственным за те ценности, которые касаются не только его повседневной жизни, но и относятся к мировой духовности. К ним относятся, прежде всего, ценности человеческой жизни, свободы лично-сти, творческой реализации и т.д. Всему этому можно научить с раннего возраста с помощью качественной системы образования, ориентированной в этом направлении.

Ключевые слова: толерантность, образование, формирование толерантности, педагоги-ка, мультикультурализм.