



SOCIO-PSYCHOLOGICAL CRITERIA OF THE FORMATION OF RELIGIOUS TOLERANCE IN STUDENTS

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Аннотация

В данной статье раскрывается сущность понятия религиозной толерантности. Также были обсуждены общие и особенности формирования религиозной толерантности среди студентов. Также представлен анализ основных критериев формирования религиозной толерантности.

Ключевые слова: религиозная толерантность, студент, характер, индивидуальность, критерий, взаимодействия.

Abstract

This article reveals the essence of the concept of religious tolerance. The general and specific features of the formation of religious tolerance among students were also discussed. An analysis of the main criteria for the formation of religious tolerance is also presented.

Key words: religious tolerance, student, character, individuality, criterion, interaction.

INTRODUCTION

In the current cultural-historical situation, psychological consideration of the range of issues related to religious tolerance is not only a topical topic of theoretical research, but also a constant practical requirement of society. Understanding the concept of "tolerance" in various socio-psychological studies depends on the historical experience of each nation. Published in English, according to the Oxford dictionary[10], tolerance means "the willingness and



ability to accept a person or thing without resentment", in French it means¹ "respect for the freedom of another person, his way of thinking, order, political and views". In Chinese it means "to be tolerant - to show generosity to others", and in Persian it means "patience, tolerance, willingness to compromise". In Russian[12], the concepts of "tolerance" and "patience" have a similar meaning. In the Uzbek language, "tolerance is the ability to show tolerance and gentleness towards other thoughts, views, beliefs, actions, customs, feelings, and ideas."

METHODS

The position of considering tolerance as a social relationship or social value is also found in some literature. According to the researcher I.V.Beleshova[2], "Tolerance means a certain quality of interaction between the subject and the object, which is characterized by the willingness to accept the socio-cultural difference of the object with external signs, behavioral characteristics, etc." According to G.U.Soldatova², tolerance characterizes the attitude of individuals and social groups towards each other or recognition and acceptance of each other. Also, according to the author, tolerance is considered as a social value in terms of three important components (behavioral, emotional, cognitive).

DISCUSSION

The first study of the qualities of a tolerant person was conducted by G. Allport in 1954[1]. In his opinion, a tolerant person is a person who treats everyone equally, regardless of their race and creed, who not only tolerates people, but also loves them. Also, tolerance is a reliable attitude of one person towards another person, regardless of belonging to a group. The researcher, S.Carpio[3], said that the qualities of tolerance start from childhood. Resilient

¹ Corréard M. H. (ed.). Compact Oxford-Hachette French Dictionary. – Oxford University Press, 2013. – P. 331.

² Soldatova G. U., Rasskazova E. I. Tolerance, empathy, and aggression as factors in compliance with rules of online communication by Russian adolescents, young adults, and parents //Psychology in Russia: State of the art. – 2019. – T. 12. – №. 2. – C. 79-93.



children grow up in a family that loves them, so the child does not need to suppress his impulses to avoid the anger of the parent. On the contrary, people who believe in certain strict discipline spend their childhood in dangerous conditions. M. Hollman³ describes the portrait of a tolerant person as follows:

1. Flexibility. A tolerant person does not divide people into two types (for example, "weak and strong"), does not say that there is only one right way to solve a problem, does not divide the environment into "right" and "wrong". Tolerant children do not require clear instructions when studying at school, unlike children who are used to strict discipline, they are ready for uncertainty before starting work, there is no need to explain the situation in categories.

2. Ability to resist disappointment. When faced with limitations, tolerant people do not panic, do not blame others and take responsibility.

3. Innate qualities of temperament (strong and serious nervous system) are the psychophysiological basis for the formation of tolerance values.

4. Inclination to liberal political views. A liberal is a follower of a political and ideological movement in favor of individual freedom that expects progressive social changes, etc.

5. Very high level of education. Education correlates with the level of tolerance; A knowledgeable tolerant parent will raise a tolerant child like himself. Special cross-cultural training increases the level of tolerance. Researcher E. Velthuis classifies a tolerant person a little differently:

1. The ability to empathize. Tolerant people are more socially sensitive than intolerant people, more cautious in their opinions about other people;

2. Self-knowledge. People who are able to reason, who know their achievements and abilities, opportunities and limitations, who criticize

³ Hallmann M., Schleich B., Wartzack S. From tolerance allocation to tolerance-cost optimization: a comprehensive literature review //The International Journal of Advanced Manufacturing Technology. – 2020. – T. 107. – №. 11-12. – C. 4859-4912.



themselves, who are not inclined to transfer their guilt and responsibility to others;

3. Pursuit of personal autonomy. Tolerant individuals do not seek help and support from other people, they are independent, active, self-confident people with a strong "Ego" (I defense mechanism);

4. A sense of humor. Resilient people can laugh at themselves and do not tend to be superior to others. Intolerant people have no sense of humor;

5. Tolerance for uncertainty. The lack of information does not discourage tolerant people, they themselves begin to act to compensate for these shortcomings;

6. Philosophy of life. Tolerant people do not seek to exclude or discriminate others, they can accept the personal views of the majority;

7. A sense of internal security. According to M. Verkuyten[11], a tolerant person can have an equal relationship with all people, because his "ego" is able to overcome disappointments, uncertainty, he believes in himself. Based on this classification, it can be said that a person is formed as a person in life. A person who is dependent on society (psychological, socio-economic, cultural dependence) is prone to disagreements and conflict situations, and their successful resolution depends on the presence of certain qualities in a person, including a sense of tolerance for other people's opinions and positions.

S. Rapp⁴, a professor at the University of Bern in Switzerland, determines the presence or absence of tolerance in a person by his upbringing, cultural environment, and moral values of a person. According to the author, the tolerance of a person is the main value in the structure of a person as a characteristic that is formed in the process of education. According to researcher M.R. Norn, only a person who is raised on the principles of mutual respect and understanding of

⁴ Rapp C., Freitag M. Teaching tolerance? Associational diversity and tolerance formation //Political Studies. – 2015. – T. 63. – №. 5. – C. 1031-1051.



others can be tolerant. If a person does not have personal freedom, if the quality of free will is not formed as a personal value, or if there are objective obstacles to the manifestation of this quality, then a person cannot tolerate, cannot accept the attitude of others. So, tolerance means being patient with others and respecting their point of view. This is a universal religious principle, the ability to choose any spiritual direction, a problem that characterizes a person's life in harmony with himself and others as a description of the level of development of the individual and social culture.

A. Kerimov[7] explains the condition of insufficient formation of tolerance with the phenomenon of "intolerance". According to him, an intolerant person is a person who has blind faith caused by ignorance, has many negative characteristics, is impatient, fearful, and seeks fault from someone else rather than from himself. According to such people, his system of views, lifestyle is superior to others. Their frequent meeting in life causes various problems in society. Therefore, it is a fact that does not require proof that various disputes, persecutions and ideological conflicts, divorces, abandoned children, and suicides occur among teenagers.

I.N. Klimuk says that people are only conditionally divided into tolerant and intolerant, that is, every person behaves both tolerant and intolerant in his life. However, in any case, tolerance or, on the contrary, intolerance can become a personal trait. Thus, there are two ways of human development: tolerance and intolerance. The first way is characterized by its individuality, the desire to impose responsibility on the people around it, the constant feeling of the sudden appearance of some kind of danger, and the need for strict discipline. The second is the path of a free, self-aware person who has a positive attitude towards others and is kind to the world.

Yu. V. Paygunova[13] classifies the age-related dynamics of the formation of tolerance and intolerable characteristics as follows:



- At the junior school age (8-11 years old), emotional tendencies with a tendency to intolerance predominate;
- In the period of young adolescence (12-14 years old), tolerance prevails in all characteristics;
- The emotional and behavioral characteristics of intolerance increase in the older adolescence (15-17 years). According to E.I.Arin's scientific research, the formation of tolerant behavior in children can be realized as a result of bilateral agreement at the macro and micro levels.

The macro level is implemented within the framework of the entire state, and its main goal is to form the consciousness of tolerance of individuals and social groups in a society that preserves behavioral stability as a guarantee of citizen harmony in a democratic state. Implements positive geopolitics in relations with other countries and peoples of the world. In the functional sense, the state and, through it, state bodies, state programs and laws bear a great responsibility for the formation of this quality.

The micro level is the family, the teacher and the individual student. At the micro level, attention is paid to the formation of a small Motherland, distinguished by natural-climate and national characteristics. In such cases, children develop tolerance towards different people living there. According to R.M. Khairullin, the micro level defines the specific characteristics of a certain educational institution or educational process. Within the specified level, each institution has the right to implement educational components, but it is necessary to formulate special principles and a system for the formation of tolerant behavior of children.

When analyzing the criteria for the formation of religious tolerance among students, scientists distinguish several of its forms. According to J.Habermes[5], personal tolerance is based on the value system and is characterized by respect for a person, responsibility for his life and a sense of recognition. For this type of



tolerance, the ability of a person to maintain stability, maintaining relationships, values, and meanings of life that determine the inner world of a person, as well as the perception of the world as a whole and individual behavior are important. J. Newman stated that the formation of religious tolerance in a person in many ways occurs through his socialization. Therefore, it is appropriate to talk about social tolerance in some studies. Social tolerance refers to a person's relationship with society, that is, with different social groups. This interaction involves relating one's own behavior to the behavior of others. According to S. B. Schwartz, a researcher at the Yale University of the USA, in his research on religious tolerance, religious tolerance is manifested as social tolerance based on the social responsibility of a person in terms of morals, values and rights to the members of a social group. Such tolerance is characteristic of a mature person who recognizes social rights not only in front of the individual, but also in front of social groups with their value orientations.

English researcher L.Hegendorn, in the process of analyzing religious tolerance, emphasizes the role of "ethnic tolerance" for society, a concept close to it. "Ethnic tolerance" comes from the general framework of social tolerance types (according to the principle of gender, social status, profession, etc.). Ethnic tolerance is based on the attitude towards others based on their ethnicity. L.G.Pochebut emphasizes that intolerance towards other ethnic groups has ancient roots and often manifests itself at the unconscious level. This idea stems from K. Jung's ideas about the collective unconscious, and modern research confirms the significant influence of various genetic materials on it. Therefore, the formation of inter-racial, inter-national, inter-confessional tolerance is a process related to the influence of personality and social factors. This problem is considered very important in large cities and megalopolises where the population is very diverse.

E.V.Oborina emphasizes the importance of transforming an individual from an "educated person" to a "cultural person". Religious tolerance is directly related



to culture, and a cultured person is characterized by a broad view of the field of cultural diversity. This transition process takes place during the entire life of a person under the influence of a large number of factors, among which upbringing and education stand out. According to T.N. Petukhova, the important task of the society is to accept different social groups and their diversity and to search for methods of interaction between them, determined by the development of communicative culture. According to Z.A.Ageeva, the formation of "religious tolerance" and determination of its criteria are related to the level of communicative tolerance. According to the author, communicative tolerance is determined by the attitude of a person to the people around him: communication with the other party in communication, the level of acceptance of his qualities and behavior. E. B. Coleman and K. White, in their work on tolerance and education, offer a unique classification of tolerance based on the communication process:

- Situational communicative tolerance (manifested in interaction with a certain person, recognized by the following phrases: "This person annoys me. I can't stand him" etc.);

- Typological communicative tolerance (characterized by the attitude of a person to a group of people);

- Professional communicative tolerance (occurring in the field of professional activity, for example, a person's tolerance of coercive policies of consultants, a doctor's tolerance of a patient's capricious behavior);

- General communicative tolerance (means a tendency to be friendly and accepting towards all people). It should be said that communicative tolerance is determined by the characteristics of the individual's character, moral principles, the state of psychological health, and the general level of communication.

CONCLUSION

Tolerance, as a component of human, cultural, national, spiritual values, regulates people's behavior, defines its true order and is determined by the



achievements of society as a value content.

2. It should not be assumed that the goals of tolerance are formed by themselves during the educational process. Perhaps, the formation of values of tolerance can be realized only when the relevant consciousness of a person is raised and his emotional sphere is developed, or only when it requires a directed educational influence.

3. At the heart of the phenomenon of religious tolerance, it is necessary to remember that there is also the ability to compromise, to assess situations correctly, to respect other people's values, ethnic affiliation, to appreciate the opinions of others, to be empathetic.

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