

KEY ISSUES OF THE DEVELOPMENT OF PEDAGOGICAL
EDUCATION IN STUDENTS

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Abstract: Currently, when the process of globalization continues, it is important to respect universal values, to tolerate the customs, lifestyle, beliefs of our people. One of the topical problems of pedagogical science is the creation of the foundations of tolerance by means of national traditions in the minds of medical students these concepts. The more efficiently we use religious and secular ideas and teachings of morality, education, spirituality and education, developed over the centuries, the more reliable will be our national independence. One such effective exercises is the development of tolerance on the basis of national traditions.

Key words: tolerance, nation, dignity, tradition, education, interethnic harmony, national traditions, high spirituality.

Introduction In the explanatory dictionary of the Uzbek language, the concept of "tolerance" described as "a broad, open approach to the issue. The idea of tolerance means that people with different beliefs live on one earth, one Home, as the unity and solidarity towards the noble ideas and intentions. Since ancient times, national traditions embody the spiritual values. The Republic of Uzbekistan acknowledged worldwide as a free democratic state, wisely and creatively uses the universal and secular ideas to the education of Islam, the unity of the Koran, respect for other religions, tolerance, honest and clean living, unselfish, fair, compassion, forgiveness, solidarity, exaltation of the interests of the Motherland, the people, the nation above personal interests.

The development of tolerance among medical students on the basis of national traditions is aware of the process of improving the respect for the lifestyle, behavior, customs, feelings, thoughts, ideas and beliefs of our people.

The dictionaries provide the meaning to the word "tolerance" as followings:

1) Tolerance (from lat. tolerantia — patience, patience, acceptance) is a sociological term referring to the tolerance of worldview, lifestyle, behavior and customs. Tolerance is not the same as indifference. It does not also mean the adoption of a philosophy or way of life, it is to grant others the right to live in accordance with their own worldview.

2) Tolerance-tolerance for different kind of views, morals and habits. Tolerance is required in relation to the particularities of different peoples, Nations and religions. It is a sign of self-confidence and consciousness of the security of their own positions, a

symptom of an inclusive ideological current that is not afraid of comparisons with other points of view and does not avoid spiritual competition.

3) Tolerance is respect, acceptance and appreciation of other cultures, ways of expression and manifestation of human individuality. Tolerance does not imply concession, condescension and indulgence. The tolerance also does not mean toleration of social injustice, rejection of their beliefs or weakening of one's convictions and impose their beliefs on other people. (7)

The problem of tolerance at the level of microsociology was investigated J. Mead and G. Blumer. To explain the tolerance they enjoyed the description of the processes of interpersonal interaction and the theory of symbolic interactionism. Personality and social actions are indicated by the characters in the characters embedded the attitude, position and social setting. In the future, communicating individuals interpreted characters to each other. The appropriation of signs and symbols is a process of identification. With characters people and groups of people find their place in the system of "friend or foe". Tolerance can only exist in cases when a person is trying to look at the situation through the eyes of the "other". The tolerance provided by the creation of characters, corresponding to universal values such as human rights, democracy, peace.

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

- Gender
- Racial and ethnic
- Tolerance towards the disabled
- Religious
- Sexual-orientation
- Political
- Educational

• Interclass Everybody need to ensure that every parent is aware of the importance of tolerant upbringing of their child during its further development, that this period is an important stage of continuing education and training. It is important to consider this when teaching in higher education and develop teaching students the following skills:

- formation of feeling of patriotism and national pride;
- to show the role of family in education of feeling of patriotism;
- interethnic harmony of universal values;
- Tolerance the pursuit of secular Sciences;
- To Comprehend that religion is not contrary to secular;

_ to prove a wide range of options to improve the intellectual potential of the individual through education;

_ disclosure of importance in creating the philosophical foundations of history and ideology;

_ increase information on legal culture is an important factor of a healthy worldview; (5)

If we consider the aspects of national policy in the context of globalization and questions of tolerance among young people, important performance indicators are that teaching in the education system is conducted in the language of many ethnic groups, which is the majority of it. The younger generations have always had important and relevant.

The spread of all sorts of threats to damage the foundations of process incoming data values of mankind. In the ongoing academic reforms in the system of education special attention is paid to the development of organizational and pedagogical forms and means of spiritual and moral education students, based on rich national cultural-historical traditions, customs of the people and socio-human values. Priority is given to education and personality development. Improving educational work, covering the whole population with the aim of respect to other nationalities and confessions living in Uzbekistan.

In the formation of tolerance among the young generation the importance of religious education. It is based on the principles of secularism and tolerance, i.e., tolerance and equal treatment of all religions, the desire of the state to develop healthy and constructive cooperation with religion. In Uzbekistan carried out a consistent policy on ensuring freedom of conscience, rehabilitation and development of Islamic culture, studying and promoting the rich scientific and cultural heritage of ancestors, restoration and renovation of Islamic shrines. (6)

The spiritual leader of young people is the students having their psychological-age features, characterized by emotional immaturity, sociability, suggestibility, self-identification is not based on universal values, and under the influence of collisions in the sphere of ethno-social and other relationships.

And important principles of youth education in the spirit of tolerance are:

- humanization and humanitarization of education;
- formation at students of high spirituality, culture and creative thinking.

During the training much attention is paid to formation of students' respect for the culture and traditions of other peoples, upbringing them in the spirit of universal values. Students acquiring necessary level of knowledge about tolerance, adoption of values related to people, regardless of their nationality, profession, age, attitudes, beliefs, and development of skills of positive interaction with them. The President Sh. M. Mirziyoev, speaking at the opening ceremony of the 43rd session of the Council of foreign Ministers of Organization of Islamic cooperation, said that "instilling in young people the desire for knowledge, need for self-improvement now more important than ever. What education and training are key to the prosperity of the people. It education is leading people to good deeds, kindness and tolerance". (3)

The teacher educates and forms in student tolerance, humanism, which are the meaning and value of social Sciences and Humanities, improving the technology of their learning, requires the development of young people to be independent, indifferent to positive change, the desire for deep knowledge. Effective use of appropriate forms of historical and cultural heritage in the process of learning national mentality by social training helps the learning the topic, have a cutting-edge, modern knowledge and will be an incentive to increase the desire to become a humane person.

A healthy outlook must be fully supported with enthusiasm in science and the need to mobilize them for improvement. Secular science is deeply give to understand each young generation that perfect knowledge is not a sign of atheism, and further strengthens the force that calls for faith, the humanity of our sacred Islamic religion. Adopted in the Republic of Uzbekistan the national program for the preparation frames the Law "On education" directed and mobilized in a comprehensive education of harmoniously developed, educated, qualified young people, attention is paid to explain and implement it during practice humanistic and democratic character of training and education, the secular nature of the education system. (article 3) (1)

Everyone is guaranteed equal rights to education, regardless of language, age, race, national origin, religion, social origin, occupation and social position, length of stay on the territory of the Republic of Uzbekistan. Citizens of other countries can receive an education in Uzbekistan in accordance with international treaties.

Persons without citizenship residing in the Republic have equal rights with citizens of Uzbekistan to receive education. (article 4) (1) The basic Law of the Republic of Uzbekistan imbued with the ideas of tolerance, friendship between the peoples living on its territory. The Constitution of the Republic of Uzbekistan stipulates that the people of our country are all citizens irrespective of nationality, on equal treatment and the equality before the Law. The provisions of the Constitution determined with the first days of independence, peace and accord between representatives of all nationalities living in Uzbekistan. In the Constitution of the Republic of Uzbekistan (article 8) declares that: "the People of Uzbekistan are citizens of the Republic of Uzbekistan, irrespective of their nationality". In article 31 of the Constitution of the Republic of Uzbekistan has established that "freedom of conscience is guaranteed to all. Everyone has the right to profess any religion or not to profess any. Prohibits the forcible imposition of religious views" (2) the Rights of citizens higher than the rights of the nation. This became the basis of the national policy of the country. The result is a positive idea that Uzbekistan is our common home.

The main in the relations between all the ethnicities living in Uzbekistan, was the care and attention, especially from the title, your high civil liability for physical and spiritual survival, the preservation of each nation of its own unique national character and spirit, dignity and

honor, recognition of the right of equality, the principle of parity, a sense of cooperation. In this process the huge role played by these qualities of mentality of Uzbek people.

At a new stage of development of Uzbekistan President of the Republic of Uzbekistan Sh.

Mirziyoev adopted a number of documents even more reinforcing inter-ethnic stability in the country. The adoption and implementation of Strategies for action on five priority areas of development of the Republic of Uzbekistan in the years 2017-2021, the very time in which we live the need to implement a balanced, mutually advantageous and constructive foreign policies aimed at strengthening the independence and sovereignty of the state, creating around the country belt of security, stability and good-neighborliness, and further strengthening in the minds of the population, especially young people, humanistic values, preservation and promotion of an atmosphere of mutual consent, respect and reciprocity between different nationalities require raising to a qualitatively new level of work done in this area [4].

In particular, it is essential that the formation of the Republican international cultural centre and the Council of friendship societies and cultural - enlightening relations with foreign countries of Uzbekistan Committee for interethnic relations and friendly relations with abroad under the Cabinet of Ministers of the Republic of Uzbekistan, which functions 138 national and cultural centers, 34 societies of friendship with foreign countries. Indeed, the idea of national development reflect the principles of equality, tolerance, peace and democracy. Each of them is the necessity for each nation. Because where the broken justice appears disagreement in which inequality, there will be uncertainty, where there is peace and tranquility, there will be disunity.

The national idea, and is characterized by the interests and needs of the nation with a harmonious reflection of common principles that are consistent with universal human interests. Thus, each society and state in the process of its evolution is based on the ideology. It should be noted that, different social attitudes, social thought, ideas and teachings are the product of human thought, reflecting reality. Also any idea which was created by thinking, opinion or point of view may not be idea. The idea, which develops the interests, the ideology and the reality of society, can be recognized and supported by society.

Historical roots of national ideology are the rich cultural and spiritual heritage that has passed the tests of time, national values, customs and traditions, the songs, the spirit of struggle for freedom, the courage of our ancestors manifested on the path of independence. She for many years, the national ideology has withstood many tests, but not broken, but was fixed. And therefore, in the East, the dignity of a person lies in the fact that a person should be appreciated, because the calm life of a country depends on

every person living in it, regardless of its nation and religion. For the observance of 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 achieve the goals, peace and tranquility (9).

It is impossible to build a stable developing society without the formation of tolerance among members of society. In history, it has been observed that the collision of thoughts and views led to very serious consequences in life. of humanity. The above words lead to the fact that in the process of education you need to directly teach to observe national traditions and customs that lead the younger generation to the image of an ideal personality. The aim of teachers is to teach students to uncover the abilities, talents and creative thinking of students. (8).

Conclusion

Previously, the main goal of higher education was to create a system of knowledge and practical skills for students who need a narrow profile specialist for the future work, but now this is not enough: it is necessary to educate, educate and develop a specialist of a moral, socially mature, creatively active person who is entrepreneurial in difficult conditions market relations.

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