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FORMATION OF TOLERANT COMPETENCE OF JUNIOR CLASSES ON THE BASIS OF FOLK PEDAGOGY

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ФОРМИРОВАНИЕ ТОЛЕРАНТНОЙ КОМПЕТЕНТНОСТИ МЛАДШИХ КЛАССОВ НА ОСНОВЕ НАРОДНОЙ ПЕДАГОГИКИ

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Abstract. The article examines the meaning and significance of tolerance in human life and behavior, as well as the formation of tolerant competencies in junior schoolchildren on the basis of folk pedagogy. The studies were conducted by researchers who consider tolerance to be an important personality value. The functions and types of tolerance in society have been identified. According to the results, it was found that in the process of teaching children's songs in elementary school, using the rich experience of folk pedagogy, students have an excellent opportunity to develop ethnocultural competence, including tolerance.

Аннотация. В статье рассмотрены значение, ценность толерантности в жизни и поведении человека и вопросы формирования толерантной компетентности учащихся младших классов на основе народной педагогики. Был проведен анализ исследований ученых, рассматривающих толерантность как важную ценность личности. Обозначены функции, виды толерантности в жизни общества. На основе полученных результатов установлено, что посредством использования богатого опыта народной педагогики в процессе обучения детскому пению в начальных классах создана большая возможность для формирования этнокультурной компетентности учащихся, в том числе толерантности.

Keywords: tolerance, social values, folk pedagogy, literary subject, children's songs, tolerant competence.

Ключевые слова: толерантность, социальные ценности, народная педагогика, литературный предмет, детские песни, толерантная компетентность.

In today's transitional time, when material wealth is recognized as the main value in human life, especially among young people, such negative phenomena as envy, greed, looting, domination, connivance, inability to defend our point of view, violations of human rights are spreading, we are witnessing the complication public life. All these phenomena negatively affect the formation of the personality of the younger generation, in particular primary school students, in modern life and require purposeful educational work.

Like other values in scholarly research, tolerance is seen as a multifaceted (promising) education. Tolerance can be viewed, on the one hand, as a social value clearly defined by society, and on the other hand, as an important element of the inner world of a person. In a broad sense, value is defined as a phenomenon that meets the urgent needs, ideal, personality traits in a person's life, and in a narrower sense, as "pedagogical and psychological education", which is found to a greater extent in the human relation to the environment and to oneself [3, p. 7].

Today there are many scientific works in which tolerance as a social value is studied through accessible reading. Tolerance is adaptation, the coexistence of subjects, groups that differ from each other in various ways, expressed in the possibility of peaceful coexistence of the social order. Tolerance is considered as the basis of the social and moral activity of the subject; it regulates relations between all representatives of society in life. As a result, tolerance can be seen as a value in a person. A. A. Derkach notes that human values, like social values, exist in the form of ideals, being one of the most important recognized knowledge [8, p.35].

Tolerance, in turn, is formed as a personality trait, which manifests itself in the special behavior of a person and his attitude towards others. Tolerance, being the norm of a person's everyday life, serves as a means of streamlining social interaction. Thus, a person receives a specific "model" of behavior and uses it to interact with others. If we talk about the problem of tolerance in the Kyrgyz people, then two aspects can be considered.

Firstly, the historical development of the people and the settlement. According to historical data, representatives of different nationalities have coexisted in this region since time immemorial, and due to intolerance towards each other, the domination of one religion over another, there was no violence that would create a global problem among the population of this region. The Kyrgyz people have long lived side by side with other peoples, providing all possible assistance to people of other nationalities on their land [1, p. 76].

Features of the ancient culture of the Kyrgyz people: their hospitality, generosity, unselfishness, love of freedom and independence testify to the greatness of the people, their place in history. Changes at various stages of the development of society have influenced the formation and development of a culture of tolerance in primary school students. We have to talk about the decline in the level of culture of tolerance, which is observed today in our people as a result of these social changes. As the main reason, it can be said that the choice of Kyrgyzstan as a young sovereign state after the collapse of the Soviet Union was influenced by shortcomings in the chosen directions of development.

Society began to demand changes in attitudes, attitudes, social, economic, political orientation, which took shape over the years. But we are witnessing that people are not ready to accept such a change and implement it due to the lack of clear information and experience. As a result, the values that have developed over many years are infringed on people, their inner world suffers, they cannot accept such changes due to a lack of knowledge, skills and abilities to find a way out of the current situation, and the level of conflicts rises.

A. Alimbekov about the tolerance of the Kyrgyz people: "From childhood, the Kyrgyz educate tolerance as an important value. When the mind builds everything good on earth, anger destroys it, this must be constantly remembered and worthy. A person must be able to pull himself together. Many qualities in a person is transmitted through his blood. Despite this, a person always remains smart, patient, boldly accepts life's difficulties, respects others, which reflects true "tolerance" [1, p. 56].

As a result, tolerance not only ensures the peaceful coexistence of people, but also allows them to worthily find their place in society and realize their potential. Therefore, in the process of upbringing and independent assimilation of social experience, tolerance acquires the meaning of personal necessity (L. S. Vygotsky), a change in the inner psyche of a person as a result of his assimilation of the structure of social activity (interiorization) and a change in the internal mental structure into some kind of behavior (exteriorization) [7, p.9]. All of the above allows us to define tolerance as a multifaceted quality of a person, expressing an active moral position and readiness for

constructive cooperation with people and groups, regardless of national, social, religious affiliation, views, worldview, thinking, behavior.

The ideas and practice of educating the younger generation in the folk pedagogy of the Kyrgyz, which have developed over many centuries, have not yet been studied for use in forming tolerance in younger schoolchildren. In this regard, it is necessary to consider the meaning of the concept. The encyclopedic dictionary gives the following definition of the term tolerance: tolerance comes from the Latin “tolerantia”, which means patience, tolerance — tolerance for something, including someone else's opinion, religious beliefs [5, p. 369].

Tolerance is a mechanism that ensures the peaceful coexistence of different peoples in multinational countries, and its scientists give the following definitions: Professor A.G. Asmolov defined tolerance as tolerance, tolerance for patterns of behavior that contradict human behavior: “the main sign of tolerance is the ability to communicate with people who pose a danger to life” [2, p. 4-10].

S. Bashieva, A. Gelyaeva gave the following definition of tolerance: “tolerance is a special form of perception of the world, self-control and self-control, not amenable to emotions, mentally assessing the situation and acting, making decisions, tolerating negative and annoying actions and behavior of another person” [4, p. 90-94].

A. T. Kaldybaeva when studying these issues, I came to the conclusion that students study little folk proverbs and sayings, some teachers note that the proximity of textbooks to materials about folk pedagogical traditions makes it difficult to use them in educational work [6, p. 147].

Ideas of tolerance in folk pedagogy in the formation of tolerance among junior schoolchildren in accordance with their age and psychological characteristics as a teaching material in primary education in the book “Literary Reading” mainly means of folk pedagogy are used: children’s poems, fairy tales, stories, legends, excerpts from epics, proverbs, sayings, etc.

Today, in order to effectively conduct the formation of tolerance in junior schoolchildren, taking into account their age, psychological characteristics allows you to determine how to carry out the formation of tolerance, what needs to be done. The processes of education and upbringing play an important role in the formation of the young generation as a person. The learning process is the most important form of transmission to the younger generation of knowledge systems created in the history of mankind in primary education. Formation of tolerance among junior schoolchildren is possible through the use of literature, supplemented by the means of folk pedagogy contained in textbooks. For example: you can give students an understanding of tolerance when writing a story about World War II.

When teaching students, the text “May 9 — Victory Day” from the book “Literary Reading” 2nd grade when explaining, telling students about the atrocities of the German - fascist invaders in the war against the Slavic, Jewish peoples, it can be explained that only tolerant people will not commit such atrocities against each other.

In children’s songs about Kurmanzhan Datka, Manas Baatyr, Kanykei, we urge students to be patient with the older and younger. And our national games are examples of tolerance, hospitality, and brotherly qualities. Thus, through the use of the rich experience of folk pedagogy in the process of teaching children's singing in primary grades, a great opportunity has been created to form students’ ethnocultural, including tolerant, competence to perceive tolerance as a political value.

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