



MECHANISMS OF FORMING THE CHARACTER OF TOLERANCE IN PRIMARY CLASS STUDENTS

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Annotation

This article analyzes the pedagogical issues of fostering a culture of tolerance in elementary school students.

Keywords: tolerance; The Koran; Neb·u·chad·nez‘zar; Joseph José Haggai; care; empathy; generosity;

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Participants from 185 countries participating in the 28th session of the NESKO Organization (November 16, 1995, Paris) signed the Declaration of Tolerance [2]. Also, 2003 was declared the year of international tolerance on a global scale by the UN. November 16 was declared an international day of tolerance and celebrated around the world. It became a tradition to hold various international conferences and conferences on the subject of tolerance and began to be interpreted by scientists in a meaningful and meaningful way.

In an independent world, the problem of tolerance has become an object of research by philosophers, politicians, historians, sociologists, teachers, and psychologists.

RESEARCH METHODOLOGY AND EMPIRICAL ANALYSIS

Developing the characteristics of tolerance in the younger generation, including elementary __ grade students, is in the threnient love for mankind, in the pursuit of peace and tranquillity, in respect of the great, to be honored to the younger, to be sincere, to be open - minded, to be honest, to possess kindness, to possess humanitarian qualities, to have mercy, to give thanks, to give generously, such qualities as love for God, pride in national pride, loyalty to feelings of national pride, goodwill toward other religions and ethnic groups, determined by squeezing.

Of course, tolerance is a spiritual moral quality that is shaped in an educational process that is aimed at a specific purpose, effectively and consistently organized.

One of the traits of tolerance that should be embedded in the content of all continuous education in young people from the family is the issue of compassion.

Religious accounts, holy books, verses say a lot about moral teachings, interpersonal problems, caring for relatives, children, helping the weak, and being cruel. At all times, there were young people (children, adolescents, teenagers) who were left without parents or lost contact with certain people in a particular society. Social attention to them varied in different societies and states.

The doctrine of cruelty, which was formed in the seventh and sixth centuries B.C.E., describes individuals and communities as an integral, unified unit. The opinions of the team were both the



opinions of the individual and the work of the congregation. The harmony of social and personal interests was an important sign of a seed society.

"Ar-ta-xerx'es" also emphasizes the issue of appointing government contributions to some groups of people. For example, families with many children were assigned government benefits. Women who have two or three children in one way or another are given various awards. Also, caring for pregnant women was considered the main human duty .

In the teachings of Islam, attitudes toward such individuals based on humanitarian ideas have been described as the highest quality. (Matthew 24: 14; 28:19, 20) Jehovah's Witnesses would be pleased to support more than the ge-weight—even when it was swal· no

It is a great reward to be kind to the righteous (i.e. orphans) according to the ideas of Islam, to take care of them, but rather to despise them, humiliate them, as well as to eat the rights of orphans.

The koran's image of Niso explains: "Test the orphans for as long as they reach the age of puberty . If you find them in a state of consciousness, hand over their moosa to them. Do not waste the molars and rush to eat without having the owners large. Let the orphan be a parasite. But if he is poor, let him do it with goodness (that is, according to his service). But when you return the cattle to them, bear witness. He is a sufficient reckoner.'

"If distant relatives, orphans, and the poor are present in the distribution of inheritance , give them a good word by enjoying the same inheritance."

"Those who oppressively eat the believers of orphans will undoubtedly have eaten fire into their stomachs. And of course, enter hell."

The work of Oriental hypocrites also emphasizes that it is appropriate not to hurt the hearts of strangers and orphans , to show them compassion, and to support them materially and spiritually as much as possible, and to be loving and caring for them He will be called.'

In his writings, Joseph José Haggai (in the 11th century) also highlights the issue of orphanhood and attitude toward orphans, arguing that being "poor, widowed, and kind to orphans" is one of the highest human qualities. This category teaches people that it is high-level to help and entertain people in difficult situations. According to The Watch Tower Publications Index and the Research Guide for Jehovah's Witnesses, showing compassion and kindness to the poor, widows and orphans is a vivid manifestation of "true justice."

Neb-u-chad-nez'zar, the great poet who truly became a "people's writer," is considered one of the most zealous people in organizing the upbringing of the younger generation. It is noteworthy that near these monasteries, he also opened schools for orphaned children. This category not only provided conditions for children to learn but also provided them with clothing, food, and learning sources (weapons of books and writing).

God, the king of Mogadishu, wiped the heads of orphans and paid special attention to their upbringing . In the days of God, orphans gathered and raised children left without parents in the palace . Some disadvantaged families have also entrusted children with chamber rearing. Because they were taught in the palace, provided with sarpoes, and taught them a variety of professions.

The children served in palaces, official documents, horseshoes, kitchens and dining rooms, pigeons,



gardens, and bathrooms, participating in hunts organized by chambers and princes. The right hand should be filled with sarpoes, such as jackets, necklaces made of necklaces, boots, and doughnuts. Those who served in the palace were given atlases and garments from their king.

CONCLUSIONS AND DISCUSSIONS

Over the years, there has been a special emphasis on developing traits of tolerance in citizens , helping the poor, and protecting the needy socially. Therefore, developing traits of tolerance in young people is considered a guarantee that the nation will live in peace with one another and with other peoples . Mutual respect and attention, recognition of the interests of others, and compassion regulate and systematize interpersonal relations.

ADABIYOTLAR RO`YXATI

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