

SCIENTIFIC AND PEDAGOGICAL SYSTEM OF PREPARATION FUTURE SPECIAL TEACHERS FOR INTERNATIONAL COMMUNICATION

Zarifjon Jarqinov Umaralievich

An independent researcher at Fergana State University, UZBEKISTAN

ABSTRACT

The article analyzes identifying the pedagogical duties in educational process on preparing future science teacher for international dialogue, substantiates the necessity to include the training of future science teachers in international dialogue, studying the features of cultural diversity, tolerance and pluralism in the educational environment the problems and the problems of interactive usage of pedagogical technologies directed to preparing future science teachers for international communication in the social science educating process that has been studied.

Keywords: Nation, communication, international communication, exact science, science teachers, education, tolerance education, preparation for international communication, competence.

INTRODUCTION

Strengthening international tolerance is considered one of the important conditions for the society stability in front of today's complex economic, social and ideological processes. Different types of interests for benefits makes certain contradictions in the conditions of globalization. Especially in multinational states, the principle of tolerance is important in ensuring the unity of society, solidarity and the organization of activities on the basis of a common goal. "In order to supply stability in interethnic dialogue, it is necessary to formulate criteria for creating a balance of interests based on national and regional characteristics" [1]. One such criterion is to supply tolerance between nations and peoples.

Nowadays there is a necessary to reform higher education institutions based on the experience of developed countries in our country. It is necessary to educate students who could be equal world standards by increasing their knowledge, worldview, thinking on this situation. The requirement the bringing up the people who has able to respond to the demand of today's world, educating the professionals who has broad outlook, deep thinking style is increasing. In the context of strengthening international integration relations, there is a growing demand for specialists who are not only knowledgeable, talented, but also tolerant. As Uzbekistan is a multinational country, future professionals must graduate from higher education institutions ready for interethnic dialogue and create an environment of interethnic tolerance in their work.

At present, the issue of developing interethnic tolerance among students of specific subjects in higher education institutions should be of concern not only to educators, but also to everyone involved in this field. Because some of misunderstandings among the members of society as a result of insufficient of knowledge on tolerance. Due to the lack of tolerance, there are frequent cases of people being attracted to different religions, causing religious conflicts, destroying cultural monuments of a particular nation, encroaching on the pride, national wealth of the people. In the process of educating of tolerance it is suggested to use pedagogical measures, determining the level of individuality of each student, the tendency to

master the concepts of tolerance, the level of habituation to creative thinking. Otherwise, the possibilities of pedagogical influence will not be manifested [2].

Materials and methods

In the Encyclopedic Dictionary of Philosophy, tolerance (Latin *tolerantia* - endurance, perseverance), tolerance for the other's lifestyle, behavior, habits, feelings, opinions, ideas and beliefs of others is the desire to live. We may not like something in any person or in any foreign culture, but we must recognize their existence and development as long as they do not harm the rights and interests of others or violate current laws [3]. So, tolerance does not mean natural submission to other's thoughts, attitudes, and actions. Inter-ethnic understanding each other means active moral attitude and spiritual preparation on the directin to positive cooperation. The social encyclopedic dictionary states: "Tolerance is the guiding principle of social work, the recognition of cultural, racial and other differences between individuals, groups and social communities, tolerance of people's appearance, behavior, values and differences" [4]. . Tolerance connects people, nations, social groups, peoples and people of different faiths to each other, creating a friendly environment in relations between them and ensuring the sustainable development of the country [5].

Philosophers and scholars have also interpreted tolerance differently, including G. Eisenk, who tells that there are three meanings to this concept: tolerance, perseverance, and allowing the other world to come closer to one another and to communicate. [6] According to view of the medieval Arab historian Ibn Khaldun, an intolerant person who is inexpiable is a "dangerous animal." Socially "tolerance" is a kind of tolerance that is tolerance of the existence of others, their way of life, customs, ideas, behavior, thoughts, people, nation, reality.

The category of tolerance has not been uniformly interpreted by different cultures and is considered to depend on the historical experience of these peoples. For example, "tolerance" in English is the ability and readiness to accept a person or thing without any objection; in French - respect for the freedom of another, his way of thinking, his behavior, his political or religious views; in Arabic - forgiveness, mercy, compassion, endurance, kindness to others; in Chinese - to show tolerance towards others; in Russian it means to be tolerant, to be patient, to be interested in the opinions of others, to be kind to the actions of others [8]. In the language of the peoples of Europe, the concept of tolerance is understood in the sense of being able to do good to whom or what, along with endurance, and to create an opportunity for another thought or action [1]. At the same time, tolerance is an activity that is against extremism a manifestation of violence as a worldview.

Sociological research has shown that tolerance means being able to capture our own feelings about another person or thing, or about a stranger or a different person. Self-restraint means having willpower. Tolerance is a will expressed through self-restraint, and it means the ability to look at others with benevolence - tolerance [9].

Psychologically, tolerance is a manifestation or expression of human tolerance, which means the absence or weakness of a firm response to a factor that is unpleasant or unpleasant for a person. The person tolerates to the situation or a factor, be calm and adapt even though he likes it or not. [10].

Турли динлар таркибида худди ана ғояларнинг қандай талқин қилинганлиги барча мавжуд динлар таркибида толерантлик тушунчаларининг илдизлари мавжудлигини исбот этади.

The concept of tolerance has long been based on the belief in knowing others as oneself, not hurting others, listening to and paying attention to the feelings of others, and striving to understand others. The fact that the same ideas are interpreted in the context of different religions proves that the concepts of tolerance have signnes in the structure of all existing religions.

№	Religious beliefs	The substance of attitudes toward others
1	Buddhism	A person can express his attitude towards his relatives and friends through five means: treating them with respect, attention, kindness, benevolence, respecting like self-respect, and being and keeping his promise.
2	Confucianism	Do and wish what you want others to do for you.
3	Hinduism	Don't wish anyone for what hurts you.
4	Islam	None of you can be a Muslim till respecting your relatives as much as you do.
5	Jainism	And in unhappy moments, in joy and sorrow, we must treat every creature as we are ourselves.
6	Judaism	Do not do to your relatives what is bad for you
7	Zoroastrianism	Only a person who does not allow others to do things that are bad for him will be a good person
8	Christianity	Wish others to treat you the way you want to be treated. [11]

In today's scientific literature, interethnic tolerance is divided into types which are political, scientific, religious and educational.

The issue of educating future teachers of specific sciences on the basis of tolerance thinking and worldview as an important category of pedagogical research demands on the creation of a set of complex factors that ensure the maturity of the individual and the role of the individual in society. Especially, exact science student's knowledge on the social-humanitarian subjects should be improved, forming the concept of understanding social process, learning the psychology of interethnic communication. Such a complex approach to the formation of tolerance thinking in future teachers of specific sciences requires the development of the following moral and spiritual qualities:

- displaying spiritual features on his own;
- respecting state laws;
- building relations between members of society on the basis of justice and recognizing their rights and freedoms;
- being obedient and respect for the principles of stable, peaceful and serene life;
- treating the culture, customs, thinking and views of the members of society as the diversity of the world, to respect their race, nationality, language and religion, to understand the observance of peace as one of the highest human values;
- being able to resist all strange ideological ideas and views based on subversion;
- demonstrating of moral qualities;
- respecting the history, culture, art, language and traditions of their nation as an equal and unique feature of world civilization, not to put it above the values of other nations [11].

RESULT AND DISCUSSION

The peculiarities of the development of interethnic tolerance in future science teachers are based on:

In the first place, it is much more effective and convenient to prepare future science teachers for international dialogue based on the development of interethnic tolerance. That is, whenever the skill of tolerance can be formed perfectly on the mathematicians and physicist, they can engage in active, tolerant, tolerant interethnic communication. In fact, sincere communication is based on trust, patience and perseverance. Specific science teachers also interact with students during the lesson. In this case, the teacher is tasked to be patient with students' lifestyle, behavior, habits, feelings, opinions, ideas and beliefs [1]. Because students can have different nationalities, different beliefs, characters, habits. The lesson will be effective only if you can establish sincere communication in the classroom. Therefore, it is necessary for future science teachers to have sufficient knowledge of social sciences, to be able to approach social issues, to show students interethnic tolerance.

On the second place, a graduate of the exact sciences should be able to demonstrate religious tolerance that develops on the basis of interethnic tolerance. S. Mitin, Executive Director of the Bible Society of Uzbekistan, proves with the concept that "religious tolerance and the rule of law are part of the foundation on which a multinational state should be built." [12]

Because Islam also calls people to tolerance. Tolerance is promoted in the Qur'an and the hadiths, and even in mystical philosophy. In particular, the main motto of the Naqshbandi sect is "Dil ba yoru, dast ba kor" [13]. This idea shows the need to live by faith and hard work. An unbeliever person cannot have a tolerance spirit, he is a spiritually poor person. Indeed, if a high level of religious tolerance is formed in future mathematics and physics teachers, the students' beliefs, religious position and objective attitude to religious conflicts in the world will be reflected. In countries which have legal democracies, it is strictly forbidden to inculcate in students the liberal views and religious affiliation of the educator. It is important for the educator to be able to establish equal relations, tolerant communication of each student, regardless of national, religious, racial affiliation.

It is important to know that today in our country the process of understanding the national identity of different nations is sometimes associated with the understanding of religious identity. In this regard, we consider the idea that "the relationship between religion and ethnos is clearly reflected in the parallel development of ethnos (nation) and religion, the identification of religious and national identity" [14]. This means that the formation of religious tolerance in students of the exact sciences "serves as a basis for mutual understanding and respect" in the new century in the context of globalization.[15]

Third, the formation of moral tolerance in interethnic communication promotes moral tolerance in future science teachers and serves to inculcate moral qualities in students. Moral tolerance means accepting another ethical view or norm as it is [16]. But they must not contradict peace. Given the importance of such concepts as justice, duty, conscience and love in the moral development of mankind, it is necessary to strengthen the system of knowledge about tolerant moral categories in future teachers. For example, justice "consists in being fair to another person, respecting him, preserving his freedom of action, and not encroaching on his sphere of freedom in order not to impede the creation of his cultural values" [17]. Another example is the principle of non-response to evil according to Confucianism, which also embodied moral tolerance. Moral tolerance means that accepting a person as he is and treating him based on humanism.

Fourth, the process of globalization belongs to today's world offers a tolerant and trust-based approach to people with unique lifestyles, languages, morals, traditions, feelings, thoughts,

ideas, and beliefs. Also, the role of linguistic tolerance in improving interethnic tolerance in future science teachers is very valuable. Tolerance on the issue of language is rising as a topical issue today at the center of scientific research, as well as at the level of public policy. Because language as a means of interethnic communication is a means of materializing the concept of tolerance. "Today, the practice of determining the status of languages and determining which language or languages are 'equal' is being practiced." [18] Languages in society are valued by their speakers and by the state, while other languages ensure that they are respected. Language tolerance in society is manifested in:

- the right to speak one's mother tongue when addressing to the government;
- the right to speak in their native language in other communicative situations;
- Coexistence of different languages in practice: the use of street signs, signs, information sources;
- Availability of official information in different languages: number and type.

Future science teachers also need to instill in students a spirit of tolerance for other languages and be able to accurately mark language opportunities. It is important for the educator to be able to show respect for the language that is the basis of interethnic communication. We have witnessed that it has become common for some educators to add words from other languages to the official language of communication and use slang words. Or we've heard that he conducts classes in a language other than the designated spoken language. Therefore, the requirement for a science teacher to teach different nationalities is to be able to show linguistic tolerance by clearly defining language norms.

Fifth, future science teachers should be prepared for interethnic harmony based on the development of interethnic tolerance and to supply with peace and tranquility in society. Harmony refers to the existence of humane relations such as trust, friendship, unity, kinship, solidarity, tolerance in relation to one nation to another [19]. It should mention that today, at a time when ideological conflicts are intensifying, creating an atmosphere of harmony in interethnic dialogue is one of the most difficult and complex tasks. According to the opinion of the first president of Uzbekistan Islam Karimov, "the main aim of our enemies is to disrupt the peace and tranquility in Uzbekistan, the creative environment in our society, the prosperous and peaceful life we are building today, to break our increasingly powerful state, to turn back from our chosen direction" [20].

Today, the establishment of friendly, harmonious and solidarity relations between all nations in our country is a guarantee of the development of society. Future science teachers are also required to have the ability to form interethnic harmony, harmony and solidarity in their community. According to view of the President of the Republic of Uzbekistan Shavkat Mirziyoyev, "our main achievement is the ability of our multinational people to overcome appearing difficulties and challenges, increase their modern outlook, political consciousness and social activism, live indifferently to the events around us" [21].

Sixth, creating ideals of tolerance need to be decided on the basis of the development of interethnic tolerance in future science teachers. For doing this, it is necessary to educate future staff in the spirit of tolerance and strengthen their ability of patience. It is also necessary to create the image of an ideal tolerant person from among the representatives of each nation. For example, Mahatma Gandhi bagrikeng was able to set an example as tolerant person for the Indian nation as a human being and today the focus is on shaping her as an ideal in educating Indian youth. In this way, in the process of education tolerance, the representatives of the nation and religion come to terms with each other, create a way of life that does not harm each other.

Seventh, artistic-aesthetic tolerance is important in the formation of a culture of interethnic tolerance for students of exact subjects. Tolerance is currently studied by many subjects. In particular, philosophy also studies the general features of tolerance. The science of aesthetics in the philosophical sciences is a science that shapes aesthetic tolerance in humans. We try to assess people, the things of human labor, their artistic-aesthetic works, scientific and aesthetic activities, aesthetic values during our life. Such an aesthetic assessment is made in the process of following the laws of realism, clarity, truthfulness, purposefulness, fairness, impartiality, logic, and historicity. Aesthetic tolerance gathers the constantly recurring features of aesthetic states of human character, worldview, reflects the internal unity of various phenomena of society and their aesthetic basis, and represents the recurring aesthetic views in man.

CONCLUSION

Based on the above considerations, directing students of specific sciences to interethnic tolerance will help them to understand themselves and others in the first place, to treat other nations with respect and , and to have a humanistic relationship regardless of language, nationality, religion, tradition or origin. teaches.

Equality through the study of a culture of interethnic tolerance by future science teachers (all people have the same rights, regardless of nationality, language, religion, gender, race); equal opportunities for participation in the political life of society; cooperation of all peoples, states and peoples in solving global problems; mutual respect and nobility of different strata of society; the ability of all peoples to follow their own language, culture and customs; realizes that there is freedom of religion in conditions that do not interfere with the rights and freedoms of other members of society.

So, in the globalized world, it is becoming clear that it is impossible to bring up a harmoniously developed generation in our country without raising the culture of human tolerance. It could be realized from the events taking place in foreign countries today that without strengthening interethnic dialogue and interethnic tolerance, it is impossible to supply with stability in society.

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