

Technology Of Developing Tolerance Competencies In Future Teachers By Means Of An Elective Course

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Abstract: The article highlights the problems associated with the fact that developing tolerance competencies in future teachers is an important issue from a professional and personal points of view. It is substantiated that developing tolerance competencies in students, as a set of integrative qualities and characteristics, is classified into pedagogical, general cultural and emotional types. It is also substantiated that the issue of developing tolerance in future teachers is associated with such flexible skills as critical thinking, teamwork, respect for diversity and achievement of effective cooperation in a culturally diverse society. In the article, approaches to tolerance pedagogy and the main principles of scientific researches of leading scientists in this field are described. Besides, the elective course "Tolerance Pedagogy" developed at the National Pedagogical University of Uzbekistan named after Nizami is presented as an effective practice for developing tolerance competencies in future teachers. Also, ways of integrated teaching of this elective course in "Enlightenment lessons" are shown.

Keywords: Tolerance, competence, quality, characteristic, tolerance competencies, elective course, technology, method, means.

Introduction: The relevance of the research problem is determined by the fact that it is an objective necessity for future teachers to have a system of competencies related to the cultivation of tolerance in students. These qualities constitute the main content of tolerant behavior. Tolerance competencies are a system of integrative qualities and abilities, such as mastering social norms, understanding, accepting and cooperating constructively with other people, carrying out stable and conscious actions, and reaching an agreement.

Tolerance as a psychological and pedagogical problem is controversial and disputable. This, on the one hand, is important with the challenges of an era of increasingly deepening globalization, and on the other hand, it is associated with the lack of a single approach to the study of this concept and the diversity of conceptual foundations. In our opinion, in this case, it is very important to interiorize tolerance into the personal-value system of future teachers and make it a priority principle for organizing their professional activities.

Developing tolerance competencies in future teachers

is often considered as a component of the educational activities of a higher education institution. Since the main goal of the higher education system is to develop a comprehensively developed personality, it is appropriate to actualize in club classes the elective courses based on needs to implement this process. Because a perfect man and a well-cultured person thinks tolerantly and can demonstrate appropriate behavior.

It should also be noted that the teaching and learning processes express the basic value system as a specific model of culture. Although it is not specially mentioned in the State Educational Standards and skills requirements, tolerance should be included in the group of basic (general cultural) competencies.

LITERATURE REVIEW

The problem of tolerance is considered a subject of study in a number of disciplines, including philosophy, sociology, ethics, psychology and pedagogy. The psychological characteristics of tolerance are expressed in the works of Gordon Allport [1], who developed the "communication concept" and ways to overcome disagreements between people and build

tolerance through this concept.

In the scientific researches of Ayami Nakaya from Japan [2], Ilana Paul- Benyamin and Roni Reingold from Israel [3], Peggu Shannon Baker from Georgia [4], and Chelda Smith from the USA [5], tolerance is described as a component of multiculturalism, and it is argued that it acquires universality through various people with different cultures.

Indonesian scholars Didin Saripuddin and Kokom Komolasari [6] argue that preparing future teachers to build life values in students requires a rational approach to the issue of national identity as an important indicator of readiness for professional activity. Also, cultural and spiritual adaptation factors themselves are important as indicators of tolerant behavior.

Niclas Berggren and Therese Nilsson [7] and Malaysian scholars Mohd Mahzan Awang, Faridah Midin Kuttii, Abd ul-Razaq Ahmad [8] argue that tolerance, ethnic identity, peculiarity and intercultural competence are important as a prerequisite for social integration and agreement.

As for Muzafer Sherif [9], he put forward a "realistic conflict theory" and explained the aggression and contradictions that arise in groups due to competition for resources. Also, the scientific researches of V. Petrovsky [10] and A. Rean [11] shed light on the issues of the influence of social pressures on human behavior, which is of great importance in developing mechanisms for the development of tolerance competencies in various subgroups.

The work of T. Dmitriev [12] is especially important in the study of tolerance. His researches are devoted to clarifying the influence of multicultural education on the development of tolerance competencies in students.

R. Medetova, who conducted research on the pedagogy of tolerance, carried out special research on the formation of tolerance on the basis of national traditions [13], G. Akramova on the didactic foundations of the formation of tolerance concepts [14], G. Kushakova on improving the technology of forming tolerance thinking in young people [15].

According to V. Gurov, B. Vulfov and V. Galyapin [16], tolerance is a personal or social trait that implies an understanding of the multifaceted nature of the world and the social environment. Therefore, worldviews are also different, and it is neither possible nor necessary to standardize them or make them the same for someone's interests.

As can be seen from the analysis of the literature, tolerance is not the result of the mechanical influence

of any internal or external factors. Tolerance in the literal sense is an expression of a person's conscious, meaningful and responsible choice, his personal position and activity in the formation of certain relationships.

The content of the tolerance competence cannot be explained by only one quality or feature, that is, it is a complex, multifaceted and multi-component phenomenon that has several "basic dimensions".

DISCUSSION AND RESULTS

Tolerance competencies have various qualities and are manifested in relation to various areas of the future teacher's activity. This, in turn, is also associated with the (national, ethnic, gender, territorial, religious, political, etc.) types of tolerance. Tolerance is also characterized by the reflection of the process of interaction between people at interpersonal, intergroup, intercultural and intercivilizational levels.

Developing the following tolerance competencies in future teachers is especially important:

- pedagogical: analyzing objectively the conditions of education and upbringing, determining effectiveness-oriented tasks, developing methodological support based on a creative approach, updating it constantly, relying on foreign advanced practices, being able to diagnose students' psychological and emotional state, approaching individually, being eloquent, having logical thoughts and views, being able to influence others with words, being able to unite students with a common goal, having prognostic abilities, etc.;
- general cultural: studying deeply the psychological and mental characteristics of representatives of different nationalities, having good knowledge of their history, if necessary, being able to cite examples and quotes from writers, poets and statesmen, having good knowledge of their proverbs, sayings, aphorisms and history of religions, providing young people with primary information on the basics of conflict resolution and mediation, teaching them the technologies of overcoming conflicts, contradictions and social conflicts, establishing teachers' calm, open and thoughtful activity, instilling in young people confidence in themselves and their decisions, education and knowledge, having a meditative character;
- emotional-sentimental competence: telling the truth, being open and sincere, communicating openly and sincerely, speaking clearly, avoiding formality, not giving in to emotions, demanding that everyone obey the requirements of justice, not going beyond the scope of objectivity, analysis, reflection and

topic, taking into account the mutual respect, equality and opinions of others, working together, not putting one person above another, traveling together to the world of knowledge, becoming a cohesive team, learning and adhering to the rules of teamwork, supporting each other.

Pedagogy of tolerance plays an important role in developing these competencies in future teachers.

The goal of tolerance pedagogy is developing personality by using the forms, methods and means of education aimed at educating the growing generation in the spirit of cultural, racial, national and religious tolerance, as well as peace-loving, acceptance of the world diversity, respect and honor of human rights, freedom from the psychology of violence and oppression towards others. Moreover, one of the tasks of tolerance pedagogy is the methodology of finding a solution to conflicts and contradictions among states, cultures, individuals, religions, different groups, family members and others in a peaceful way.

There are two approaches to the concept of "pedagogy of tolerance". In the first approach, pedagogy of tolerance is not perceived as a separate pedagogical direction and field. According to the supporters of this approach, all the issues and problems related to tolerance are present in the structure of personality formation, since a fully developed person cannot exist without tolerance. For example, in conflict resolution, most issues of tolerance are raised and considered. However, in our opinion, conflict resolution cannot be a pedagogy of tolerance. Because tolerance is not only a philosophy of living without conflicts, but also reflects the principles of living in society and entering into dialogue.

The representatives of the second direction evaluate and explain the pedagogy of tolerance as a separate field. According to their opinion, there are specific principles for this: patience, contentment and tolerance have historical and religious roots, which have been constantly used in the process of family and religious upbringing, that is, teaching tolerance is not a suddenly emerging area, but a concept with its own historical roots and ideas. From this point of view, the methods and methodology of tolerance has always existed in the structure of universal humanitarian ideas. Secondly, tolerance has its own psychological, social, philosophical, historical and moral aspects, which are embodied by the very pedagogy of tolerance.

An elective course "Pedagogy of Tolerance" has been developed at the National Pedagogical University of Uzbekistan named after Nizami to develop tolerance competencies in future teachers, and "Enlightenment Lessons" are being organized within the framework of

this course in educational areas.

The purpose of the elective course is to make students aware of the specifics of intercultural differences, to develop intercultural communication skills, to establish ethnic and religious tolerance, and to develop critical and global thinking. To achieve this goal, the following tasks have been set:

- 1) introducing into educational practice the problems of personal and social importance for future teachers;
- 2) creating a learning environment based on dialogue, creating conditions for students to freely express their viewpoints;
- 3) developing empathy and tolerant attitudes towards representatives of other nationalities and cultures through art pedagogy.

The elective course "Pedagogy of Tolerance" includes the following submodules: basic concepts and theories on tolerance; determinants of tolerant attitudes: language, religion, values, traditions, behavior, thinking; nonverbal communication; cultural stereotypes and one-sidedness; religious and ethnic tolerance; effective communication techniques and technologies; practice of tolerance; project-based activities.

The main focus of the organization of elective course classes is directed at developing ways of pedagogical influence on the emotional sphere of students, which is based on the use of case-study technology to solve real problem situations. This goal is achieved through the analysis and interpretation of various situations, with the help of which a person's ability to feel himself in the context of culture, to understand and appreciate the cultures of different peoples and eras, as well as the ability to understand, cooperate and interact through words are formed and developed.

Also, in the "Enlightenment lessons" organized according to the elective course, students are presented with authentic materials (media, social networks) and are involved in analyzing problems related to social inequality, racial discrimination, outsiders and migrants. Students critically analyze them and discuss possible ways of solving the problems.

In the "Enlightenment lessons" organized according to the elective course "Pedagogy of Tolerance", plot-role modeling based on improvisation and pedagogical methods of creating situations based on empathy are used to influence the emotional sphere of students. During these lessons, students are purposefully involved in various activities: students are divided into small groups and discuss various stereotypes (related to nationality, language, gender, age), play the roles of

people with different social statuses, as well as watch and analyze video content with inclusive content or cultural diversity.

In the "Enlightenment lessons" organized according to the elective course "Pedagogy of Tolerance", a significant priority is given to the use of hermeneutic technology. For this, educational and cognitive activities based on the following algorithmic stages are organized with students: 1) collection and recording of data; 2) comparative analysis; 3) interpretation.

CONCLUSION

Tolerance is a multifaceted concept, which has not only pedagogical, but also ethical, aesthetic, religious-theological, political, psychological, philosophical, medical, anthropological, and ecological aspects. Accordingly, various approaches and views on tolerance are widespread. From a pedagogical point of view, tolerance is primarily a moral category, which reflects the peace-and-stability-oriented aspect of various relationships between a person and members of society, and is interpreted as integrative skills (competences) of the individual. Tolerance is developed holistically through the process of socialization. Tolerance means, first of all, respect for the right of any other person to be different in social life. Tolerance is manifested through the active position, character and actions of a person in social space.

The development of tolerance competencies in future teachers is effective when pedagogical conditions with the following technological characteristics are taken into account:

- determining the aims and objectives of the elective course taking into account the nature of the educational area, students' preparation levels, their needs, desires and current social tasks;
- designing, selecting and constructing educational resources appropriate to the aims and objectives of the elective course;
- using effectively various forms and methods of teaching, such as lectures, seminars, discussions, role-plays, project-based activities.

In conclusion, organizing the elective course "Pedagogy of Tolerance" by integrating it vertically and horizontally with "Enlightenment lessons" provides new opportunities for conducting special research on assessing the development of tolerance competencies in future teachers.

P.S. We did not discuss in this article the issue of use of general pedagogical technologies for the development of tolerance competencies in future teachers and assessment of their effectiveness. Since each of the

technologies for the development of tolerance competencies requires separate discussion and analysis.

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