

## **Tolerance in the System of Formation of World-View Culture and Spiritual and Moral Development**

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**Abstract:** In this article tolerance is considered in the system of formation of world-view culture and spiritual and moral development of a person. Tolerance is viewed as the system of internal resources of a person making the foundation of world-view culture. The role of tolerance in the system of formation of world-view culture and spiritual and moral development of a person is considered. Understanding of changes taking place in the world is followed by appearance in the framework of humanitarian discourse of the whole range of tools for realization of new world order. For many years the most effective ways and methods to use tolerance are searched - as a tool of intercultural communication, mutual understanding and spiritual and moral development of a person. Spiritual and moral development in the system of education is a targeted process of interaction of teachers and students directed to formation of harmonious person, for development of its axiological sphere by conveying to it spiritual-moral and basic national values. That is why infusion of young persons with tolerance is one of the key tasks of educational process. Pedagogics face complex problem of development of systems of forms, ways and methods of forming tolerance as world-view feature of a person. By now notion 'tolerance' has become the key thing in understanding of the process of resistance to widespread increase in aggressiveness in all spheres of person's life.

**Key words:** Tolerance • Culture • World-view culture • Person • World-view culture of a person • Spiritual and moral education (upbringing) (of a person) • World-view beliefs

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### **INTRODUCTION**

Development of social relations put the issues of comprehensive development of a person on the first place, demanded understanding of various factors which, combining and interacting with each other, influence formation of a person. The problem of spirituality formation, citizen position, morality of the youth, problem of spiritual and moral upbringing in the condition of modern society is of utter importance. Modern period is characterized by many new trends of development, including change of value benchmarks.

Notion of tolerance is highly saturated with meaning and to some extent it can be regarded as an ethical doctrine of modern times. That is why side by side with the principles of democracy, compliance with human rights tolerance is nowadays is a guiding principle which lies in the foundation of education, upbringing and

development of a person, formation of human relations in the society [1]

In our opinion tolerance can be viewed as value of socio-cultural system, which is to some extent an inner carcass of socio-psychological existence. Therefore tolerance-value is considered as behavioral benchmark, which is directly (in regard to this state of a person and these circumstances of its life activity) reflects the aim of person's activity. Tolerance can function as a principle. This variant is connected with putting tolerance into status of guiding idea, main provision, intrinsic belief which determines human activity. Tolerance as a norm allows to reinforce ordering state of social interactions, depict fulfillment of rules developed by mankind [2].

Everybody knows that present day's students are tomorrow's grown-ups whose actions and deeds will determine how our world will look like. And this world's future - will it be the world of culture and non-violence

based on the principles of protection of our planet or it will be quite opposite world - depends on which cultural, moral and other values our modern young men are brought up. And on what is formulated in their minds as good, normal, natural or bad.

It is necessary not to be late with improvement of youth's wrong impression about the world and develop in young persons the best human features such as ability to respect life of other people, be open and generous in one's soul, plant in the young souls the seeds of Beautiful.

Formation of tolerant behaviour of a person is reasonably connected with laws of social development, with the processes of education, studying and development of a person. Tolerant behaviour is in fact the realization of moral mind of society in practice, correspondence of person's deeds to common norms and rules of common life [3].

In Declaration of tolerance principles it is stated that upbringing is the most effective method of intolerance prevention. Upbringing in accordance with tolerance principles begins with teaching people to what their common rights and freedoms look like, in order to provide fulfillment of these rights and reinforce the wish to protect rights of other people. Upbringing in accordance with tolerance principles must be considered as the most urgent task. It must be directed to counteract the influence which provokes feeling of fear and estrangement in regard to other people. It must help young people to form independent thinking, critical judgments and develop estimates based on moral values.

Young men wishing to assert themselves make adults to agree at their opinions. That is the reason of their ambition to be independent and do things by oneself, pathological pride and easiness in taking an offence, increased critical mind to others, inadequate reaction when grown-ups try to humiliate dignity of young men, to diminish their adulthood, underestimate their rights and merits. Forming of character and behaviour of a person is reflected in such traits as activity, energy, initiative, learning activity, cheerfulness, optimism etc. In close connection with such traits tolerance can be expressed as learning of new patterns of adult behavior, judging acts of others [4].

We understand tolerant behaviour as external display of person's actions, which suggests respectful attitude towards other people, its ability to perceive "the other" as integrity taking differences as manifestation of individual character; ability to see in other man fully valuable and

corresponding to his level person, emotional-volitive. readiness for critical dialogue with "the other", ability to compromise and readiness to sacrifice one's interests for prevention of conflict; ability to treat oneself as "the other" in order to make one's character perfect [5].

**Criterion of Tolerant Behavior of a Person:** Criteria of tolerant behaviour of a person in our opinion are as follows: manifestation of respect, cooperation and solidarity in solving common problems, display of mutual respect, tolerance and kindness towards different groups of people (disabled people, refugees, homeless etc.); giving opportunity to follow one's own traditions in regard to all cultures, represented in the society, participation in the events of mass character - celebrating holidays with as many people as possible if it does not contradict to religious traditions; use of positive words in communication with other people; compliance with the principle of equal rights (equal participation in personal self-management, access to social welfare, educational opportunities for all independent of sex, psychological particularities, nationality, social group).

In the result of conducted research of tolerance as socio-cultural phenomenon the following conclusions can be made: for actualization of issue of tolerance as philosophic and world-view issue the following pre-conditions must exist: automation of inner world of an individual, strong personal impulse in human activity; self-reflexion of mind on its own foundations; possibility to keep integrity of personality in conditions of its contradictory nature; confirmation of freedom of choice as immanent act of a person, at least general solution of the problem of tolerance' limit.

Tolerance is the principle in which integrity of culture manifests itself. Tolerance keeps this integrity in all multiple fields of activity of subjects with very different modality which transforms into co-existence. That is why culture preserves itself as integrity.

Existential understanding of issue of tolerance added with rational and logical analysis allows to say that tolerance can be understood as moral value ("enlightenment" understanding) and as law norm.

Condition of realization of the latter is recognition of equality of statuses (legal and moral) of interacting subjects, which suggests ability of individual to recognize human nature in "the other" (man) which is represented through Other in culture. Therefore formation of tolerance is formation of human nature in a man. Depending on original pre-conditions tolerance can be analyzed as

"theoretical construct" [6] and as practical principle of relations between interacting subjects [7]. Here reflected forms of tolerance can be classified in the range from indifference to mutually enriching dialogue. In this case used in the ordinary sense "patience" is just one of the forms of tolerance-but undeveloped, non-valuable tolerance.

Analysis of tolerance in the system of universal features of culture has shown that tolerance and violence are understood (in tool and technological sense) as dialectic unity: violence demands for its realization definition of the system of suffering objects-subjects. Through this the circle of patient objects-subjects is defined, therefore violence itself suggests and defines the limits of tolerance. Interconnection of tolerance and non-violence as values-normative system is defined by principle of bush development: tolerance and pluralism characterize from different position the ideal of fair and free organization of society; interconnection of tolerance and despotism can be found in that tolerance is a way to prevent despotism in all its forms.

World-view is characterized by unity of the external and internal, of subjective and objective. Subjective side of world-view is that people form not only single-whole view of the world but generalized notion of himself developed through understanding and experience of oneself, one's individual traits, one's personality.

When the level of what can be named "person" is achieved by a man all traits of his character gain specific structure. Logical center and foundation of this structure is world-view. Combining complex integrity of value attitudes of a man to surrounding reality, scientific world-view integrates in itself all features and characteristics of a person, unites them together into single whole entity, defines social orientation, personal position, type of civic behaviour and activity [11].

## CONCLUSION

Implementation of tolerance as practical principle in political sphere is connected with the character of norm introduced in society and equivalence of the subjects of political relations which is possible only in world and external policy. In the sphere of internal policy tolerance as practical principle can be realized in democratic society in optimal way, in this society tolerance is cultivated as a value both on the level of individual and social conscience.

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