

FORMATION OF ETHNIC TOLERANCE AT STUDENTS OF THE FACULTY OF LAW

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Annotation. The updated tasks set by the twenty-first century before the education system require a rethinking of the pedagogical categories, concepts, definitions, and expansion of the conceptual field of professional pedagogy (Magsumov, 2013, p. 35). If the education of students in modern Russia is a holistic socio-pedagogical and cultural process that influences the formation of the basis of tolerant relationship to each other, then the education of tolerance should be regarded as one of the important components of the educational process, (Pavitskay & Makarova, 2012, p. 99.) At present, this problem has acquired a special significance, determined by the opportunities owed by the modern mankind. Tolerance has become one of the significant factors in the movement in alternative directions - towards peace and harmony, integration and modernization, wealth and prosperity, or in the direction of increasing confrontation, disintegration, degradation. The modern reality shows that the world is facing many dangers, traditional and new, including political radicalism with its fierce intolerance, military conflicts and terrorism, which have acquired a planetary format with an unprecedented number of victims, with an ever more realistic prospect use of weapons of mass destruction for the first time in the history. However, apart from the catastrophes predicted by the numerous prophets of the modern apocalypse, apparently, the democratic and peaceful ways on which catastrophism can be avoided are also possible. Such paths are the ways of tolerance. The socially-positive realities of the modern world are created and exist on the basis of tolerant relations, including in the student environment.

Key words. Tolerance, tolerant behavior, a system of tolerant upbringing, problems of tolerance, higher educational institution.

1. INTRODUCTION

Upbringing and formation of tolerant behavior is relevant for optimizing the training of future lawyers, since the values of tolerance can act as one of the professionally significant values in this profession.

In this regard, there is a need to form the ability to be tolerant for the students of the Faculty of Law, to develop the universal methods of orientation in a complex, diverse, controversial world. Especially, this is relevant in the modern period of time, because the number of students from foreign countries increases every year among the students of the Faculty of Law. The goal of tolerant attitude development is the development of students' needs and readiness for constructive interaction with people and groups of people regardless of their national, social, religious affiliation, views, outlook, styles of thinking and behavior (Constantine & Gushue, 2003, p. 185).

2. MATERIALS AND METHODS

Given that tolerance is manifested in the process of communication (interpersonal, group-personal, intergroup), and communication occurs through language, gestures, certain actions, MS. Matskovskiy considers verbal and behavioral tolerance. Verbal tolerance is a method of communication, consisting of the use of positive expression, the use of words that speak of proper upbringing and culture, while there are no humiliating and offensive expressions in speech. Judgments should be unbiased, constructive, exclude elements of stereotyping and hostile attitudes.

Behavioral tolerance counts on a positive manner of communication, as well as non-violent actions (active form) against an individual or group opponent. Passive tolerant behavior implies benevolence, interest, attentiveness, excluding intolerance, arrogance, and insult. Active tolerant behavior is a concrete positive action based on mutual respect, constructiveness, and legitimacy.

Based on the standard list of socio-demographic variables, scientists identify the following areas of tolerance: gender - an impartiality toward the other gender, the lack of thoughts that one gender

exceeds the other; age – an impartiality towards the a priori human flaws associated with his age (misunderstanding of life of youth by old people, lack of life experience and knowledge in young people, etc.); educational - indulgent view of the judgments and behavior of people with disabilities in education; interethnic - attitude with understanding to other nations, without spreading the flaws and negative actions of some representatives of nationalities to other people of this ethnos; racial - the absence of prejudice towards representatives of another race; religious - tolerant attitude towards different religions and confessional groups (Holloway, 2003); geographic - an impartiality towards citizens of small towns, villages and other regions by the capital residents and vice versa; property - attitude with understanding to representatives of different property layers - rich to poor, poor to rich; physiological - tolerant attitude towards sick people, to people with disabilities; political - tolerant attitude towards the actions of various parties and political associations, political leaders, their statements (Banks, 2014, p. 35); marginal - tolerant attitude towards homeless people, drug addicts, alcoholics, prisoners. The extreme forms of manifestation of interethnic intolerance: xenophobia, aggressive nationalism, chauvinism.

Having identified the areas of tolerance manifestation, it is necessary to identify the boundaries and levels of tolerant attitudes to other people's views, behavioral features, both on the interpersonal and on the personal-group level, which is inherent in the international student environment. One of the criteria for tolerance is the recognition of dissimilarity, disparity, that is, subjective, socio-cultural, national-cultural and other identity of people and groups, which causes unpleasant feelings, both consciously and unconsciously. The degree of tolerance to such dissimilarity and differentness depends on the forms of manifestation of these differences, on the basis of which one can talk about the tolerance limits. If the disparity, unlikeness with all its unpleasant and irritating attributes remains within the bounds of the law and morality, we should treat it with tolerance, based on respect for the right to individual and group identity, to "free expression". However, it should be remembered that in some cases, tolerance ceases to be due behavior, can

become dangerous and inappropriate. This is possible when the actions and actions of the "other" do not require tolerance and leniency. There is a need to resist in the framework of the norms of current legislation:

- if this "free expression" takes the form of individual or group aggression and violence, regardless of national-cultural, racial and social affiliation;
- if this "self-expression" is manifested in such original rituals that mutilate the body and soul of a person (pagan, sectarian);
- if this "free expression" results in an open military aggression of one state against another.

That is why, in a broad world outlook, tolerance can be called a mean of preserving the unity and integrity of being in all its manifestations. The basic functions of tolerance subject, distinguished by A.M. Baibakov, can be understood if one starts from the perception of the features of activity, diversity of relationships, communication and the potential of positive self-expression of a person who finds himself in different circumstances of life. Given these factors, the author identifies the following main functions of tolerance: sustainability, adaptation, motivation, integration and evaluation-prognostic (Baibakov, 2004, p. 26).

In this regard, the sustainability function is aimed at educating the student of the Faculty of Law with a serious view of real life, to certain circumstances, his own behavior and behavior of other people, which facilitates the formation of the basis for communicating by the interacting personalities. The adaptive function makes it to develop a positive, expansive and stable view of the matter, subject and personality of the relationship possible in the process of interaction; facilitates obscuring of the inconsistency of the course of excitation and inhibition of the nervous system. The inducing function enables the student to form an opinion about himself, finds the constituent parts and the strength of the interest of social duration, promotes the growth of the outlook and the development of life experience. The integrating function is the main, responsible for the stability of the group, contributes to the moral and ethical growth and adaptation of the student in communication and teamwork in the interethnic group. Tolerance enables not to act against their will and not to

humiliate the interlocutor, to maintain the principle of personal freedom in each situation. The evaluation-prognostic function allows the student working together with others on the basis of value-orientation integrity in the situation of increasing requests from the environment, growth of contacts, dialogue.

I.V. Krutova specifies the following important characteristics of a tolerant personality, reflecting the psychological and ethical outlines of relationships between people:

- humanity, implying the humanity of relationships between the individuals, interest in the individual inner peace of the individual, disagreement with the methods of violence and the suppression of human dignity;
- reflexivity - awareness of the individual's features, his pros and cons, determining the conformity of these features to the tolerant perception of the surrounding world;
- responsibility - a system of personal requirements based on the manifestation of internal strength in the decision-making situation, qualitative implementation of laws on the basis of a variational approach;
- security - a guarantee of support and understanding, security and possibility of uniting with other people to confront the harmful effects of society;
- flexibility - the ability to decide, depending on the circumstances, to build a system of relationships based on the possession of complete information;
- self-confidence - a complete assessment of personal strengths and abilities, belief in the likelihood of overcoming obstacles;
- self-control - the ability to control oneself, the ability to control emotions, control one's actions; variability - making decisions that are adequate to the situations identified, a full-fledged approach to assessing the environment;
- perception - the ability to notice and highlight the various properties of personalities, to penetrate into their inner world;
- empathy - empathy for the problems of other people, expansive evaluation of events;

- sense of humor - the ability to laugh at oneself, a humorous attitude towards conditions, ill-considered actions (Krutova, 2002, p. 52).

These personality characteristics contribute to the formation of tolerance, as a personal quality, in the students of the Faculty of Law, which should be manifested in the ability to find a common language with different people in different situations, in the ability to find an individual approach to people, in the ability to restrain oneself in relationships with people, in tolerance and naturalness in dealing with people.

3. RESULTS

1. The subjects of organization of the educational process of a tolerant person in a higher school should be represented by the department teams and the teachers themselves. Some difficulties in implementing tolerance education are explained by the presence of objective and subjective reasons. In this case, the recommendatory component is performed when there is a high motivation for the teacher to carry out this type of activity, that is, the individual needs of the teacher.

2. Increase in the number of ongoing activities aimed at developing tolerance among students at all levels. As practice shows, the students themselves propose to implement the education of tolerance in the academic and extra-curricular time. For example, "it is necessary to propagandize the idea of tolerance", "to explain what constitutes a tolerant relationship to each other"; "give examples of tolerant attitudes in history and modernity" not only in the curatorial hours, but also in seminars and lectures, etc.

3. Fixing the results of the educational activities carried out by applying the criteria of this process effectiveness (organizational-purpose, qualitative-content, performance-activity) and methods such as questioning, testing, self-assessment, etc.

4. Speaking about the methods and technologies for the tolerance formation, we note that, in our opinion, we need to use the following measures to implement the goal of tolerance development: business games (operational and role games, business theater, psychodrama and sociodrama), discussions, brainstorming, trainings and method "Case study" (*The Civic Mission of schools*, 2003, p. 14).

4. CONCLUSIONS

Thus, the modern educational concepts contain at their core the elements of the idea of supporting tolerance and respect for each other. Since the education of a tolerant attitude is an integral part of the educational process, the creation of pedagogical conditions that accompany this process is crucial in all stages of the formation of personality qualities. The pedagogical conditions of tolerance education for students include functioning of the educational system of the educational institution, constant evaluation and correction of the level of education on its basis, provision of interaction with other educational institutions, general associations, councils, with all organizations interested in the development of tolerance among young people (Lesite, n. d).

Young people are the least protected from the manipulative influence of extremist trends, inclined to look for guilty among other nationalities in difficult situations, primarily because of the psychological characteristics of their age (juvenile maximalism). Studentism is a special, first stage of a person's independent life, during which he forms his own development environment, taking part in socially and personally forming activities. The study of the student age confirms that it has its own psychological and age features, manifested in openness, suggestibility, lack of life experience. At this age, there is an unconscious attitude to representatives of other ethnic groups, which they consider mainly through the prism of the mentality of parents, close relatives, significant surroundings (Aubakirova, 1957, p. 1962).

5. SUMMARY

The study results enable us to conclude that it is necessary to improve educational work in order to form and develop tolerance among young people. The basis for the tolerance formation is the upbringing of the need for interaction with people and individual groups, regardless of their national, religious affiliations, etc., their readiness to come to the aid of a person who needs it and does not impose their views on it, be more demanding of yourself than to others, be able to bear responsibility for what is happening around in the younger generation.

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