

opción

Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 35, Abril 2019 N°

88

Revista de Ciencias Humanas y Sociales

ISSN 1012.1587/ ISSNe: 2477-9385

Depósito Legal pp 198402ZU45



Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

Formation Of Tolerance In The Upcoming Generation Within The Family Nurturing System

Makpal Zhazykova¹, Sanim Kozhayeva², Kenzhekhan Medeubayeva³, Assel Tumenbayeva⁴, Gulim Yeleussinova⁵ Salima Seitenova⁶

¹(makash_k@mail.ru)

Zhubanov Aktobe Regional State University, Aktobe, Kazakhstan

²(sanimkozhaeva61@mail.ru)

ENU after L.N. Gumilev, Astana, Kazakhstan

³(medeubaeva_kt@mail.ru)

The Kazakh State Women's Teacher Training University

⁴(asel.tumen@mail.ru)

Musical education department

⁵(eleusinova71@mail.ru)

K. Zhubanov Aktobe Regional State University, Aktobe, Kazakhstan

⁶Seitenova_ss@mailru

K. Zhubanov Aktobe Regional State University, Aktobe, Kazakhstan

Abstract

The aim of the study is to investigate the formation of tolerance in the upcoming generation within the family nurturing system via comparative qualitative research methods and historical analysis. As a result, the parents of indifferent style take no part in the process of their children nurturing, they perceive child with emotional coldness, the requirements and interests of children are simply ignored. In conclusion, it is impossible to force people to think equally, to trust equally, to work equally, and to have a rest equally. There is an only consensus - the respectful attitude towards people.

Keywords: Tolerance, Kazakhstan, Consolidation, Upcoming Generation.

Formación De La Tolerancia En La Próxima Generación Dentro Del Sistema De Crianza Familiar

Resumen

El objetivo del estudio es investigar la formación de tolerancia en la próxima generación dentro del sistema de crianza familiar a través de métodos comparativos de investigación cualitativa y análisis histórico. Como resultado, los padres de estilo indiferente no participan en el proceso de crianza de sus hijos, perciben al niño con frialdad emocional, los requisitos y los intereses de los niños simplemente se ignoran. En conclusión, es imposible obligar a las personas a pensar por igual, a confiar por igual, a trabajar por igual y a descansar por igual. Hay UN único consenso: la actitud respetuosa hacia las personas.

Palabras clave: tolerancia, Kazajstán, consolidación, próxima generación.

1. INTRODUCTION

The Republic of Kazakhstan, which has announced its independence in 1991, is the only legal and historical heir to a centuries-old statehood of the Kazakh people and natural continuity with their political and state system. Throughout the centuries, the fate of different people of different cultures, religions and traditions was crossed on the historical earth of Kazakhs. As a result, there is a unique situation when together with Kazakhs in one territory live, as an entity, the representatives of more than 130 nationalities. The

wisdom and tolerance of the people were the uniting factor for consolidation of all citizens of the new state, regardless their ethnic origin, social, religious or other affiliation. From the first days of independence, the consolidation of the Kazakhstani society, the ensuring of equal coexistence of all ethnic groups became the fundamental directions of national state policy. Due to purposeful and consistent Kazakhstani state policy, there were no interethnic collisions or destabilization and splitting of society in spite of difficult conditions of a transition period. Now we have our own model of interethnic consent, which was highly appreciated by the world community. Effective normative-legal and conceptual basics of interethnic consent are created.

It is about the Constitution of the Republic of Kazakhstan, which guarantees the protection of interests for all citizens, regardless their ethnic, racial or religious membership. In article 19 of the Constitution of the Republic of Kazakhstan, it is precisely stated: Regardless of nationality and religion, each citizen of the republic has the right to use native language and culture, to choose the language for communication, education and creativity. Priorities of interethnic and interfaith consent are reflected in the Kazakhstan 2050 Strategy, in the Conception of state identity formation in the Republic of Kazakhstan, in the Nazarbayev's (2012) program works. All these years we were together, we were amicable neighbors. Therefore, Kazakhstan has the best indicators of social and economic development among CIS countries now. We have preserved the unity - our main property, which is the most important thing. We have to carry this unity further and transfer it to new generations. If we have a unity, we will have a

stability, a prosperous country, - said the President of the country in his Address to the nation (Kuznetsova, 2019).

Thus, Kazakhstan has accumulated a unique experience of the national policy providing peaceful co-existence of a great number of various ethnoses and faiths. The main factor of the successful Kazakhstani model of interethnic consent is the balance of the interests in ethnic groups inhabiting the country, which does not allow a privileged position of one group and infringement of another. However, there is a number of factors, which have a negative impact on a situation. It is the reinforcement of ethnic and religious contradictions in various parts of the world, including some neighboring countries. The penetration of various forms of religious extremism and radicalism is a potential danger for Kazakhstan. The social everyday problems, which are typical for people, can get ethnic coloring. Some oversights in the process of young generation nurturing, present the dangerous situation for continuity of interethnic and cross-cultural tolerance among the population of multiethnic Kazakhstan. These and other aspects require special attention not only from the state, but also from society in general. Today the problem of tolerance nurturing has to be a major concern for all social institutes, especially for those, which have a great influence on the child's identity formation.

The necessity of tolerance is stipulated by frequent nationalist manifestations, such as beating, murder of representatives of other nationalities, refugees and market dealers. Some people have an ambiguous attitude towards enforced migrants and people of other races. Unfortunately, quite often our everyday life shows the lack of tolerance in relation to aged, disabled people, people with physical

defects, to teenagers' slang and their manner to wear the clothes. Therefore, it is necessary to highlight that the tolerance is a courtesy, readiness for communication, for mutual aid and condescension to human weaknesses, features or even eccentricity of other people. The tolerance is expressed in the human aspiration to reach mutual understanding and coordination of the most different motives, settings, orientations, without violence, suppression of human dignity, using humanitarian opportunities - dialogue, explanation and cooperation.

2. METHODOLOGY

The historical analysis helps to find out that the meaning of tolerance goes back to ancient sources. Even the antique thinkers noted the positive influence of tolerance on society development. Plato wrote: The tolerance is an intellectual asceticism and a basis of spiritual and social association of people. Aristotle noted, the tolerance is an aspiration of people and objects to golden mean. Philosophers of the middle Ages left notes where the word tolerance was used by Catholics and Protestants at the time of religious wars for the announcement of truce or for the manifestation of sympathy in relation to each other. The word tolerance is translated into Kazakh as *tozimdilik*, *sabyrlylyk*. People appreciated these qualities of the personality at all times. In due time famous Kazybek bi, addressing to Kalmyk khan Kaldan Boshoktu, pointed out: Biz, kazakhdegen mal birak yeshkimge soktykpai zhai zhatkanelmiz, yeshbir dushpan basyn baganelmiz. Dostygymyzydy saktai bilgenelmiz... Askaktagan khan

bolsa, ordasyn taptai bilgenelmiz... Bersen – zhondep, bitimindiait ne turysatyn zherendi ait! Antonov Literal translation:

We are Kazakhs; we live peacefully on the earth. Enemies have never humiliated us. We will allow nobody to discredit the honor. We came to have a man-to-man talk and solve the problems dividing us. We want to understand your position. If you do not want negotiations, we will resolve issues on the battlefield! We are ready to fight as lions up to the end (1996: 22).

This precept not only showed the peaceful and hospitable character of the Kazakh people, but also the rigidity to the enemy, valuing the honor (Asmus, 1989; NehzatEbrahimi, 2014). Declaration of principles on tolerance proclaimed by the UNESCO General Conference in 1995 points out that, the tolerance means respect, acceptance and the correct understanding of the rich variety of cultures in our world, our forms of self-expression and manifestations of human identity. Knowledge, openness, communication and freedom of thought, conscience and beliefs promote the better understanding of the tolerance. The tolerance is a harmony in its variety. It is not only the moral imperative, but also the political and legal requirement. The tolerance is a virtue, which promotes an achievement of peace and replaces the culture of war by the culture of peace. Comparing various definitions, it is possible to note that the tolerance (from the Latin word *tolerability*) is a respectful attitude to people, regardless their national identity, language, religious, skin color and hair, tolerability to other people's views, opinions and beliefs. Today the tolerance should be considered as one of the key competences of the personality because the readiness and ability to live and act constructively in a diverse world determines the future of a certain person and all

humankind in general. Matskovsky (2004) allocates 12 types of tolerance:

Table 1. Types of tolerance

Political tolerance – attitude towards the activities of different parties and associations
Ethnic tolerance – attitude towards other nations, the ability not to transfer the negative acts of some nationalities to other people
Race tolerance – absence of prejudice to representatives of other race
Religious tolerance – acceptance of religious peculiarities of different concessions Религиозная толерантность - признание религиозных особенностей различных концессий
Gender tolerance – impartial attitude towards representatives of other sex
Age tolerance - impartial attitude towards people of different ages
Physiological tolerance – attitude towards sick, disabled people and people with physical defect
Educational tolerance – lenient attitude towards ideas and behavior of uneducated people from the part of educated ones
Geographical tolerance - impartial attitude towards citizens of towns, countryside and other regions from the part of the people who live in the big cities and vice versa
Intergroup tolerance - lenient attitude towards representatives of various strata of society – reach people to poor people and vice versa
Sex tolerance - lenient attitude towards people of non-traditional sexual orientation
Marginal tolerance – (tolerance to marginal representatives of society) – the attitude towards homeless people, beggars and prisoners

3. RESULTS

The research defined that the nurturing of tolerant personality – is a difficult process, carried out by the social reality surrounding the person: society, family, stereotypes and attitudes of society towards other people and communication with people around. Among social realities mentioned before, a specific role belongs to family being responsible to nurture the tolerant personality. The family is the main support and the main source of education. The child gets the first lessons of nurturing in the family where the basis of all morality and humanity principles are formed. Traditions and high ideals transferred from generation to generation are formed and cultivated by family. Only adequate family forms traditions of love and respectful attitude towards surrounding people promoting mutual understanding (Robani & Salih, 2018).

From our point of view, it is appropriate to note that, despite the heterogeneity of traditions, religious views, social and language situation, modern Kazakhstan family is the union founded on mutual respect and support, love and consent. An important line of modern Kazakhstani family – is the openness. Its main humanistic position includes the attitude towards the child as to the independent, deserving respect and having the identity. In the modern world, there are different types of families and family relations. Scientists allocate the following structural options of family: nuclear families, expanded families, the mixed families and one-parent families. There are the same structural features of families in Kazakhstan. We will present the characteristic features of these families.

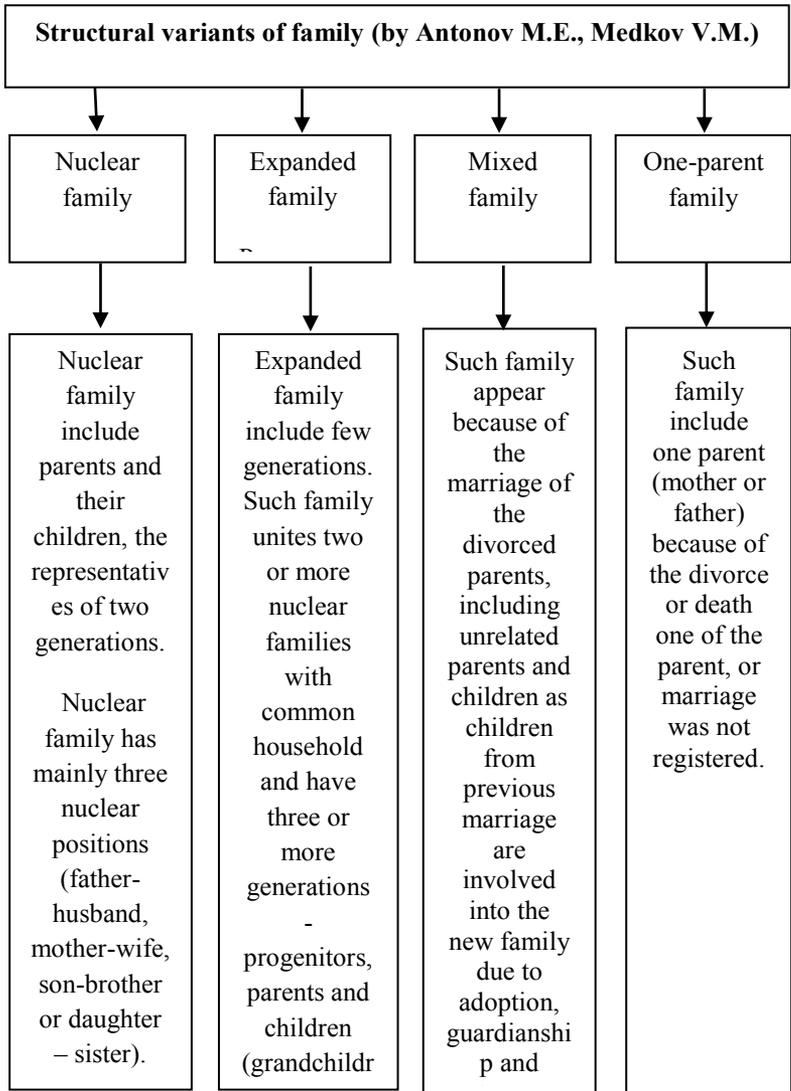


Figure 1. Structural variants of family

Despite the conditions of nurturing, parents influence the children, using certain styles of nurturing. How parents at the emotional level perceive and control their children, the teachers distinguish the following styles of influence: authoritative, authoritarian, liberal and indifferent. We will consider these styles in details. The parents of the authoritative style have emotionally warm attitude towards their children, but the level of control is rather high. Parents recognize and in every possible way encourage the independence of the child. This style is characterized by the readiness of the parents to revise their requirements and rules in the process of child growing. The authoritarian style demonstrates the low level of emotional perception of children and high level of control. Communication of such parents with the child reminds the dictatorship when all requests are pronounced in the form of orders, and requirement, bans and rules under any pretext do not change. Family, where the child is perceived emotionally warm, and control has a low level (up to forgiveness and permissiveness), the liberal style of nurturing is ruling here. There are practically no requirements and rules and the level of control leaves much to be desired.

The parents of indifferent style take no part in the process of their children nurturing, they perceive child with emotional coldness, the requirements and interests of children are simply ignored. Practically there is no control from the part of the father and mother. All styles described previously have an impact on a child's character. From above-mentioned styles, only the authoritative one gives the chance for cooperation between adults and children. Because of the low level of pedagogical and psychological literacy, parents often have difficulties in the solution of nurturing tasks that leads to emergence in

a family such types of communication as dictatorship, hyperprotection and liberalism. As a result, such children, being grown up, become intolerant and selfish people. The above-named negative tendencies lead not only to decrease in human qualities, but also to social, psychological, demographic consequences. Therefore, in the modern world the spiritual and moral values, the nurturing of openness to good and ability to resist to evil are of particular importance. What should parents do in order to nurture the tolerance towards other people surrounding the child? How to prepare him for life in society? Parents should start from the nurturing in a child a sense of tact to relatives (own grandmother, neighbors, schoolmates). Children from successful families usually do not show sharp changes in their behavior; do not demonstrate asocial acts in response to the negative information from screens of TVs, Internet resources, pages of magazines and newspapers. Such children try to solve their problems and arising issues in a family, together with parents, they find a way out from difficult situation. Thus, it is possible to draw a conclusion that children and their parents in such families have tolerant relationship (Magauin, 1989).

4. DISCUSSION

In terms of the multinational Kazakhstan, the respectful attitude towards all nationalities should become one of points of young generation nurturing in the spirit of tolerance. Therefore, parents of preschool children have to tell them about national peculiarities of ethnos. First, it is impossible to allow the negative statements

concerning representatives of any other nationalities. If parents together with a child discuss unapproved actions of certain people belonging to a different nationality, they must emphasize that from this, it is impossible to draw a conclusion that all representatives of this nationality are worthy a negative attitude. In this regard, it should be noted that the formation of the culture of international communication, tolerance, has to be carried out on the basis of national education. Moreover, the main sources of national education are folklore, national traditions and literature, an oratorical word, proverbs, sayings, the principles of education and works of great thinkers of the past. In the Kazakhstani society the moral values, such as honoring of seniors, respect of the institution of the family, tradition of hospitality have deep roots. Nurturing of children in love and respect for parents, honoring of ancestors – is one of the predominating ideas of national pedagogics.

It is impossible to ignore such topical issue as the formation of religious tolerance in the modern world. Irrespective of the fact, which religion is practiced by all members of the family, it is necessary to impart the tolerance and respect for various religions. Negative reaction to other beliefs and negative perception of the people practicing another religion is inadmissible aspect. Similar settings in the behavior of people must also be applied in relation to class differences of society, to differences between the standard of living of residents of megalopolises and those who live in towns and villages. It is desirable to impart an idea that different social status should not become the reason of the prejudiced attitude towards the person. For this purpose, among other things, it is necessary to be tolerant with the child who belongs to a different generation, and, therefore, his views

can differ from the parents' views and their values. In order to bring the tolerant child up it is not necessary to push him, to impose somebody's opinion on, but at the same time, it is obligatory to take into consideration his interests and form his life position. While talking with child it is necessary to express your opinion and hear his version out, if necessary to show the incorrectness of his ideas providing reasonable arguments and explanations.

It is possible to test our children in order to check their level of tolerance. Let us say the pupil has several days trip in a compartment of the train. The list of characters from whom it is necessary to choose three fellow travelers is offered to him. There were Gipsy, Negro student, woman with the child, priest in a cassock or mullah, wheelchair invalid, elderly woman, the young guy addicted to drugs, the man from the countryside with a big bag, former prisoner, the female-Muslim in a hijab. Analyzing the choice, the child has to answer a question:

- What influenced the choice – own experience, stereotype or prejudices?

- What were the reasons of unwillingness to travel with the person in one compartment? Were there fear, fastidiousness or hostility?

- Are the reasons justified in each case?

- Was there a person who did not want to travel with you in one compartment?

- Are those who do not want to travel with you guilty?

- How would they feel themselves seeing your discontent?

- What is the best solution in such a situation?

These tests will help the child to find a compromise solution of the problem, to treat people of different nationalities, beliefs and outlook with respect, to avoid quarrels and the conflicts. It is impossible to force him to do what contradicts his interests (it can cause tendency to violence) and ignore his opinion. The manifestation of aggression is unacceptable in a family. Aggression leads to hostile behavior of the child in his adult life and aggression cultivates hatred to people around and generate isolation and guilt complex. During the conversation, parents usually admit that they have made certain mistakes in the process children upbringing because of insufficient knowledge in the sphere of education. Therefore, recently the preschool institutions, schools, out-of-school institutions of education, governmental and non-governmental organizations, various courses and clubs for parents have begun to function. Seminars, trainings, family consultations are held, programs of communicative pedagogical education are formed. Their main objective – is to define the parent’s style of communication with children, methods and ways of nurturing. This work has proved their efficiency. The parents who have attended these courses and seminars note that they do not have serious problems with teenage children. Here various problems of relationship are discussed; ways from difficult situations are analyzed. There are some situational tasks used in the work of the seminar- training organized in small groups.

Task 1. Parents get the leaflets, on the left side they have to describe a condition of the person who is attentively listening to the interlocutor, and on the right side – they describe a person who is not listening to the interlocutor. After a while, the parents’ answers are discussed in a group. In the middle of leaflets, the parents write the

actions, which are forbidden during the conversation or other activities interfering with participants. Such actions include advices, digression, assessment, criticism, interruption of the person's speech. After that, the results of opinions' exchange are discussed. At the end of training parents, have to mark out the basic principles of active communication. Usually parents demonstrate the following positions of the basic principles of active communication: to face the interlocutor, to nod as a sign of agreement, to shoot a glance at the interlocutor, to smile on him, to use such phrases as yes, correctly, no, precisely. For the formulation of the thought to use such word combinations as you wanted to tell..., we consider... and so on. Task 2. Work in pairs. The participants of a training try to answer the question: What is more difficult – to listen to the interlocutor, to speak or retell? One of the participants tells another the positive everyday situations, which happened to him. The second participant has to retell it. After that, they change their roles. The most important requirement to participants is to speak positively in all cases. In addition, during the training the participants must realize that inexact information leads to misunderstanding of the parties and it is important to prevent similar cases. At the end the participants are being asked:

1. Did you have the moment when your words were incorrectly transferred? What were the consequences of it?

2. Did you have a situation when you transferred the words incorrectly? Why? What were the consequences of it?

Task 3. The conflict situation is introduced for discussion. The card can be used as a means of conflict prevention. Anyway, it is much easier to prevent the conflict, than to find a way out from it. The use of the card in a specific moment of life will help to define the real motive

behind the requirements of people. A dialogue between the parties participating in training has a great value.

5. CONCLUSIONS

As we see, the problem of tolerance nurturing is quite relevant, having become aggravated during globalization. It is important that the child has realized that the tolerance is not an agreement of opinion or consensus. It is impossible to force people to think equally, to trust equally, to work equally, and to have a rest equally. There is an only consensus - the respectful attitude towards people. In addition, it is important for civil society to respect the law. In other words, the tolerance has a golden rule: treat other people, as you want to be treated by them. This is the only way when tolerance becomes the daily vital principle for the younger generation, tradition, in historical and cultural space – it becomes an important factor of ethnos unity.

REFERENCES

- ANTONOV, A. 1996. **Medkov of Sociology of a family**. M.: Publishing house of Moscow State University. p. 304. Russia.
- ASMUS, V. 1989. **Ancient philosophy (the history of philosophy)**. M.: Higher school. p. 400. Russia.
- KUZNETSOVA, E. 2019. **Probabilistic Ideas and Methods in Undergraduate Mathematics: Axiological Aspects**. International Electronic Journal of Mathematics Education. Vol. 14, N° 2: 363-373. UK.

MAGAUIN, M. 1989. **Bes gasurzhyrlaidy**. Almaty: Zhazushy. Kazakhstan.

MATSKOVSKY, M. 2004. **Tolerance as object of a sociological research// Cross-cultural dialogue: research and practice**. Under the editorship of G.U. Soldatova. M.: Center of mass media of M.V. Lomonosov Moscow State University. pp. 143. Russia.

NAZARBAYEV, N. 2012. **Address to the people of Kazakhstan// Strategy Kazakhstan – 2050 - a new political policy of the established state**. Astana: Akorda. Kazakhstan.

NEHZATEBRAHIMI, J. 2014. **Spline Collocation for Volterra - Fredholm Integro-Differential Equations**. UCT Journal of Research in Science, Engineering and Technology, Issue 1, pp. 01-03. Iran.

ROBANI, A., & SALIH, K. 2018. **Positioning Islamic gift economy for sustainable development at the local level**. Humanities & social sciences review. Vol. 6, N° 2: 111-120. India.



**UNIVERSIDAD
DEL ZULIA**

opción

Revista de Ciencias Humanas y Sociales

Año 35, N° 88, (2019)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.
Maracaibo - Venezuela

www.luz.edu.ve

www.serbi.luz.edu.ve

produccioncientifica.luz.edu.ve