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## Tolerance in the Field of Education: Modern Challenges and New Paradigms

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### *Eğitim Alanında Hoşgörü: Modern Zorluklar ve Yeni Paradigmalar*

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**Abstract:** The article is devoted to the study of the problems of tolerance in modern education, analyzes the tolerant behavior of man in the context of understanding his worldview on the empirical, rational and philosophical levels. The main focus of the study is on the problems of coexistence of freedom of will and tolerance and philosophical and ethical principles of tolerance in modern education. The modern globalized world poses new challenges to humanity, caused by the latest technologies that have not only united people but also made the world more complex and unstable. Such a union has sometimes caused individuality to erode, we communicate only with people who have similar views to ours and we distance ourselves from those who have a different opinion. In this aspect, modern education faces one of the main tasks - to teach the younger generation to build a safe society without barriers, to be able to protect people from harmful information and learn to work with it, the ability to adapt to harsh living conditions, changes and professional structure. The novelty of this study is that the implementation of tolerance in the educational process will help to reveal the inner world of man, will change his thinking, turning into a rational and morally responsible person who not only does not lose his identity but also builds relationships with people "I-Other", which helps her to better understand the difference of each person.

**Keywords:** Humanism, freedom of will, respect, reason, philosophy of education, moral responsibility, tolerance.



## Introduction

Today, the phenomenon of tolerance is of interest not only among scientists, but also among ordinary citizens, who care about the processes taking place in the modern world – the process of globalization, as well as the emergence of many conflicts, disputes and wars. The XXI century was marked by rapid progress in technology, the development of mobile technologies, medicine and the spread of the Internet and more. Living in such a turbulent world, a person tries to build relationships that would help him coexist peacefully with other people. Educating respect for representatives of different cultural and religious traditions, the desire to maintain peace in their own society and thus have a positive impact on the world, such radical changes can be achieved by applying tolerance in the field of education.

The relevance of the study of the problem of tolerance in the education is as follows. Modern education needs development and change, because the inclusion of new technologies in the educational processes, in some way lead to the formation of classes and groups that are international and that require the creation of harmonious relationships in the team, the necessary ideas and principles on the basis of balancing the spiritual world of man, his existence and comfortable existence. Life in a technologically advanced world requires changes in a person's worldview, his attitude to the future, even to his own body and to other people.

To do this, it is necessary to outline the principles that will define and agree on how in the education human tolerance coexists with his free will. It should be clarified what can happen when a tolerant person with free will does not follow the rules and laws established by the educational institution, but on the contrary, is guided only by his own freedom, or it will not contribute to the fact that in society and in there will be chaos, disorder in the team, and what consequences it will have. Tolerance, with its ethical and philosophical principles, will be able to help solve these problems. Researchers such as M. Berdyaev, I. Ilyin, M. Losskyi, V. Solovyov and others have devoted their scientific research to the problems of studying the definition of the essence of tolerance in the spiritual-historical direction.



In the modern scientific literature, tolerance is considered in various aspects, mainly with an emphasis on the existential dimension. Tolerance has repeatedly been the subject of research by philosophers, political scientists, sociologists, psychologists, and educators. Thus, different concepts of tolerance have been explored by: Reter Balint (Balint, 2011), who substantiates several approaches to fostering tolerance, including the need to encourage respect for others by recognizing similarity, similarity rather than difference; Philip Cam (Cam, 2011), analyzes the history of early views on tolerance in Europe and notes that they were dominated by research on religious freedom, there was a struggle for open social and political dialogue in dissent; Johannes Drerup (Drerup, 2018) defends the concept and justification of the education of tolerance as a democratic virtue based on autonomy and respect, analyzes the concepts of tolerance, reconstructs the key elements and functions of tolerance in education; Cohen Andrew Jason (Cohen, 2014; 2018) explains that in matters of freedom there should be no violence, theft, murder, and for this it is necessary to be guided by the principles of tolerance, to justify interference with the freedom of the individual can only self-defense, whose sole purpose should be to prevent harm to others. Kyla Ebels-Duggan (Ebels-Duggan, 2014) works on the analysis of the problems of modern moral and political philosophy. She studies the issues of moral education, studies the role of teachers in the development of student autonomy, analyzes the value aspect of moral authority and moral respect for people. Explores the perceptions of future teachers about tolerance in education Çavuş ahin (Çavuş Şahin, 2011), he substantiates the existence of tolerance in society and the education system, explains that the main aspects of social life are respect and understanding and perception of feelings and behavior others. Amanda Gouws (Gouws, 1993) explores political tolerance, which fosters the perception of others as right holders, meaning that tolerance underpins civil society. The relationship between education and tolerance is outlined in his monograph Pol Vogt (Vogt, 1997), in which he analyzed the history of tolerance, substantiated the reasons why it is necessary to teach tolerance. The social aspect of the nature of tolerance was explored by Marjoka van Doorn (Van Doorn, 2014); Raihani Raihani (Raihani, 2011) suggests that research and practice of tolerance



education in the school community should cover all parts of school teaching - curriculum, leadership, management, culture, cooperation with other communities. which will provide a more thorough approach to this issue. Samah Ahmad Faried (Faried, 2018) focused its research on the level of tolerance in students, analyzing social and religious factors (gender, ethnicity, caste, religion), proposed to approach the study of tolerance, showing not only its value qualities in improving the way life and way of thinking, but also ways to improve tolerance by acquiring knowledge such as cognitive competence, which helps young people develop consciousness, be more tolerant and the ability to avoid stereotypes. Colin Macleod (Macleod, 2009; 2010), analyzed different views on tolerance in the context of education and noted that tolerance is best traced in the autonomy of education. Based on current discussions of equity in education, it proves the need to identify equal opportunities in education to support the concepts of educational justice and associative freedom.

Based on the above, we can see that the problem of tolerance has been studied by scientists in various aspects – psychological, sociological, cultural, in general as a philosophical phenomenon, but as for the study of tolerance as a moral responsibility in education, it has not been the subject of a separate study. Therefore, the aim of the article is a philosophical understanding of the combination of tolerance and human freedom, establishing their interaction with the education, as well as revealing the basic philosophical and ethical principles of tolerance as an expression of moral responsibility in educational activities.

### **Coexistence of Freedom of Will and Tolerance in the Education**

Freedom of will, is a phrase that in the XXI century has reached the highest point of concentration. Thanks to television, the Internet, social networks, the problem of free will is spreading very fast, on the one hand we can trace the way to solve this problem, when someone's freedom is devalued, and on the other hand, contempt for another's free will is demonstrated.

An equally important factor in establishing a harmonious relationship between freedom and tolerance is that the life of modern man is in



the world of the latest technologies, the Internet, which have a direct impact on the educational process. Increasingly, we are seeing computers and gadgets becoming an integral part of the learning process. An American physicist of Japanese descent, Michio Kaku, notes that the technologies of the future will promote everyone's freedom, independence, and responsibility, and most importantly, that "learning will no longer be based on memorization. Very soon Google Glass computers and glasses will be transformed into tiny lenses that will allow you to download all the necessary information. Therefore, in a year or two, schoolchildren and students on exams will be able to simply search for answers to questions on the Internet: just blink - and the necessary information will appear" (Michio Kaku, 2014). Thus, the use of modern technologies will lead to the fact that the need for teachers will no longer be necessary and as a result, each of us will become more autonomous, we will be more responsible for our own lives. This will lead to self-education of people, says Michio Kaku, we will be able to determine what knowledge we need, and the answers to any questions, we can find on the "smart wall", which will be enough to approach and ask questions, and immediately a specialist from the area from which the question is asked, will give an answer. Also, a characteristic feature of education in the future, according to Michio Kaku, will be that a person will not need diplomas, but will create certificate centers that will assess people's knowledge and competencies. Examples of this are the countries of the USA, Canada, Japan, and Europe, where there is already a "quite popular portfolio system, when during training a person accumulates diplomas, certificates, certificates and shows them to the employer. In the future, the accumulated intellectual baggage will become one of the key elements of the education system, and information technology will make human merit accessible and transparent" (Michio Kaku, 2014).

However, in these realities of the future, we should not forget about tolerant relations and respect for the free will of others. When implementing tolerant relationships in practice, we must understand that morality and responsibility are the regulators of our behavior, they help us make the right decisions, act in good conscience, understand what is true or false, it is also a necessary condition for free will. Thus, moral respon-



sibility includes two components that define it, the first person must make a certain assessment of their own actions, based on this assessment should be of two types – praise and guilt. The second component of moral responsibility is epistemological, which means that the person who is guilty must understand that his actions are morally wrong, bad. Therefore, free will is «a unique ability of people to exercise the strongest control over their actions, which are necessary for moral responsibility» (McKenna, Pereboom, 2016, p. 6).

In general, it should be noted that freedom of will, moral responsibility – these are not just abstract terms that we appeal to when we say that we are free and morally responsible. On the contrary, free will and moral responsibility, or responsibility in general, are the humanistic characteristics of man that help him find the right path in his own life.

A striking example of a child being able to become tolerant, free, responsible and respectful of others is the American education system, which outlines five basic skills that a child must master while learning. The first is to understand the text and write easy-to-understand texts. That is, the main thing here is not the understanding of the text itself, but what exactly the author wanted to say with his work. To develop this skill in children, the subject of "Reading and Comprehension" was even introduced in junior classes. The second main skill of the American system is a presentation in which the child shows creativity, independence, shows the ability to build their own presentation clearly and concisely, which is able to retain listeners. The third skill is the ability to type quickly on a computer; the fourth is the prohibition of plagiarism and writing off, this is taken very responsibly and seriously, special attention is paid to the correct citation and paraphrasing; the fifth is the ability to discuss, while respecting the views of the opponent. Each child must be able to clearly articulate their own position, represent and defend it, do it correctly, without arguing with the opponent and without insulting him.

From this discourse it becomes clear that freedom of will and tolerance are inextricably linked, they complement each other, in turn, tolerance and freedom of will are based on moral responsibility. Thus, the application of the ideas of tolerance in education leads to the creation of a harmonious atmosphere of learning for pupils and students, while it is



important to rely on the principles of humanity, to respect the freedom of each child.

In conclusion, it should be said that the philosophy of education, which is based on the philosophical ideas of tolerance and promotes respect for the free will of each student, will help to educate a moral and responsible personality.

### **Ethics of Tolerance in the Philosophy of Education**

In the scientific literature, tolerance is defined as a social phenomenon that organizes and structures relationships between people and in society. It promotes the formation of humanistic and morally responsible citizens of society who respect each other's freedom. Traditionally, tolerance is understood (from the Latin *tolerantia* – tolerance), a friendly or restrained attitude to the inherent individuality and group differences (Filosofskyi entsyklopedychnyi, 2002, p. 642). One of the fundamental documents, which prescribes the principles of tolerance and shows its practical application, is the «Declaration of Principles of Tolerance», which was adopted at the General Conference of UNESCO in 1995. The «Declaration» defined tolerance, which was characterized as respect, acceptance and a correct understanding of the many cultures that exist in our world. Tolerance is «harmony in diversity. A virtue that makes peace possible and helps to replace the culture of war with a culture of peace» (Deklaracija principov terpimosti, 1995).

From the above it is possible to determine the characteristic qualities that a tolerant person should be guided in his activity: 1) treat others with patience, even when their thoughts and worldview differ from his personal ones; 2) be friendly and reserved towards others; 3) respect the freedom of others; 4) sympathize and have affection for others; 5) not to show hostility, antipathy and hatred; 6) to maintain mutual respect, to consciously renounce supremacy and not to restrict the rights and dignity of others.

Also, no less important aspect of tolerance is the promotion of a person's understanding of other people's opinions and the recognition that they may differ from his or her own opinion, and therefore the existence of views that differ from others should be respected and acknowledged.



Thus, tolerance is not only a characteristic of correct human behavior, but also a part of the culture of society and each person. Therefore, as a component of culture, tolerance recognizes that everyone is free to hold moral, political, and worldviews that differ from others (Nikolson, 1985).

Thus, tolerance in its activities, having a cultural essence, brings not only respect and understanding of the ideas, views and actions, culture and religion of other people who are different, but also morality, which nurtures in a person a feeling that is good and bad, helps to understand what is true and false, sets the boundaries of our behavior in which we must act and receive the values that must be guided in life.

As the German philosopher Johannes Drerup points out, tolerance is “democratic virtue, respect and (personal and political) autonomy are in fact mutually supportive and intertwined educational aims” (Drerup, 2016, pp.528-529).

It is important to understand that a tolerant person in his life relies on the mind, namely the critical. This conclusion is reached by the American philosopher and humanist Paul Kurtz. He explained his views by using the term "eupraxophia", which translates as "good practical wisdom", where eu means "good", "good", and "favorable", praxis, is "action, deed or practice" (Kurtz, 1994, pp. 96-98). P. Kurtz notes that in order for the ideas promoted by "Eupraxophia" to be realized, it is necessary to create new institutions, ie Centers of Eupraxophia. The activities of such centers should be based on critical intelligence. For the development of critical intelligence in a person, it is necessary to turn to education, which should be based on logic and scientific research methods. As a result, everyone will gain rationality and the ability to think critically (Kurtz, 1994, p. 1407). Also, no less important factor in the construction of the Centers of Eupraxophia is Sophia, the application of which and the use of research of the latest scientific achievements, and produce creative skills. P. Kurtz believes that a person-evpraxofer is a universal specialist who will study such sciences as anthropology and paleontology, psychology and sociology, economics and politics, genetics and biology, physics and astronomy, etc., that is, is a fully developed person. For the practical implementation of the skills of the eupraxofer in learning, it is necessary to apply such joint activities as various trips and trips to museums, theaters,





lectures, which will be dominated by a friendly and mutually respectful atmosphere. Thus, a eupraxofer is a tolerant person who is endowed with the quality of moral decency, is honest, relies on character, compassion, and critical intelligence, seeks to achieve his own happiness and prosperity in life, but does not forget about other people's needs, is responsible and sympathetic to others. Evpraxofer is an ethically decent person who knows what he wants and knows how to interact with other people, Evpraxofer does not divide people by skin color, religious faith, culture, for him all people have equal rights, freedom (Kurtz, 1994, p.1621- 1630).

From the given examples it is possible to draw a conclusion that tolerance is not an innate quality of a person, it should be developed in each person, and it should happen from childhood. The practice of educating and instilling in children the values of coexistence, peace, and tolerance is suggested by Susie McShane, head of Raffles starters: "Tolerance is all about understanding and acceptance" (Sengupta, 2019). Raffles starters have introduced the Learning Circle curriculum, which aims to encourage parents to learn collectively. Gathering in the classroom, parents and children discuss various issues, such as the peculiarities of their country's culture, clothing, food and lifestyle, and so on. This is helping children to understand the multicultural difference in all of us, adds Susie McShane. Also, for the development of tolerant qualities in the child, within this program, it is proposed to organize "Days of Culture", "World Children's Day", which will also be aimed at studying different cultures, traditions, and nationalities. Family days, where parents will be invited to participate in various events (festivals, Christmas celebrations, etc.) will also contribute to the comprehensive development of children. The director of Roshi Tandon, Chubby Cheeks Nursery, directs her teachers to promote the ideas of friendship, unity, and inclusiveness among children and encourages them to express it in the form of stories, poems, puppet shows, pretense games, etc. He guarantees that such steps of teachers will become a model for children, will show how to be tolerant and compassionate to others. Such training is also offered in New Dubai kindergartens (Sengupta, 2019).

The Turkish scientist Gavus Sahin defends the same opinion that the idea of tolerance should be nurtured in primary school. He notes that



the ethics of tolerance in education should begin with the teacher. It is recognized that tolerance perceptions of prospective teachers are shaped within the framework of “living together in harmony,” “respecting each other,” “developing empathy,” and “acting in the direction of democratic conscious. Tolerance education must last a lifetime and that this education can be made possible only if teachers become role models comes into prominence” (Şahin, 2011, p. 84).

In this regard, it is necessary to point out the ethics of tolerance, which has a cultural character, acting in the education, and aims to ensure that each child is taught those values by which he in adulthood will not distinguish himself and put above others people, and will understand and appreciate people despite the fact that they are representatives of different cultural and religious traditions. No less important characteristic of tolerance is the existence of the relationship I-Other, which allows the individual not to lose their identity and critical thinking. Also, the «I-Other» helps to recognize the dignity of the «Other», its rights and freedoms, to express itself through the relationship «I-Other», which are based on the humanistic tradition (Zolotuhin, 2005). From this definition of tolerance it becomes clear that its essence is manifested not only from the outside, but is much deeper, that is, the ideas of tolerance penetrate into the inner world of man, to his existence, change his spiritual world in which human relations are based on the I-Other principle. In other words, we begin to perceive people as representatives of other thoughts and views, recognizing that each person is a manifestation of emotions, which is important to be able to balance and respect because emotions affect human behavior. Emotions often contribute to important decisions, so it is important that our mind is in balance with our emotional component.

### Conclusion

Summing up, we note that each person is by nature free, to be tolerant means that his freedom does not disappear and is not oppressed, but on the contrary coexists with tolerance, which is supported by the moral responsibility of each person. The existence of the latest technologies in the world, undoubtedly forms a new type of person, with different thin-



king and views, a person who looks far ahead, trying to improve his life not only through theoretical sciences but also through practical achievements. After all, to cultivate tolerance through education and thus preserve the freedom of will of everyone is not possible through just one conversation, it is necessary to encourage the ability to act, develop personality and creativity, cultivate critical thinking, through which she can think rationally and make the right decision. To do this, education should introduce as many practical classes as possible, it can be a variety of competitions, debates that will teach children to have their own opinion, be strong, respect the opinions of others. The child is no longer required to memorize the text, he must learn to process and comprehend the acquired knowledge, present them in the form of a presentation, thus he develops creative thinking, the development of which is facilitated and assisted by the latest technologies (computers, gadgets with various programs). facilitate and improve efficiency.

However, it should be noted that the emergence of new technologies not only facilitates people's work, they also pose new challenges and threats (man-made and natural disasters, environmental and energy problems). This forces humanity to think more and more about the need to create a new paradigm in the organization of earthly civilization and find ways to further its development. The challenges facing the world in 2020 (the Covid-19 pandemic) have forced countries to choose "remote living". The practice of distance learning has been introduced in many universities and schools. To do this, various Internet platforms such as Zoom, Google meet, and others have been created, with the help of which you can communicate and learn at a distance. Such rapid adaptation to online learning demonstrates the ability of education to respond quickly to potential challenges. Educators understand that the future depends on how and why they teach the younger generation, so they focused their efforts on primary school because at this age the child's mind is very mobile and all the information it receives is better absorbed and remembered by it.

Adapting to modern realities, higher education institutions in Ukraine (as well as most universities in other countries) have completely switched to distance learning, which is not always without complications. We have become accustomed to traditional learning, both in schools and



universities, which has always taken place in classrooms and classrooms, and it has taken place for one year, while distance learning, through a computer, has not taken place, so this type of learning has become for most unusual and unfinished. However, working more and more remotely, teachers and students have already developed a certain system of such training, and therefore the discomfort that was originally is no longer felt. Presenting the processed material and homework (in the form of schemes, formulas, if we are talking about mathematics, physics, chemistry, etc.), helped students better discover their capabilities and their scientific potential. Therefore, it should be borne in mind that any education provides not only knowledge but also skills. It should also be borne in mind that the teaching of the young generation of tolerance should begin with the teacher himself, who should be a model of tolerance and friendliness for the child. Together with his students, the teacher must learn himself, he must overcome the line between what is studied in the program and the real world, be a specialist in their field, and do not forget that there are other specializations, this requires transdisciplinarity in education. Only under such conditions will we be able to cultivate identity and individuality in our students and create a new culture of thinking in which everyone will understand and respect others.

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**Öz:** Makale, modern eğitimde hoşgörü sorunlarının incelenmesine ayrılmıştır, insanın dünya görüşünü ampirik, rasyonel ve felsefi düzeylerde anlama bağlamında hoşgörülü davranışını analiz etmektedir. Çalışmanın ana odak noktası, modern eğitimde hoşgörü ve hoşgörü özgürlüğünün bir arada yaşama sorunları ve hoşgörünün felsefi ve etik ilkeleridir. Modern küreselleşmiş dünya, sadece insanları birleştirmekle kalmayıp aynı zamanda dünyayı daha karmaşık ve istikrarsız hale getiren en son teknolojilerin neden olduğu insanlık için yeni zorluklar yaratıyor. Böyle bir birlik bazen bireyselliğin aşınmasına neden oldu, sadece bizimkine benzer görüşlere sahip insanlarla iletişim kuruyoruz ve kendimizi farklı bir görüşe sahip olanlardan uzaklaştırıyoruz. Bu açıdan, modern eğitim ana görevlerden biriyle karşı karşıyadır-geçen nesile engelsiz güvenli bir toplum inşa etmeyi öğretmek, insanları zararlı bilgilerden koruyabilmek ve onunla çalışmayı öğrenmek, sert yaşam koşullarına, değişikliklere ve profesyonel yapıya uyum sağlama yeteneği. Bu çalışmanın yeniliği, eğitim sürecinde hoşgörünün uygulanmasının, insanın iç dünyasını ortaya çıkarmaya yardımcı olacağı, düşüncesini değiştireceği, sadece kimliğini kaybetmekle kalmayıp aynı zamanda insanlarla ilişkiler Kuran rasyonel ve ahlaki açıdan sorumlu bir kişiye dönüşeceği- dir. "ben-diğer", her insanın farkını daha iyi anlamasına yardımcı olur.

**Anahtar Kelimeler:** Hümanizm, irade özgürlüğü, saygı, akıl, eğitim felsefesi, ahlaki sorumluluk, hoşgörü.

