

THE PHENOMENON OF TOLERANCE IN EDUCATION FROM THE POINT OF VIEW OF DIFFERENT DISCIPLINES

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Abstract

This article is about tolerance in education.

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Introduction

Attention to the concept of "tolerance" has attracted scientists from different fields of knowledge: philosophy, sociology, political science, psychology, pedagogy and other disciplines. To date, there are many interpretations of this concept, conditioned by the specificities of each science and the theoretical bases within which it is studied.

The analysis of dissertations devoted to the study of "tolerance" shows that this concept is of interest to philosophers, sociologists, political scientists, psychologists, philologists, teachers and other specialists. Thus, the philosophical researchers on tolerance (V.M. Zolotukhin, T.V. Volkova, N.G. Yurovskikh, T.V. Novikova) note that it acts as a principle providing "ontological security" in an unstable world, is a part of culture, and is realised in the spiritual world of man, as well as in his relations with other people and society. In political science, tolerance is defined as the recognition and respect for the rights and freedoms of every human being. Sociological studies emphasise that "active and conscious tolerance is based on reflection of one's own position and constructive interaction with representatives of different socio-cultural groups". In psychology, tolerance is seen as a complex, holistic characteristic of personality, including personal components, manifested in different areas of human life and realised at the personal, interpersonal and group levels. In philology, tolerance is understood as

a model of interaction between people. Educational research presents tolerance as a humanistic quality based on cooperation, partnership, respect for individuality and recognition of diversity, as "a human virtue, the art of living together in a world of different people and ideas", as well as an important aspect of human existence which consists in recognising the value of another person.

We believe that "tolerance" can be considered an interdisciplinary phenomenon, as its essence is studied by representatives of different scientific disciplines. The definitions of this concept are closely related and interdependent. As a concept studied in philosophy, tolerance is an important factor of culture. According to sociological definitions, the key aspect of tolerance is its manifestation in interpersonal and socio-cultural relations. In psychology, tolerance is presented as a complex personality trait that is reflected in behaviour. In pedagogy, it expresses an active moral position aimed at interaction, cooperation and mutual understanding with others. In philology, tolerance characterises relations between participants in communication. Most of the researchers who have dealt with the definition of "tolerance" emphasise its importance in interpersonal relations as tolerance towards various manifestations of individuality: other people's opinions and beliefs. Following A.G. Asmolov, G.U. Soldatova, F.B. Alimbekova and others, we have come to the conclusion that tolerance is an integrative personality trait characterised by psychological stability, the ability to positively perceive and evaluate the opinions of others and show respect for them. It manifests itself in intercultural and interpersonal communication, is a necessary condition for effective communication, where mutual respect, the ability to dialogue and interact with representatives of other cultures, to recognise their point of view, to listen and to express one's own views tactfully are important.

The study of the concept of "tolerance" has shown that different scientists distinguish its various forms. According to S.I. Ozhegov's "Explanatory Dictionary of the Russian Language", "kind" is a "variety, type", i.e. a category that allows similar concepts to be grouped together. On this basis, the classification of types of tolerance can be made on various grounds. For example, depending on the relationship of the group's cultural affiliation with ethnic and social characteristics, we can distinguish ethnocultural, intercultural and sociocultural tolerance; by ethnicity - ethnic and interethnic; by the nature of interaction - communicative and active; by the orientation of activity - pedagogical, sociopedagogical, cognitive and managerial; by the source of origin

- formed and innate; by the form of manifestation - internal and external; by the orientation - orientations.

Some types of tolerance deserve special attention. An analysis of the definitions of intercultural, interethnic, ethnocultural, ethnic, interethnic, confessional, interpersonal and gender tolerance allows us to unite them on the basis of interaction with people representing different nationalities, ethnicities, confessions, cultures and social groups. We believe that this type of tolerance is best characterised by the term 'socio-cultural tolerance', since 'socio-cultural' implies conditioning by social and cultural factors, where the key concepts are 'society' and 'culture'.

On the basis of the definitions of socio-cultural tolerance, we can highlight its main characteristics: it is an integral quality of personality, manifested in a positive attitude towards the way of life, customs, traditions and norms of representatives of other ethnic groups, cultures and social groups. Sociocultural tolerance implies interaction and cooperation with people belonging to different cultures, ethnicities, views and social groups.

An important aspect of this study is the investigation of the nature of "professional tolerance". We agree with the view of O.Y. Kharlamova, R.A. Torosyan and N.N. Zherdeva, who define professional tolerance as "an integrative characteristic of a specialist, characterised by the absence of inclination to extremism and constructive behaviour in professional conflicts". This is a professionally important quality that helps a specialist to solve tasks effectively. As V.D. Shadrikov noted, a professionally important quality is "an integral personal formation that ensures successful performance of professional activity". Thus, professional tolerance can be considered as an integrative characteristic and professionally important quality, for example, for a lawyer or a teacher. In this case we can speak of legal or pedagogical tolerance, which are variants of professional tolerance.

According to the studies of O.Y. Kharlamova, O.B. Nurligayanova, M.A. Perepelitsyn and other scientists. Nurligayanova, M.A. Perepelitsyn and other scientists, pedagogical tolerance is defined as a complex, professionally significant quality of a specialist in the field of education, representing the ability to establish a dialogue with students. This quality includes the characteristics of all levels of tolerance and is conditioned by the goals, tasks and specifics of pedagogical activity, as well as by the variety of situations a teacher is confronted

with. However, the analysis of the concept of tolerance has shown that its pedagogical diversity, which is part of professional tolerance, can be manifested not only in teachers.

The exercise of key pedagogical functions - educational, organisational, predictive, informative, communicative, controlling and others - allows us to consider pedagogical tolerance as an integral personal quality of any professional working in the "human-human" sphere, whether he is a doctor, lawyer, teacher, psychologist, sales representative or manager. In each of these fields, a professional must not only possess the knowledge and skills of his or her field, but must also be able to interact effectively with people. We believe that successful professional performance is only possible if the other person is heard and understood, their individual characteristics and needs are taken into account, and a relationship of trust is established. A doctor, a salesman, a manager can only be successful if he or she makes an effort to understand the customer, to take into account his or her needs and personal characteristics.

It is important to note that professionals working in the "people to people" field should demonstrate benevolence, sincere interest in people, sympathy, empathy, emotional stability, self-control, perseverance and communication skills. Interaction with others is a key aspect of their work. Having studied the nature of the concept of 'tolerance', we can conclude that empathy, desire for understanding, interest in others and emotional stability are specific manifestations of tolerance. We support the opinion of A.N. Tretiakova, G.G. Maslova and other researchers who claim that constructive interaction with people is impossible without tolerance.

After analysing different approaches to defining the concept of 'tolerance' and studying its types, we came to the conclusion that pedagogical tolerance, as a kind of professional tolerance, is also an interdisciplinary phenomenon. Its essence lies not so much in connection with the pedagogical profession, but in the realisation of pedagogical functions. We believe that pedagogical tolerance should be considered as a significant professional quality of personality, which is manifested in constructive interaction with people representing different cultures, beliefs, nationalities, views and convictions. It makes it possible to solve professional tasks effectively, regardless of the field of activity. Possessing pedagogical tolerance is an important professional quality for specialists working in the field of "people to people". This quality can significantly facilitate the

solution of professional tasks. Thus, the concept of "pedagogical tolerance" can be considered as an interdisciplinary phenomenon, because, as one of the types of tolerance, it is the object of study of various scientific disciplines and, at the same time, it represents a professionally important quality for representatives of the sphere "human - human".

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