

PSYCHOLOGICAL POSSIBILITIES OF FORMING TOLERANCE IN FUTURE EDUCATORS

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ABSTRACT

In this article, the psychological nature of tolerance and the importance of the formation of tolerance in future pedagogues today, the institutional model of the formation of tolerance are highlighted.

Key words: tolerance, tolerance, culture of tolerance, educational system, forgiveness, patience, culture, values, needs, interests, temperament, habits.

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In this article, the psychological essence of tolerance and the importance of the formation of tolerance in future pedagogues today, the institutional model of the formation of tolerance are highlighted.

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Currently, the question of the uniqueness of interpersonal relations of future pedagogues is considered as a research subject of psychology. From this point of view, the issue of forming tolerance to negative influences among pedagogues is important for effective impact on education today. Education of tolerance has a long history in the countries of Central Asia and the Middle East. Our ancestors instilled in their children qualities such as being patient with representatives of other religions and nationalities and respecting the culture, language, and traditions of other peoples from a very young age. At the same time, they promoted the education of tolerance to future generations. Today, the ability to analyze the philosophical views of our compatriot thinkers also serves as a basis for the development of national consciousness. National consciousness is of inestimable importance as a factor in the development of a broad outlook, which is necessary for society and every citizen. In this matter, the encyclopedist Farobi said that the spiritual and national heritage, spirits, that is, the spirituality and consciousness of individuals, which have been collected by a certain nation and the whole humanity, become nationalized and merge with each other. Despite the fact that the body of one generation disappears, their sources of consciousness are preserved, and during the next generation, they adapt to the development of society, enrich with new thoughts, and make a number of changes in the form of expression of national consciousness and ideas. In this way, the next generation will have the ability to do more perfect work as a person with a higher intelligence than the previous one. In the system of continuous development of consciousness, it moves from one direction to another, more perfect direction, becoming a dynamic process. Therefore, today's generation is developing national consciousness, embodying the spirit, thoughts and beliefs of the people of the past. The current national consciousness is formed as a result of the completion of the similarities in the mind of the representatives of the previous generation, and the nationalism increases even more.

Tolerance (lat. *tolerantia* - patience), tolerance - tolerance of the way of life, behavior, habits, feelings, opinions, ideas and beliefs of others. The principle of tolerance means abandoning dogmatism, absolutization of truth and confirms the rules established in international legal documents in the field of human rights. According to this principle, everyone is free to practice their own beliefs, and everyone should recognize that others have this right as well. One person's views cannot be forced upon others. Tolerance should be shown in individuals, groups and countries.

The concept of tolerance has its own synonyms and antonyms and is interpreted differently in the sources. In the National Encyclopedia of Uzbekistan, tolerance is defined as being tolerant of other people's lifestyle, behavior, habits, feelings, opinions, ideas and beliefs.

In the psychological sense, tolerance is the ability of an individual to actively communicate with the external environment in problematic and crisis situations in order to restore his own nervous and mental balance, successfully adapt, avoid enmity and develop positive relations with the world around him. defining union, integral feature.

According to V. Lectorsky, the concept of tolerance and its interpretation are explained as follows:

- tolerance, as indifference, considers the presence of opinions (religious views, characteristics of the values of different cultures, specific ethnic religious beliefs and occupations) as a necessity;
- tolerance limits the manifestation of misunderstanding and mutual cooperation, patience and respect towards someone;
- tolerance is understood as forgiveness in the human mind in the form of privilege of culture, in which other cultures are evaluated as weaker than it, it is possible to hate them as well as tolerate them;
- patience not only enriches personal experience and respects other's point of view as a critical reflection, but also allows to change one's own opinion as a result of critical communication.

It is a description of a person's attitude towards people in the formation of communicative tolerance in future teachers, and it reflects the level of patience in the partner's unpleasant or uncharacteristic behavior and mental state. In it, factors of upbringing, experience of communication and its various forms are manifested in culture, values, needs, interests, temperament, habits, and features of thinking. This description defines a person's life path and activities. The relationship of close people at home and at work is characterized by success in professional activities and the fulfillment of professional obligations. Everyday communication reflects communicative tolerance. That is, some people are very patient with everything, and others are determined by showing themselves to their partners.

The fact that new approaches to the problem of tolerance are emerging at the present time is related to the analysis of the formation and development of this phenomenon, its close connection with the developing and expanding universal, regional and national socio-spiritual processes. It requires the study of a number of theoretical and methodological problems. For this purpose, VV Boyko's "Communicative tolerance" methodology was conducted in the group of testers, and the results were analyzed in terms of quantity and quality. The main purpose of conducting the methodology is to study the formation of communicative tolerance in pedagogues. Quantitative analysis of the results is shown in the table.

Table 1 Features of the formation of communicative tolerance in the personality of a future pedagogue

Nº	Indicators	Those who have worked for up to 2 years	Those who have worked for up to 6 years
1	Assessment of individual tolerance	12,4	13,4
2	Assessment of autocensorship	11,6	12,8
3	Assessment of autocensorship	14,6	16,8
4	Assessment of conflict resilience	12,4	11,2
5	Evaluating the desire to educate others	13,8	17,4
6	Evaluating the desire to educate others	14,8	19,7
7	Assessing revenge	11,2	10,8
8	Assessment of tolerance to discomfort	14,7	16,8
9	Assessment of resilience	17,7	19,8

According to the results of the table, individual tolerance assessment is $M=12.4$ and $M=13.4$ in the group of test subjects. According to him, it is determined by the extent to which our pedagogues accept the individuality of the people they meet in relation to the people around them. In particular, the pedagogue interacts with students of different categories and people with different characteristics.

The evaluation characteristic of autocrism is based on a person's tendency to relate to "Me". According to this scale, the results of our pedagogues are $M=11.6$ and $M=12.8$. It is also determined by the composition of the system of self-awareness of our pedagogues. From this point of view, the system of self-respect and understanding of our pedagogues, in turn, helps to contribute to the self-realization and understanding of other people. It is known that in the group of examinees, the evaluation of the firmness of opinions is $M=14.6$ and $M=16.8$. The assessment of the firmness of thoughts is aimed at determining the firmness of your attitude towards other people. According to him, the pedagogue as a subject of the educational process is determined by his ability to see students appropriately in the teaching system and fulfill it.

Assessing conflict resilience shows how well we are able to get out of conflict situations or how well we can hide negative perceptions of others. The assessment of conflict resilience in our teachers is $M=12.4$ and $M=11.2$. It is known that it is determined by the uniqueness of interpersonal relations in the team of pedagogues. From this point of view, the unique aspect of team relations is explained by the development of management features. The uniqueness of conflicts in the team is explained by the appropriate performance of the management leader's activities.

It is known that the main task of a pedagogue is to evaluate the desire to educate others. In this context, the results are $M=13.8$ and $M=17.4$. Because from the point of view of their activities, the main feature of work is education and upbringing of other people. One of the main characteristics of a teacher is teaching and education. Therefore, the assessment of the desire to educate others is $M=14.8$ and $M=19.7$ in the group of test subjects. It should be noted that if the main function of representatives of other professions is to educate their own children, in the teaching profession it is important to educate others, that is, other people.

Assessment of tolerance to discomfort - examines the level of tolerance of others to the situation of discomfort. We can see that $M=14.7$ and $M=16.8$ were recorded in the group of testers of this scale. It

should be said that it is important for the pedagogic profession to find comfortable workplaces. The development of adaptability in the team of pedagogues has its own characteristics. It is known that according to the classification of Professor E. Ghaziyev, the stage of professional adaptation of a specialist includes the period from the initial period up to 10 years. From this point of view, it is considered natural that the indicators are at a low level for those who have been in labor activities for up to 5 years. Therefore, we can see that the results of this scale were $M=17.7$ and $M=19.8$. It was found that the indicators are higher in those who have passed certain stages of activity compared to those who are acquiring the activity skills at the beginning.

It can be seen from the results of the methodology that the formation of sociability and communicative tolerance in a certain sense helps to manage the negative effects in the team. The purpose of forming tolerance in pedagogues is to make pedagogues realize their individuality, to introduce the concept of "tolerance", to show the interdependence of tolerance towards others and oneself, to teach pedagogues to be considerate towards themselves. , is to promote self-esteem and self-acceptance.

The formation of tolerance in the team of pedagogues involves solving the following tasks: creating a comfortable psychological climate in the group; - creating conditions for having a positive communication experience and self-awareness.

Exercise 1. "The meaning of the name" It is necessary to make business cards with the name written on them for each participant of the group. Each participant can get any name so that they can refer to him in the group: it can be his real name, the name of the hero of the work of art, or a fictional character. Along with decorating the visiting cards, the participants should find an adjective for their name (For example: Charming-friendly). The main thing of this exercise is to show your individuality.

2. Exercise. Applause. Everyone sits in a circle. At the initiative of the leader, applause is heard. Those sitting from right to left keep clapping one after the other. Those sitting one after the other should continue to applaud without stopping. The pace started by the starter should continue. In the group, it is necessary to change the tempo or rhythm in order to concentrate, increase attention, and develop intelligence.

3. Exercise. "My positive aspects" Write your positive qualities.

Questions after the exercise: Why was it difficult to write these adjectives? Now read the adjectives again. Do others see these positive qualities in you? The main task of each participant is to confirm the presence of positive qualities with their behavior and actions. What did you feel while doing this exercise?

4 exercises. "Magic Sea"

For the exercise, you will need a pre-prepared small window, which will be placed in a small box. All participants sit in a circle and close their eyes.

Instructions: now you pass the box to each other. The participant who received this box should open his eyes and open the box. There, in a small "magical" sea, you will see the most unique and irresistible person in the world. smile at him.

Questions to be asked after the exercise

Have you changed your mind about the most unique and irreplaceable person in the world?

How did he respond to your smile during the exercise?

How do you expect to be treated as a unique and irreplaceable person?

5 exercises. Familiarity with the concept of "tolerance".

We are convinced that he is a unique and irreplaceable person. Therefore, it is necessary to value oneself and others, to be kind to oneself and others, to appreciate and respect the life of every person,

to be resilient. The concept of endurance is similar to the concept of tolerance. What do you think tolerance means?

6 exercises. I love you.

Tolerance towards others can only exist when there is tolerance towards oneself. Now each of you tells yourself that you love. You should tell yourself "I love you" and explain why you love yourself. (For example, Maftuna, I love you because you pay so much attention to your children). These words should be said so that everyone believes him. This task requires respect for oneself and others.

Questions to be asked after the exercise.

Was it difficult to confess your love for yourself?

What did you feel during the task?

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