



PSYCHOLOGICAL CHARACTERISTICS OF THE FORMATION OF TOLERANCE IN ADOLESCENT STUDENTS

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Abstract: This article discusses the pedagogical and psychological features of forming the tolerance of students. Also, the analysis of domestic and foreign experiences on the study of tolerance and characteristics of tolerance of adolescents are described.

Key words: Educational system, ethnos, tolerance, interethnic relations, ethnic consciousness, reflexive attitude, psychological characteristics.

Introduction:

At present, the problems of tolerance and intercultural relations concern a large part of humanity. Questions of this nature are often reflected in the mass media, in the scientific community, in the field of culture and art, and finally in our everyday life. Divisions are increasingly observed in society according to various criteria. In some cases, such a division and its interpretation by different parties lead to terrible consequences: bloody conflicts, rejection of norms and values beyond their standards, crimes against law and morality, etc. Most researchers emphasize the role of an underdeveloped level of tolerance in the individual and in society as a whole. This means that many people do not know or want to understand and respect value orientations that differ from their own. They try to impose their values on other people, to replace their orientation with their own. To a large extent, such characteristics of a person's behavior and worldview are related to the characteristics of the cultural environment in which a person is socialized. The characteristics of education, the social situation of the development of the child and his family also play a big role. However, it follows that a tolerant personality can be cultivated. We believe that adolescence is the best time to cultivate tolerance and develop a person's tolerant consciousness. It is during adolescence that the most passionate person creates his worldview, value orientations, views of the world and other people. A teenager is still able to learn new things with the spontaneity of childhood, to change some of his social relationships, but at the same time, he does it more consciously than children of previous age groups. The relevance of our work is to determine the characteristics of the person most responsible for the formation of tolerance in the adolescent, as well as to determine the age at which the adolescent is most open to the education of tolerance.

Today, the problem of tolerance, multicultural relations and inter-ethnic relations is very relevant. We will try to find out what the concept of "tolerance" means, how it is interpreted in different cultures and countries, which of the researchers have studied this problem and others related to it.

The problem of tolerance is very important now. The world is becoming more and more international. Interconnection of cultures is inevitable, this process is constantly developing. Today, the nationality and place of residence of a person, people, culture are completely

unrelated to each other. We can meet a Ugandan citizen in Canada, a Frenchman in Guinea, a Chinese in Russia and, as a rule, this situation does not cause problems. Misunderstanding, hatred, enmity and enmity arise when society or individuals are illiterate about tolerance, when they try to impose their values on others, when they have various prejudices and prejudices. All these problems and questions are not new. Note that the concept of tolerance was discussed and accepted globally in 1995.

The Declaration of the Principles of Tolerance approved by the decision of the General Conference of UNESCO on November 16, 1995 No. 5.61 declares the 16th of November every year as the International Day of Tolerance. Also, this declaration provides an international definition of the concept of tolerance and its opposite - intolerance.

It follows that "tolerance means respecting, accepting and understanding the rich diversity of our world's cultures, our forms of self-expression and ways of expressing human individuality. Tolerance allows us to achieve peace and transforms the culture of war into one of peace. It helps to replace it with culture. Tolerance does not mean tolerating social injustice, giving up one's beliefs or making concessions to outsiders. adheres to one's beliefs and recognizes the same right for others; this means that people, different in appearance, status, speech, behavior and values, have the right to live in peace and to maintain their individuality and to hold the views of one person cannot impose on others.

Intolerance is rejection of another person, unwillingness to live with other (other) people; intolerance is manifested through destructive, conflicting, aggressive behavior.

The problem of tolerance is undoubtedly very important in the world space. Tolerance and related issues are also very important. This is related to many peoples and ethnic groups living in the territory of our country. The diversity of cultures, religions, worldviews, and opinions forces us to always address the topic of tolerance. Therefore, the importance of building tolerance in Russia is confirmed at the state level. Currently, there are several signs of the concept of tolerance. So here are some of them:

Tolerance is a sociological term for tolerance of other worldviews, ways of life, behavior and customs. Tolerance does not equal indifference. It also does not mean accepting another worldview or way of life, it is about giving others the right to live according to their own worldview.¹

Tolerance is tolerance for other views, customs, habits. Tolerance is necessary for the characteristics of different peoples, nations and religions. This is a sign of the consciousness of self-confidence and the reliability of its positions, a sign of an ideological current open to all, which is not afraid of comparison with other points of view and does not avoid moral competition.²

Tolerance is respect, acceptance and proper understanding of other cultures, ways of self-expression and manifestation of human personality. Tolerance does not mean concession, leniency or indulgence. Showing tolerance also does not mean tolerating social injustice, giving up one's beliefs or submitting to the beliefs of others and imposing one's beliefs on other people.³

¹ Viktor Emil Frankl. Wörterbuch der Logotherapie und Existenzanalyse, S. 471-472.

² Философский энциклопедический словарь / Под ред. А.Б. Васильева. - 2-е изд. - М.: Инфра-М, 2011. - 576 с.

³ Рамазан Г. А. Этнополитология: учебное пособие для студентов высших учебных заведений, с. 182.



It follows from all of the above that tolerance is an international concept, which means that it is interpreted in almost the same way in all cultures and countries and means the same things all over the world. However, the culture of each country is so fundamentally different from others that, paradoxically, each nation has its own characteristics in understanding the term tolerance.

Since the personal characteristics that form tolerance occupy an important place in our work, we propose to dwell on them in more detail. Thus, the first of the parameters characterizing a tolerant person is "self-orientation (a tolerant person focuses more on personal independence, less on belonging to external institutions and authorities)." This option is still controversial. Many researchers emphasize the importance of social orientation (community orientation), not individual, in the formation of tolerance. Most of them are Soviet psychologists and teachers, and this is not a coincidence, the entire Soviet pedagogy and the system of social structure in general was based on collectivism, every member of society had to be a socially oriented person. In addition, in the book "personality in psychology", Allport himself rejects the importance of individual orientation in the formation of tolerance. He argues that self-centeredness is directly related to a passive position in society. Passivity is often defined as a destructive attitude in interpersonal relationships. Naturally, passivity and individualism can affect the formation of a tolerant personality only in rare cases.

The next parameter highlighted by G. Allport is "the need for trust (recognizes diversity, is ready to listen to any point of view, and feels less uncomfortable in the event of uncertainty)." In our opinion, this parameter cannot be considered as an absolute indicator of a tolerant person. G. Allport himself notes that "accuracy" is in many respects the same concept as "categorization".

Categorization is a mechanism that our minds use to make it easier to understand everything around us. *"So our thinking is based on the principle of least action. If I reject all foreigners (including the United Nations), I simplify my existence because I am removed from many problems in the field of international relations. If I say that 'all black people are ignorant' I'm going to get rid of fourteen million people. I'm going to destroy the unions, call them 'thugs.' The intellectuals are just long-haired communists"*⁴.

Often, a person's tendency to categorize leads to many unfounded prejudices and prejudices. Prejudice is an unjustified negative perception of others. The next step after prejudice and superstition is discrimination. That is, we come to a concept that is completely opposite to the concept of tolerance. Perhaps G. Allport's need for confidence means that he needs to define his point of view correctly. In this case, a person should really consider all thoughts, options for action, views and form his own opinion on this basis, and should not give up understanding of a person or situation based on mere classification, simplification.

The third personality trait that forms tolerance is less commitment to order (a tolerant person pays less attention to social order, is less pedantic). Interestingly, a tolerant person often rejects not only the so-called "social order", but also order in the familiar sense of the word. A tolerant person is calm about carelessness, disorder, disorder and does not attach much importance to this fact. Therefore, in most of the psychodiagnostic methods aimed at

⁴ Олпорт Г. Становление личности: Избранные труды [Пер. с англ. Л.В. Трубицыной и Д.А. Леонтьева]; под общ. ред. Д.А. Леонтьева. М.: Смысл, 2002. - 534 С.

determining tolerance / intolerance, "does disorder bother you?", "do you think that homeless people and beggars should be specially caught and forced to work?" (social regulation)⁵.

Thus, tolerance and intercultural interaction permeate all levels of human society and social relations. Observing the increase of the level of tolerance from 5 (individual) to 1 (civilization), it can be noted that in any society and state, the feeling of respect for other cultures must first be manifested in the individual, in the people who make up the society. Only if this individual level is formed, it will be possible to improve the relations of tolerance at socially important levels (social, ethnic, international, civilizational).

Tolerance performs the following functions:

- *prevents intergroup and intragroup conflicts, which helps to form and maintain group stability;*
- *creates a stable and integrated group image that ensures more effective cooperation with state structures, social groups and organizations, etc.*

If you take the population of one city, the people of a whole country, the whole of humanity as a sample of a group, it is easy to see how important the functions of tolerance are in the life of the whole planet. Perhaps due to the existence of tolerance as a value to prevent many inter-ethnic, inter-ethnic conflicts today.

Conclusion:

In this article, we tried to clearly and accurately formulate the concept of tolerance, the level of tolerance, the functions it performs, as well as personality traits that determine the attitude of tolerance towards the world. We paid special attention to the description of personality traits that foster tolerance in a person or, on the contrary, prevent its formation.

⁵ Щеколдина С.Д. Тренинг толерантности./ С.Д. Щеколдина. - М.: Ось-89, 2004. - 532С.



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