

The Problem of Forming Interpersonal Tolerance in Future Teachers

Tukhtasinov Dadakhon Farkhodovich

Associate professor of FerSU Fergana, Uzbekistan

Azimova Madina Dilmurod qizi

Master Student of FerSU Fergana, Uzbekistan

Abstract: The article provides ideas on the formation of a culture of interpersonal relationships in future teachers. The views of leading scholars on the subject are given. They were treated

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In system of domestic education for humani of the pedagogical process and the construction of constructive, morally justified relations between the subjects of pedagogical communication (teachers, students, their parents, the administration of the educational institution) is of paramount importance acquires the formation of interpersonal tolerance among future teachers - students of a pedagogical university. For modern secondary vocational education, the problem of alienation of students from the learning process, mastering future profession, self-education. The reasons are related to the socio-economic state of society and its social institutions. The bulk of those entering institutions of secondary vocational education are those who could not enter universities (if we are talking about graduates of 11 classes) or those from whom the school "got rid" (after the ninth grade). Outsider Seal (conscious or unconscious), academic failure for a long time does not allow changing the situation professional and personal development. As shown conducted by us, only 25% of applicants have a stable motivation to master the teaching profession, only 35% are sure that of them make great teachers. Alienation from the educational process leads to the alienation of students from teachers, from each other and, as an extreme manifestation, from him. The result is depreciation. Human and professional values, loss understanding the meaning of life. All this affects the increase in aggressiveness, cruelty (especially moral), enmity of young people towards each other; care from a sense of the meaninglessness of life is manifested in the appeal to smoking, alcohol, thoughts of suicide. The state of alienation experienced by modern society, philosophers call anthropological crisis. We associate the search for ways to overcome it with search for ways to form interpersonal tolerance as a change in the moral consciousness of a person.

It is tolerance, according to N.M. Borytko, is an indicator of " non- alienation of human consciousness, his willingness to sincerely and deeply penetrate into the world of the other" [1].

Based on the understanding of consciousness as a holistic *image of reality* (A.V. Petro sky), interpersonal tolerance can be represented as a certain *image of attitude towards oneself and another* at the level feelings, thoughts and actions. For the formation of this image is influenced by various factors, including number, education. Interpersonal tolerance as *educational result* - in the context of understanding education as "changes in the internal image in accordance with culture "(M.T. Gromkova) - a holistic, stable, conscious image of emotional response, a way of thinking, a way of acting on attitude towards oneself and another, which can be expressed in the form of a moral principle (a fundamental principle accepted and established by the person himself).

That is, by interpersonal tolerance we understand *the moral principle of professional pedagogical communication, which implies understanding and respect by the teacher of another person, conscious*

striving for a reflective dialogue based on emotional and empathic closeness and value attitude towards him while maintaining his self-identity.

The backbone components of interpersonal tolerance are individual-psychological (focus on oneself) and socio-pedagogical (focus on another). If these two components are in conflicting relationships, then state of the conflict, then the dynamics of its development is carried out either towards harmony (in case of conflict resolution), or towards a catastrophe, which can lead to self-destruction or destruction of relationships with others. Interpersonal tolerance involves striving for balance, coherence between the individual-psychological and socio-pedagogical components based on the implementation reflections. It is reflection that makes it possible to harmonize the system-forming components of interpersonal tolerance, resolve the contradiction, and prevent conflict.

Sources of problems and conflicts may be hidden in the discrepancy between the elements that make up the individual psychological and socio-pedagogical components of interpersonal tolerance on each of its levels: emotional - empathic, intellectual - valuable, reflective-activity.

The study of the works of psychologists and teachers I.N. Andreev, A.A. Bodaleva, V.N. Myasishcheva, T.P. Skripkina, NOT. Shchurkova and others showed that the success of communication (including professional and pedagogical) and relations between people depends, first of all, on level of development of emotional intelligence (term J. Meyer and P. Salvoes): the ability to understand one's own emotions and manage them (individual-psychological component of interpersonal tolerance) and the ability to understand the emotions of others and consciously manage them on the basis of empathy trust and respect (social and pedagogical component). In order for the future teacher to master the emotional and empathic level interpersonal tolerance, his conscious participation in the process of self-knowledge (of his emotional states, dominant feelings, ways of responding in stressful situations and managing his emotions) and self-development of their emotional intelligence.

Analysis of V.V. Stolin, S.R. Pantileeva, N.I. Sarjeladze, I.S. Trifonova and others showed that important components of interpersonal tolerance are a meaningful value attitude towards oneself (self-interest, self-recognition, self-understanding, self-acceptance) and a meaningful value attitude towards another (showing sincere interest in another, recognition, understanding, acceptance of another, friendly attitude towards him), balance between which determines the intellectual-value level of interpersonal tolerance. Based on the dispositional theory of regulation of the social behaviour of the personality of the Doctor of Philosophical Sciences V. A. Yadov, it can be assumed that it is dispositional formations (a dynamic hierarchical system that includes social attitudes and value orientation) determine the nature of the relationship of the teacher with students, pupils, their parents, colleagues and thereby determine his professional and personal behaviour. The attitude towards oneself and another also determines a number of features of thinking (the degree of its stereotyped, categorical, flexible, reflexive, etc.). The period of the beginning of professional training is very important in the formation of thinking future teacher. During this period, professional pedagogical consciousness is only being formed; the student is open to change, capable of developing flexibility and reflexive thinking, thanks to which it is possible work on self-knowledge, self-actualization and self-development of the system of one's value orientations. In addition to a meaningful value attitude towards oneself and to another, future teachers need to form value attitude to interpersonal tolerance itself. Interpersonal tolerance, being a value, an ideal, an image of the desired future that modern society strives for, underlies interaction and cooperation of people all over the world.

It should also become part of the system of meaningful life value orientations of a modern teacher. The reflexive-activity level of interpersonal tolerance is associated with moral and volitional readiness for dialogue with others and with oneself. The study of the volitional sphere in ethical terms was carried

out by various scientists (I. Kant, F. Perls, S.L. Rubinstein, K. A. Abulkhanova-Slavskaya) in relation to such philosophical and ethical categories as choice, freedom, duty and responsibility. Leading in dictator of freedom and the responsibility of the teacher's choice of actions that ensure the implementation of emotional-value relations to one self and another is the dialogic nature of communication.

Dialogic presupposes personally equal, subject-subject positions, in contrast to monologies communication, which is unequal, whereon participant in the interaction dominates over the other.

Based on the concept of "dialogism" M.M. Cathkin, the teacher's dialogue with other subjects of communication can be considered as a process of sympathy, sympathy, assistance. The ability to carry out a dialogue with another is formed on the basis of the ability to carry on a dialogue with oneself, which is nothing but the ability to carry out reflective activity about oneself.

Internal dialogue with oneself is universal way of realizing a value attitude towards oneself. He enables a person to take the position of a researcher in relation to himself, to see himself from the outside through the eyes of another Self, to understand yourself, your desires, your experiences, your actions and change them if necessary. Exit to the reflective-activity level. Pedagogical excellence interpersonal tolerance requires from future teachers serious work on self-education of the moral - volitional qualities of the individual and self-development of dialogic and reflective skills.

The internal state of the structure of interpersonal tolerance is stable if none of the subsystems hypertrophied if the tendency to their consistency (coherence) is stable. Pole fixation "Other" means the loss of oneself, the denial of the subject in one self. Fixation exclusively on the pole "I" leads to the denial of subjectivity in the other and, ultimately, loss of relationship with others. Responsible for the manifestation and functioning of inter personal tolerance not each of its components separately, but their interaction, coordinated flow in time and space of the individual. The identified specificity of interpersonal tolerance should determine the choice of approaches to designing the process of its formation among students of a pedagogical university.

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