



DIAGNOSIS OF STUDENT SOCIAL TOLERANCE

Makhliyo Sattorova Dilmurod kizi
Teacher of Termez State University

Annotation

This article provides information on the results of diagnostic research on the small scales of "Social tolerance", "Ethnic tolerance" and "Tolerance as a personal trait", which are students' tolerance and its manifestations.

Keywords: Tolerance, social tolerance, ethnic tolerance, personal tolerance.

Introduction

The issue of educating perfect people and educating them in the spirit of tolerance has been studied by Eastern thinkers Abu Rayhan Beruni, Abu Nasr Farobi, Abu Ali ibn Sino, Unsurul Maali Kaikovus, Hussein Waz Kashifi, Alisher Navoi, Abdullah Avloni.

Literature Review

Philosophers, sociologists, psychologists I.Karimov, Z.R.Kadirova, A.J.Sharipov, V.A.Alimasov, SH.O.Madaeva, E.K.Karimova, Z.Husniddinov, N.S.Safaev, A.G.Asmolov, B.E.Riordon, R.R.Valitova sociologically and psychologically illuminated.

Pedagogical scientists DJ Sharipova, M. Kuronov, V. Andriyanova, FR Kadyrova, G. Akramova, R. Meditova, Z. Salieva, G. Aripova, BS Gershunsky, OB Skryabina, VS Kukushin, OO Kahenko, IV Mirotvorskaya. the pedagogical conditions for the formation of the quality of tolerance in students are highlighted.

Psychologists G.B.Shoumarov, E.Goziev, V.Karimova, B.Kodirov, M.Mirkhosilov, N.Soginov and pedagogical scientists R.Juraev, O.Musurmonova, M.E.Akhmedova, R.Mamatkulova, SH.A. .Atadjanov, O.Sh.Askarova, A.Sh.Mukhsieva.

Research Methodology

One of the priorities in the world is the development of tolerance at the level of the state, social groups, individual citizens[8]. Its solution includes the development of a regulatory framework governing the tolerant behavior of relevant citizens, the implementation of special social, educational programs that contribute to the strengthening of tolerance values, as well as interdisciplinary research on the formation of tolerance consciousness in citizens[13].





The widespread use of the concept of "tolerance" by politicians, journalists and scientists around the world, as well as the results of the study of the interdisciplinary, multifaceted problem of tolerance, open up controversial issues related to its definition[18]. Theoretical and methodological foundations of the study of tolerance The concept of tolerance in social relations depends on the current problems of social relations[3].

In fact, the song "Tolerance" means "endurance" in Latin. Traditionally, tolerance means accepting foreign views without aggression, without resistance. In the Uzbek language, the concept of tolerance is defined as the breadth of the soul, reflecting the cooperation of national traditions, national culture and religious beliefs of different nations.

Analysis and Results

Also, the essence of the concept of "tolerance" is characterized by semantic differences in different languages. In English, tolerance means the ability to be willing to accept a person or idea without protest. Respect for someone's freedom in French, their way of thinking, their political or religious views. In Spanish, it is the ability to understand other people's thoughts or ideas. In Arabic, it is an attitude of forgiveness, compliment, gentleness, compassion, compliment, patience towards others. In Chinese, tolerance means generosity towards others[9].

Social tolerance is the interaction of an individual with different social groups in society, it is a social behavior aimed at maintaining balance in society, protecting the rights and interests of the individual as part of different social groups. According to M. Buber, the individual, as a representative of a particular social group, "in unity, based solely on the reality of the difference between me and you," is a search for a common position in which the conflict and struggle of ideas turn into dialogue and its participants into partners[4].

Social tolerance is manifested in the social responsibility of the individual and the group of like-minded people, including the moral and legal sphere. Recognition of the right to exist for other social groups is related to the socio-psychological maturity of the individual, who not only realizes that he belongs to a particular social group, but also shares his values[14].

Accordingly, the perception of "others" occurs through the prism of common social values, attitudes, stereotypes, and often misconceptions, and so on. Social tolerance can be defined as behaviors that recognize the rights and opportunities of other people to belong to other social groups[19].



The pedagogical task in the development of social tolerance of the individual is to expand his social and role repertoire, to develop a communicative culture as a basis for accepting diversity in the forms of social life of society and to find ways to direct students to effective goals[10].

To diagnose the general level of tolerance, you can use a revised version of the express questionnaire "Index of Tolerance", developed by Soldatova, Kravtsova, Khukhlaev, Shaygerova, adapted to the Uzbek environment. The methodology is based on local and foreign experience in this area.

The questionnaire material consisted of affirmations that reflected a general attitude toward the world around us and other people, as well as social relationships in various areas of human interaction that manifested tolerance and intolerance[22]. The methodology includes affirmations that include attitudes toward certain social groups (the mentally ill, the poor of other religions and races), attitudes toward communication (respect for the opinions of others, readiness for constructive conflict resolution, and effective collaboration)[15]. The survey focuses on attitudes towards people, other races and ethnic groups.

Three subclasses of the tolerance survey; ethnic tolerance, social tolerance, tolerance as a personality trait. We have made some changes to the survey for students and based on national characteristics. The questionnaire includes 21 questions. Examiners answer the following questions: "I do not agree at all", "I do not agree", "I do not agree in part", "I agree in part", "I agree", "I fully agree"[5].

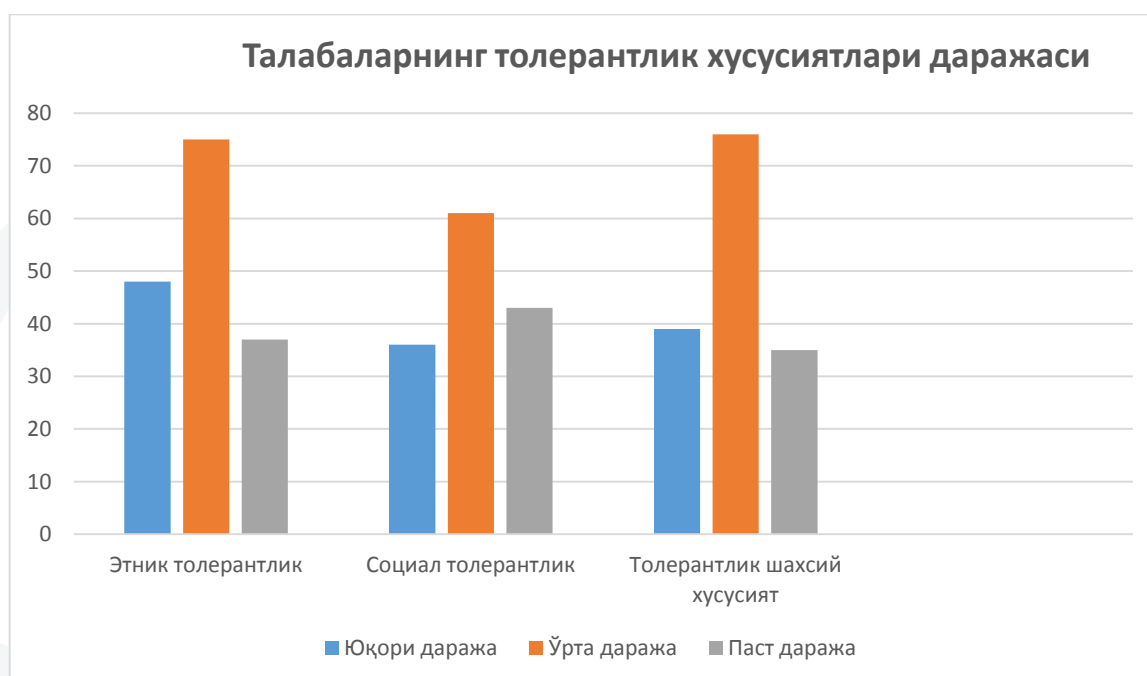
The student period corresponds to the period of adolescence. Although the period of adolescence is divided into two stages in psychology, in general, this period is recognized as a new stage in the formation of a person's life position. That is why the beginning of this period is the first period of adolescence, which is distorted as the "threshold of maturity"[20]. This stage of maturity includes physiological, psychological, and social boundaries[11]. Adolescents have a "big" social status, the specific content of this period of development is determined primarily by social conditions. The role of young people in society, their status, the amount of knowledge they possess, and a number of other factors depend on social conditions[16]. Adolescence is a period of formation of a person as a citizen, his social maturity, self-determination, active participation in social life, the period when the spiritual qualities of a citizen and a patriot are formed. It is precisely at the student age that the study of the formation of features of social tolerance and the study of psychological methods of its development are of great socio-psychological importance[21].

The concept of "tolerance" has been formed over the centuries and is still filled with various symbols. The concept of tolerance is manifested in different ways in relation



to the cultural experience of different cultures and peoples[17]] Dictionaries published in Uzbek use the term “tolerance” as synonymous with the concept of “tolerance”: “Tolerance is a concept that refers to people who are kind, caring, generous, generous, and have such spiritual qualities. Tolerance means respecting the worldview, religious beliefs, national and ethnic characteristics, traditions and ceremonies of others, avoiding discrimination and humiliation in dealing with others, respecting humanity above all else and adhering to it in the community, workplaces and neighborhoods[6].

In our research, there were differences in the characteristics of students on the scales of "Ethnic Tolerance", "Social Tolerance" and "Tolerance as a personal trait".



1 Figure

Conclusion/Recommendations

In the qualitative analysis of the aspects of student tolerance, we used the following small measures:

I. Ethnic tolerance

The small scale of ‘ethnic tolerance’ reveals an individual’s attitude towards him, manifested in interactions with representatives of other ethnic groups and relations in the intercultural sphere.



II. Social tolerance

The small dimension of “social tolerance” allows us to study the manifestations of intolerance towards different social groups, as well as the relationship of personal relationships to certain social processes[7].

III. Tolerance as a personal trait

The small scale of “tolerance as a personal trait” in many ways defines personal traits, attitudes and beliefs, a person’s personal attitude towards the environment. In our study, it was found that the sub-scales[12] “Ethnic tolerance” and “Tolerance as a personal trait” are related to the sub-scale “Social tolerance” in students. This means that students with a character of individual tolerance are more likely to show tolerance in situations that are primarily related to ethnic processes. This highlights the need for research to develop more social tolerance in students.

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