Modern Representations of Cadets about Communicative Tolerance

M. Kh. Nazaralieva
Doctoral student, TSPU named after Nizami

Abstract

The author carried out a theoretical analysis of the concepts of "tolerance" and "communicative tolerance". A sociological study was also carried out to identify modern ideas of student youth studying at universities about communicative tolerance.

Keywords: Cadet, tolerance, communicative tolerance, intolerance.

Modern cadets, due to their socio-psychological characteristics, are the most vulnerable social group to negative external influences, and on the other hand, the most flexible and mobile, designed to ensure the stability of a healthy and properly functioning society in the near future. Therefore, it is for cadets that the problem of studying communicative tolerance becomes especially important. The purpose of the study: to identify modern ideas of cadets about communicative tolerance. So, sociocultural and general philosophical issues of tolerance were studied (Yu. Bromley, R. R. Valitova, V. A. Lektorsky, I. B. Gasanov, M. Mchedlov, L. V. Skvortsova, V. V. Shalin, etc.) . Theoretical and methodological approaches to the creation of the psychology and pedagogy of tolerance were proposed (A. G. Asmolov, D. A. Leontiev, S. L. Bratchenko, A. U. Kharash, V. A. Tishkov and others). In social psychology, tolerance is studied as tolerance for any differences - ethnic, national, religious, racial, etc. (D. Brodsky, A. Gerber, G. U. Soldatova, V. F. Petrenko). The problem of tolerance is also analyzed in the context of procedural aspects of communication (V. A. Labunskaya, L. I. Ryumshina). Today, in unenlightened circles, there is an opinion that tolerance is a category that is related only to interethnic relations and conflicts, however, there are many studies that show that tolerance has various areas of manifestation: interethnic (multicultural), religious, interpersonal, civil , political, legal, linguistic, professional.

The essence of the concept of "tolerance" is revealed in the "Declaration of the Principles of Tolerance" - a fundamental international document adopted by the UN in 1995. "Tolerance means respect, acceptance and a correct understanding of the whole diversity of cultures, forms of self-expression and manifestation of human individuality. Tolerance is promoted by knowledge, openness, communication and freedom of thought, conscience, and beliefs. Tolerance is not what makes peace possible and leads from a culture of war to a culture of peace. Tolerance is not a concession, indulgence or indulgence, but, above all, an active attitude to reality based on the recognition of universal human rights and freedoms. The most effective means of preventing intolerance is education" [1].

Defining the concepts of "tolerance" and "communicative tolerance" in our work, we based on the opinions and definitions of various researchers, one way or another involved in the phenomenon of tolerance. Asmolov A.G. defines tolerance as "the art of living with the different, the acceptance of the different, the way to resolve conflicts, the norm of compatibility" [2].

The definition that reveals the essence of tolerance is given in his work by V.N. Gurov: "Tolerance is a moral quality that characterizes the attitude to the interests, beliefs, beliefs, habits and behavior of other people, expressed in the desire to achieve mutual understanding and

harmonization of heterogeneous interests, etc. without the use of pressure, mainly by methods of explanation and persuasion. It is a form of respect for another person, recognizing his right to his own beliefs, to be different than me" [3]. Once again, I note that the problem of tolerant communication among young people seems to be relevant today. In many respects, the issues of developing tolerance as a professionally important quality of a student's personality, its role and place as a personal quality in the competencies of a specialist, conditions and factors positively influencing its formation require further study. Turning to the analysis of the term "communicative tolerance", we note that a detailed examination of the concept inevitably comes across its ambiguity. V. V. Boyko understands communicative tolerance as a characteristic of a person's attitude towards people, which shows the degree of tolerance by her of unpleasant or unacceptable, in her opinion, mental states, qualities and actions of interaction partners [4]. In the study by V.M. Grishuk [5] noted that communicative tolerance is a psychosocial characteristic of a person with a dominant focus of consciousness on tolerant, conflict-free communicative behavior, on a special, benevolent type of interaction of an individual with other people.

Summarizing modern ideas about this characteristic, E.Yu. Kochergina defines communicative tolerance as a conscious assumption by the subject of something that he does not approve of, as a voluntary refraining from obstructing the condemned "other", provided that the subject has the opportunity to resist him, has the power to interfere with the free self-expression of the "other" [6]. In the study, we will rely on this definition of communicative tolerance. A fundamentally important point in considering communicative tolerance is also the definition of the component composition and its structure. Under the structure we will understand the structure and internal form of organization of the system, acting as a unity of stable relationships between its elements, as well as the laws of these relationships.

B.R. Mogilevich identifies the following components of communicative tolerance: 1) everyday - this component is defined as a kind of tolerant attitude towards the weaknesses of other people; 2) religious - this component is defined as a respectful attitude towards various religious denominations; 3) ethnic - this component is defined as a non-hostile attitude towards representatives of other ethnic groups; 4) intellectual - this component is defined as the recognition by a person of the whole variety of opinions and judgments of other people; 5) intercultural - this component is defined as a respectful attitude towards other cultures and languages [7].

Thus, communicative tolerance, considered from the side of its structure, is a holistic multicomponent formation, in which, according to our assumption, the following components can be distinguished: everyday, religious, and ethnic, intellectual, intercultural. The formation of communicative tolerance as a personal quality of a modern university student today determines the interest of a fairly large group of researchers, practicing teachers, which is associated with the growth of requirements and social expectations in relation to higher educational institutions.

As one of the subjects of communicative tolerance, the cadet learns and assimilates information about tolerance, directly contacts and interacts with other subjects based on the principles of tolerance. A modern cadet shows the ability to have a fairly correct relationship with teachers, employees and colleagues. Communicative tolerance means the formation in the mind of the subject of a personally significant model of tolerant communicative behavior and the readiness to implement it in various situations of communication, conflict-free communicative behavior. In September 2022, we conducted a sociological study to study the modern ideas of student youth in universities about communicative tolerance. Cadets from various universities were asked to fill out a specially designed sociological questionnaire. The study involved 100 respondents.

According to the majority of respondents (56%), the concept of "tolerance" is broader than "tolerance", 28% noted that these concepts are absolutely incomparable, 8% believe that they are

synonyms, another 8% that "tolerance" is wider than "tolerance". The respondents' subjective assessment of the level of development of tolerance within the framework of modern society showed the following results: 80% of all respondents note that modern society can be called to some extent tolerant, but there is still room for improvement, 18% believe that modern society is completely intolerant, and only 2% believe that society can be called completely tolerant. There is no doubt that the phenomenon of tolerance has both positive and negative sides, this is also noted by the respondents.

The most important positive results of the development of tolerance in the society of cadets are considered "the development of a humane attitude towards various social groups" - 54% and "the development of a correct understanding of the different self-expression of people" - 50%. Among the surveyed cadets, the adverse consequences of tolerance are "Using a phenomenon for the purpose of manipulating people, covered with good intentions" - 58% and "The presence of a fine line between real tolerance and "slavish" patience, to the detriment of the individual" - 57%. Respondents believe that the main reasons for the emergence of intolerant (intolerant) behavior are: "Disrespectful attitude of "others" to generally accepted customs and traditions, imposing their own culture and way of life" - 58%, "Insufficient attention to the education of tolerance" - 54% and "Propaganda by the state and Media" - 40%. In the question designed to identify the general level of communicative tolerance among students, the majority of respondents showed a fairly high level of communicative tolerance.

This can be explained by the fact that people are generally ready to build partnerships and friendships with representatives of other faiths and nationalities, but still value their own cultural identity. Thus, on the basis of the study, we can conclude that the success of educating a tolerant personality of a modern cadet is inextricably linked with the development of forms of tolerance in society. It cannot be limited to theoretical programs and declarations and cannot be reduced only to the socio-cultural properties of a person. All forms of tolerance must find development in all strata of society, be realized in the behavior and lifestyle of people. The results of the study will help to study the issues of tolerance among young people, the causes of intolerant behavior and serve as a basis for other sociological studies.

Bibliography:

1. Yamshanova V. A. "Declaration of the principles of tolerance" or "Declaration of the principles of tolerance"? //Foreign languages in economic universities in Russia. - 2016. - S. 96-104.

2. Asmolov A. G. Tolerance: different paradigms of analysis // Tolerance in the public consciousness of Russia. - M.: Meaning, 1998. S. 3-14. 3. Formation of a tolerant personality in a multi-ethnic educational environment / V. N. Gurov, B. Z. Vulfov, V. N. Galyapina [and others]. M.: Pedagogical Society of Russia, 2004. - 240 p.

3. Boyko VV Energy of emotions in communication: a look at yourself and others. - M.: Filin, 1996. - S. 396

4. Grishuk V. M. Formation of communicative tolerance among students of humanitarian specialties at the university. - Kirov: [b. and.]. - 2005. - P.228.

5. Kochergina Z. A. Modern discussions on the problem of tolerance // Tolerant consciousness and the formation of tolerant relations (theory and practice): a collection of scientific methods. Art. M. - 2003. - S. 40-50.

6. Mogilevich B. R. Features of the discourse of intercultural communication // Bulletin of the Peoples' Friendship University of Russia. Series: Sociology. - 2009. - no. 1. - S.43-47.