

Reformation of Tolerant Behavior in Students by Physical Culture and Sport

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Annotation: The article analyzes approaches to the consideration of the concept of "pedagogical tolerance", gives a characteristic of pedagogical tolerance in the field of physical culture and sports.

Keywords: tolerance, professional pedagogical activity, pedagogical tolerance.

Today there is a vector change in the needs, values, beliefs, traditional forms of life of young people. At present, the main source of lifestyle transformation is the perception of Western behavioral stereotypes. It should be noted that the orientation of young people to certain values and patterns of behavior depends on many objective and subjective factors: age, intellectual potential, social origin, communication with peers, and place of residence.

Interest in studying the concept of "tolerance" attracts the attention of researchers from various sciences: philosophy¹, sociology², political science³, psychology⁴, pedagogy. To date, there have been various approaches to the definition of tolerance, depending on the specifics of the sciences and theoretical foundations within which this concept is studied.

In ancient philosophy, the category "Other" arose. The principles of attitude towards the "Other" arise and undergo changes in accordance with the laws of the development of society: from elementary "accommodation", "friendliness" and the denial of "discord" to the legislative introduction of the principle of freedom of conscience (tolerance) and the manifestation of sympathy (sympathy) in dialogue with "Others" (Mensching, Gustav: *Toleranz, eine Form der Auseinandersetzung der Religionen*, in: *Theologische Literaturzeitung*. – Nr. 12. – Leipzig, 1953 (717-724), – S. 723; Kerber, Walter: *Wie tolerant ist der Islam?*, - München, 1991. –S. 79.). In various schools and directions of ancient philosophical thought, we can find close definitions of the concept of "tolerance": meekness and accommodating, the ability to listen to another (Pythagoras);

¹ Головатая Л.В. Толерантность как проблема философии образования. Автореф. дисс... кан. философ. наук. – Ставрополь, 2006. –24 с; Касьянова Е.И. Социально-философские основания толерантности. Автореф. дисс... док. философ. наук. – Улан-Удэ, 2009. –46 с.

² Семейкин Д.А. Толерантность как фактор эффективной коммуникации. Автореф. дисс... кан. социо. наук. – Москва, 2006. –24 с; Лебедева О.В. Толерантность в модернистских и постмодернистских социологических теориях: ее преломление в практике дипломатических отношений. Автореф. дисс... кан. социо. наук. – Москва, 2006. –28 с.

³ Маркова Е.А. Толерантность в политическом процессе (региональный аспект). Автореф. дисс... кан. полит. наук. –Чита, 2007. –24 с; Дедкова А.В. Феномен толерантности в современном политическом процессе (на примере карачаево-черкесской республики). Автореф. дисс... кан. полит. наук. –Астрахан, 2010. –24 с.

⁴ Нурлигаянова О. Б. Психологическое содержание педагогической толерантности как профессионально важного качества учителя : автореф. дис. ... канд. психол. Наук. – Ярославль, 2006. – 24 с.

curbing passions through education and knowledge (Socrates); intellectual self-defense, accommodating disposition (Plato).

In various historical periods and in various philosophical schools, we find definitions close to the concept of "tolerance": curbing passions through education and knowledge (Socrates); intellectual self-defense (Plato); striving for the "golden mean" (Aristotle); temperance; salvation and repentance (Tertullian); overcoming suffering (Thomas Aquinas,); overcoming temptation (Erasmus of Rotterdam); sympathy (A. Smith, D. Hume); compassion (J.J. Rousseau, A. Schopenhauer); universal human duty (I. Kant); maintaining a wise measure of balance (JV Goethe); the idea of general equilibrium (G. Spencer); internal regulator of attitude towards another (J.P. Sartre); compromise of the subject with reality to achieve their needs and desires (X. Plesner); reflection of someone else's experience (V. Frankl); coexistence of various linguistic forms (L. Wittgenstein).

Tolerance is comprehended in the social sciences in three types of concepts: 1) natural tolerance (natural, innate, unconditional), 2) normative tolerance (socially determined, with a sense of duty, associated with the development, formation of the personality, its personalization), 3) Moral tolerance (spiritual, consciously emerging at the level of open "confession" of the highest ideals and values of human life without any external coercion) (Alois Wierlacher: *Kulturthema Toleranz: zur Grundlegung innerer disziplinärer und interkultureller Toleranzforschung*. – München, 1996).

Tolerance is a willingness to accept other logics and views, the right to be different, dissimilarity, otherness; this is a factor that stabilizes the system (personality, society) from the inside. Tolerance is considered as a value, attitude and personal quality. The effectiveness of behavior in a conflict situation of a tolerant person is much higher. It is characterized by psychological stability (stress resistance, conflict resistance). A.V. Pashkevich, according to the direction of tolerance, identified the following: (1) external tolerance (towards others) - a formed conviction that allows a person to admit that others have their own position, the ability to consider a conflict situation from different points of view, take into account various aspects and arguments; (2) internal tolerance (internal stability) - the ability to maintain balance in a conflict situation, make a decision and act in these conditions (Anna Valerievna Pashkevich. *Adolescent tolerance: conceptual analysis and measurement methods*).

The public-state order for the training of tolerant teachers capable of carrying out professional activities aroused great interest in the domestic scientific community in solving the problems of developing tolerance among future bachelors of education. In recent decades, sufficient attention has been paid to the development of methodological recommendations and the construction of curricula in pedagogical universities (E.Yu. Kleptsova, V.A. Panina, V.S. Chernyavskaya, etc.) [2; 3; 4]. However, there are a number of issues that require closer attention. We are talking about the formation of such a professionally significant quality of a teacher's personality as pedagogical tolerance.

Based on the definitions of the concept of "pedagogical tolerance", which are given under pedagogical tolerance, we understand the professionally important quality of a teacher, manifested in a respectful attitude towards the personality of the student (child), empathic understanding of him, based on knowledge of the individual, age, cultural characteristics of children, setting on dialogue in interaction with students in order to organize the conditions for successful personal development of the student [5; 6; 7; 8].

The formation of pedagogical tolerance is especially important at the initial stage of professionalization, when a choice is made and the foundations of future professional activity are

laid. Bondyрева S.K. considers the university phenomenon as a special cultural space that introduces a person into the world of human culture through science as its greatest achievement and a necessary component. The university as a special cultural structure is the main center in which they accumulate, i.e. knowledge is integrated and transferred to new generations and their carrier is formed - an educated person.

As the organizers of the process of formation of pedagogical tolerance of students at the university, the teaching staff acts, the distinguishing features of the joint activity of which are the presence of an attitude towards communicative interaction, subject-subject relations that provide an internal predisposition to tolerant interaction.

The process of forming the tolerant qualities of a person can only be carried out by teachers with a developed culture of tolerance. Considering all of the above, we can conclude that pedagogical tolerance is a socially demanded quality of a person, and, therefore, satisfies the first attribute of a teacher.

Secondly, the main professional purpose of a teacher is not only to realize himself as a subject teacher, but, first of all, as an educator who helps the formation of a tolerant personality of a student, including teaching his subject. From the relationship of the student with the teacher, as noted in many studies, the student's interest in the subject, and, consequently, the success of mastering the educational material depends. In addition, a tolerant teacher, by his example, contributes to the formation of tolerant qualities in his pupils, since he is a role model for them. The emerging inconsistency, discrepancy, alternative positions in the process of their interaction requires the manifestation of tolerance from both. The main pedagogical task is to achieve sustainability, strengthening, enriching it. Therefore, pedagogical tolerance contributes to the achievement of high efficiency of professional activity, therefore, satisfies the second sign of the professionally important qualities of a teacher.

Thirdly, only a tolerant teacher will be able to find a common language with his pupil, create conditions for him to freely express his feelings, thoughts, needs, experiences in a civilized form. The ability to understand oneself and the other, to create subject-subject relationships contribute to the creation of a normal psychological climate in the team, increasing self-esteem, self-confidence of all participants in the educational process. All this provides a humanistic orientation of pedagogical activity; therefore, pedagogical tolerance also satisfies the third sign of professionally important qualities of a teacher.

Increasing migration processes, expanding inter-confessional and intercultural ties inevitably lead to the emergence of ever new social, political, religious problems, and thus cause the problem of intolerant, intolerant attitude of the individual and entire groups to the peculiarities of cultures or representatives of other groups. The basis of the intolerant attitude of some people or groups towards others is the feeling of hostility, which includes such qualities as anger, disgust, contempt as the main essential characteristics.

Within the framework of the psychoanalytic approach (S. Freud, R. Lazarus, S. Volkman, K. Horney, E. Erikson), tolerance is a complex system of mechanisms that provide a person with a balance of his psychological stability and variability, including, in particular, protective mechanisms of personality, coping strategies, mechanisms of self-alienation and ensuring psychosocial identity.

The following sections of the social psychology of tolerance are singled out and theoretically substantiated: 1) conceptual and theoretical, 2) system modeling, 3) criteria-classifying, 4) methodological and methodical, 5) empirical, 6) applied areas, 7) practical applications

Within the framework of the studied problem of the formation of tolerance of a student - a future teacher, works that consider technologies for resolving pedagogical conflicts are significant (A. Menyaev, S. Yu. Temina, N. V. Nizhegorodtseva, etc.); interactions between the subjects of the educational process (V. I. Zagvyazinsky, L. A. Levshin, H. J. Liimets, etc.). The formation of pedagogical tolerance as a necessary condition for the improvement of pedagogical education is considered both at the theoretical (L. A. Zanina, N. P. Menshikova) and at the practical levels, in particular, through the immersion of students in a multicultural environment (S. A. . Lyausheva), through an orientation towards a personal model of interaction in resolving specially created situations (E. Yu. Kleptsova, O. B. Nurligayanova, M. A. Perepelitsyna, T. Yu. Fadeeva).

The pedagogical work of a physical education teacher is characterized by a variety of professional duties that every teacher must perform qualified. It requires the teacher to be highly motivated, aimed at the qualitative solution of pedagogical problems (health, educational, upbringing) in the physical education of schoolchildren, as well as ethical communication with students, colleagues, and parents of students.

Under the tolerance of a teacher of physical culture, we mean the ability, without allowing a mental breakdown, to endure the inconvenience that students cause him in physical education lessons.

Physical education teachers, as a rule, have to work with children who are under the influence of physical activity. And at the lesson of physical culture there are some situations in which, under normal conditions (not at the lesson of physical culture), teachers would not be tolerant. We believe that many teachers will agree with our observations.

In the structure of pedagogical tolerance in the field of physical culture and sports, we distinguish three components: (1) personal-semantic; (2) reflective; (3) behavioral.

The personal-semantic component reflects the fundamental basic values of the individual. It is based on the value-semantic system of the individual, including the recognition of tolerance as a moral value that determines the system of relations with the world and people: acceptance of the diversity of cultures of the world, differences in the forms of human self-expression, ways of manifesting human individuality, recognition and acceptance of the humanistic values of physical culture and sports. Pedagogical tolerance implies the awareness of these values as concepts that have a personal meaning.

The reflexive component reflects the nature of the individual's internal response to a specific situation. Pedagogical activity is built according to the laws of interpersonal communication. Knowledge and understanding of the psychological mechanisms for the implementation of tolerance in interpersonal interaction affects the conscious choice of behavior.

Behavioral component - reflects the predisposition to a tolerant type of interaction in the pedagogical process and is expressed through the ability to constructive interaction in the process of physical education. In a complex, contradictory situation, tolerance, humanistic values of physical culture and sports, accepted by the teacher as moral values at the level of personal meaning, awareness of the psychological mechanisms of tolerant response to the situation, determine the conscious choice of behavior in pedagogical interaction.

Unfortunately, nowadays many teachers in the classroom behave self-centeredly. (Egocentrism is the concentration of a person's consciousness and attention exclusively on himself, accompanied by ignoring what is happening around, that is, the inability of an individual, focusing on his own interests, to change his original position in relation to some object, opinion or idea, even in the face of obvious insoluble contradictions.)

Pedagogical tolerance is distinguished on the basis of the isolation of the subjects of interaction - participants in the pedagogical process. In the scientific literature, we find various definitions of pedagogical tolerance. Pedagogical tolerance is a tolerant attitude towards participants in the educational process (L. A. Zanina, N. P. Menshikova, N. A. Moreva). In the context of our study, the identification of tolerance and tolerance is unacceptable. We will understand their difference as follows: “tolerance is not only tolerance, refraining from using force against the Other, recognition and respect not only for the beliefs and actions of other people, but also respect and acceptance of the “others” themselves, based on self-confidence ... » [3]

As part of the problem of the formation of ethno-cultural tolerance in technology lessons, we would like to focus on the levels and manifestations of tolerance in education (Dmitriev G. D.):

1. Teaching tolerance. This level involves the development of teacher and student tolerance for cultural differences and a liberal attitude towards them, even if at first glance they seem unpleasant or absurd; formation of readiness to allow deviations from generally recognized standards of assessment and understanding of the relativity of their accuracy.
2. Understanding and accepting another culture - involves learning about and supporting cultural differences. If a student accepts differences, then he recognizes and affirms by his actions and deeds their importance and value for himself and for others. At the same time, every student should see that the teacher does not deny his uniqueness, but treats it with understanding and a desire to learn more about it and understand it better.
3. Respect for cultural differences - involves the admiration and appreciation of cultural differences.
4. Approval of cultural differences - at this stage, the teacher and student understand that tolerance, understanding, acceptance and respect for cultural differences is no longer enough: an active position is needed.

Physical culture is a part of the general culture, it allows not only the biological transformation of a person's personality, but also to influence his social sphere [2]. The study of the cultures of various ethnic societies shows numerous differences between them, despite the presence of cultural universals inherent in all societies. These differences can also be traced in the physical culture of certain ethnic societies. Obviously, the main factors that determine the content of the educational process in the classroom for the training course "Physical Education" in a classical university include:

- the content of modern state policy in higher education, which determines the need for specialists and bachelors;
- ideas about the formed personality of a professional at the present stage of development of society;
- the possibilities of the state for the implementation of the content of physical education in the university;
- The state of physical development and physical fitness of student youth.

Physical education cannot be considered in isolation from the professional training of students. We have identified the main factors that influence the formation of students' tolerance by means of physical culture and sports; they are also used by us in training sessions at the university.

The first factor is manifested in the possibility of choice by students and assistance in removing obstacles to the implementation of the choice of physical culture and sports activities. For example, there are a sufficient number of sports sections at the Department of Physical Education of Namangan State University, which creates a sufficient space for the student to choose to fulfill their needs in physical culture and sports activities. In our work, we apply methods aimed at

preserving the ethnic identity of national sports in the context of physical education [4]. Today, student teams are often multinational; therefore, sports teams are also multinational. In our university, we apply the practice of introducing elements of national sports or sports games of those peoples who live on the territory of our city and region. This allows students of different nationalities to feel the practical humanism of the educational process, respect for the cultural identity of the ethnic group to which they belong, by creating conditions for national self-identification. At the same time, students are active not only in mastering the elements of national sports or sports games (including intra-group competitions), but also in creating information materials based on the use of modern technologies related to national sports and games. If the student group (small society) is generally tolerant, then it is much easier for the teacher to overcome the difficulties of the educational process, to implement productive styles of pedagogical management and interaction with students.

In conclusion, we consider it necessary to note that the joint activity of a physical education teacher and students to create a tolerant educational environment provides a stable link between the humanization of physical education and the formation of students' tolerance. In this regard, the role of the teaching staff of the Department of Physical Education and Sports increases through direct and feedback communication with the student sports team through direct management of sports improvement groups and training sessions [2].

We believe that student age is the age period when a young person finds ways and means of competent adaptation in the adult world. We see the relevance of our article in the need to identify the most effective ways and methods of forming tolerant behavior among university students precisely by means of physical culture and sports.

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