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PSYCHOLOGICAL ANALYSIS OF THE MANIFESTATION OF SOCIAL TOLERANCE IN EDUCATORS

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Abstract. This article describes the manifestations of types of tolerance in educators, the functions of tolerance, ethnic tolerance, social tolerance, and tolerance as a personality trait. It also presents the results of the author's study of the manifestation of tolerance traits in educators. It is noted that the factors determining the manifestation of social tolerance in educators can be divided into several groups: personal characteristics, socio-psychological factors, professional experience, and the sociocultural environment. Based on a review of studies devoted to the content, essence, manifestations, and types of tolerance traits, the author's definition of the concept of teacher tolerance is presented.

Keywords: teacher, tolerance, personal tolerance, ethnic tolerance, social tolerance, function of tolerance

Introduction

In the current process of globalization, the social, economic, and cultural changes taking place in various spheres of public life further increase the importance of the principles of tolerance in interpersonal relations. In particular, reaching compromise in interactions among differing views, beliefs, and national and cultural values, respecting the opinions of others, and ensuring mutual understanding are among the important socio-psychological issues. From this perspective, the formation and development of tolerance traits among pupils and students in educational institutions is of topical scientific and practical significance.

Youth is an important developmental stage during which a person's worldview, value system, social relationships, and norms of behavior are formed. During this period, alongside the development of positive qualities such as empathy, understanding of the emotional states of others, and a respectful attitude toward differing opinions and views, states such as intolerance, a propensity for conflict, and social alienation may also manifest themselves. According to L. S. Vygotsky's scientific views on education and development, the mental development of the individual is inseparably linked with the social environment and the process of education and upbringing. Consequently, an educator's professional skill, personal qualities, and manner of building relationships with others significantly influence the socio-psychological development of the younger generation.

The formation and manifestation of social tolerance in educators are determined by a number of interrelated factors. These include the individual psychological characteristics of the person, the social environment, professional experience, communicative abilities, and national and cultural values. In pedagogical activity, tolerance is manifested, first of all, in accepting pupils and students regardless of their individual characteristics, listening to their opinions, taking an empathic approach, assessing them objectively, and establishing effective communication. Such qualities help to create a healthy psychological climate in the educational process, strengthen mutual trust, and prevent conflict situations.

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Researcher A. M. Baibakov identifies several important functions of tolerance in the pedagogical process. They are as follows:

- **Stabilizing function** – serves to develop in the individual a calm, balanced, and adequate attitude toward various life situations, events, and the behavior of others.
- **Stimulating function** – supports the individual's awareness of their own potential, self-expression, independent thinking, and striving for self-development.
- **Adaptive function** – helps a person adapt to a social group and collective, participate actively in collective activity, and maintain psychological balance in various relationships.
- **Evaluative and prognostic function** – develops the individual's ability to assess complex social situations correctly, to anticipate possible conflicts in advance, and to establish constructive relationships with others.
- **Integrative function** – is aimed at strengthening solidarity among members of a collective, overcoming internal and external contradictions, and ensuring psychological stability and cooperation in the group [1].

The scientific views advanced by T. P. Skripkina are also of particular importance in studying the content of the concept of tolerance and the limits of its manifestation. The scholar distinguishes several forms of the position of a tolerant person.

Method

The next methodology used in our study is the “Personal Tolerance Index” by G. U. Soldatova, O. A. Kravtsova, O. E. Khukhlaev, and L. A. Shaigerova, in which respondents are presented with 22 statements. Administered to educators, this methodology is based on the study of ethnic tolerance, social tolerance, and tolerance as a personality trait [4].

Table 1. Description of the scales of the “Personal Tolerance Index” methodology

Scale	Description
Ethnic tolerance – by statements	This is the attitude of an individual, a social group, or society in accepting the “ethno-friend.” This attitude forms readiness for the conscious actions of different ethnic groups to accept the cultures, customs, stereotypes, and behavioral features that, in relation to their own group, act as “others.” The level of interethnic social tolerance manifests itself as group activity arising from interethnic interaction, that is, in the form of acceptance, exclusion, or suppression of the “ethno-other.”
Social tolerance – by statements	This is social tolerance toward other types of views, customs, and habits. Social tolerance is necessary with regard to the characteristics of different peoples, nations, and religions. It is a sign of self-confidence and of awareness of the reliability of

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	one's own positions, and a sign of an ideological current that is open to everyone, does not fear comparison with other points of view, and does not shy away from spiritual competition.
Tolerance as a personality trait – by statements	Social tolerance as a personality trait is a concept associated with the formation of the personality alongside diverse views. A person's manifestation of inner feelings toward other individuals, being tolerant in relations with others during conversation or activity, and being gentle, courteous, and broad-natured toward other people constitute the person's tolerance trait.

Respondents are asked to evaluate the extent to which they agree or disagree with the statements presented. To do this, record the answer you have chosen for each statement. The methodology has three indicators (see Table 1).

Psychologists, explaining the essence of social tolerance, have singled out the following approaches:

- social tolerance is a characteristic of the individual and a social value;
- social tolerance is a social attitude with affective, cognitive, and behavioral components;
- social tolerance is regarded as a personal characteristic that can be linked with other characteristics of the individual [63; pp. 8–10].

Results and analysis

Using the "Personal Tolerance Index" methodology of G. U. Soldatova, O. A. Kravtsova, O. E. Khukhlaev, and L. A. Shaigerova, we conducted a preliminary study with 60 general secondary school teachers and 60 higher education educators and obtained the following results (Table 2).

Table 2. Descriptive statistics of G. Soldatova's methodology "Psychodiagnostic Study of the Personal Tolerance Index"

Scale	Level	General secondary school teachers (N=40)		Higher education educators (N=60)	
		Count	%	Count	%
Ethnic tolerance	High	32	53.33%	34	56.66%
	Medium	19	31.66%	20	33.33%
	Low	9	15%	6	10%
Social tolerance	High	28	46.66%	31	51.66%
	Medium	21	35%	22	36.66%
	Low	11	18.33%	7	11.66%
Tolerance as a	High	27	45%	30	50%

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personality trait	Medium	18	30%	21	35%
	Low	15	25%	9	15%

The results of the study revealed differences between general secondary school teachers and higher education educators in the indicators of the tolerance index: ethnic tolerance, social tolerance, and tolerance as a personality trait. In particular, on the ethnic tolerance scale, the high level was 53.33% among general secondary school teachers, while among higher education educators this indicator was 56.66%. On the social tolerance scale, the high level was 46.66% among general secondary school teachers and 51.66% among higher education educators. On the third scale, tolerance as a personality trait, it was 45% among general secondary school teachers and 50% among higher education educators.

Similarly, differences between the groups were also observed in the low-level results on the same indicators. In particular, on the ethnic tolerance scale, the low level was 15% among general secondary school teachers, while among higher education educators this indicator was 10%. On the social tolerance scale, the low level was 18.33% among general secondary school teachers and 11.66% among higher education educators. On the third scale, tolerance as a personality trait, it was 25% among general secondary school teachers and 15% among higher education educators.

Conclusion

Researchers classify the phenomenon of tolerance on the basis of various criteria and distinguish several specific forms of it. This classification is characterized by recognizing the social, cultural, national, and individual differences found in relations among people and by expressing a positive attitude toward them. In particular, the following directions of tolerance exist:

- **Tolerance toward age characteristics** – understanding the differences in worldview, life experience, interests, and psychological aspects of people at different age stages and approaching them with respect. Mutual understanding between generations and reaching compromise in relationships play an important role here.
- **Tolerance related to level of knowledge and education** – the ability to recognize that people's intellectual potential, range of knowledge, and thinking abilities are not the same, and to maintain respect and objectivity in communication with people of differing levels of knowledge.
- **Interethnic tolerance** – recognizing the distinctive values, traditions, and way of life of people belonging to different nations and ethnic groups, not allowing discrimination on the basis of national affiliation, and not evaluating the negative actions of an individual as a general characteristic of a particular nation.
- **Interracial tolerance** – accepting people as equal individuals regardless of their racial origin, external features, and biological characteristics, and rejecting relationships based on discrimination and superiority.

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- **Religious tolerance** – respecting the views of people belonging to different religious teachings, forms of belief, and confessions, recognizing freedom of conscience, and developing a compromising attitude toward religious differences.
- **Intercultural tolerance** – readiness to be open to the cultural heritage, customs, values, and traditions of other peoples and social groups, to recognize their distinctiveness, and to develop intercultural mutual understanding.
- **Interpersonal tolerance** – the ability to understand individual differences in people's character, emotional experiences, needs, views, and behavior, to accept them as a natural state, and to maintain respect and solidarity in relationships. This form manifests itself in the establishment of empathy, sincerity, mutual trust, and cooperation in the course of communication [5].

The forms of tolerance presented are directly related to the content of pedagogical activity and serve as an important psychological basis for organizing the educator's professional relationships. Indeed, in the educational process the educator cooperates with pupils and students who differ in worldview, social background, level of knowledge, national affiliation, and individual characteristics. Under such conditions, taking into account the personal characteristics of each learner, listening to his or her opinion, and treating his or her views with respect are essential.

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