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## MECHANISMS FORMATION OF TOLERANT BEHAVIOR IN FUTURE TEACHERS'

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**Abstract.** *The relevance of the study is reasoned by the objective necessity in the education of students, focused on humanistic values and able to engage in dialogue with society. The purpose of the paper is to reveal the students' tolerant behavior formation mechanisms. The guiding principle of investigation is the event-related principle, providing students' inclusion in the set of events that encourage awareness of the sense of tolerance and aimed at creating of capacity for tolerant behavior. The significance of the results obtained is that the identified mechanisms provide: 1) the formation of cognitive ideas about tolerance and focus on tolerant behavior; 2) formation of the valuable attitude to the honor and dignity of the individual, the rights and freedoms of man and citizen, mutual understanding and constructive cooperation with others; 3) development of skills of situations of tolerant behavior.*

**Keywords:** *tolerant behavior, the event-related principle, education of students.*

### INTRODUCTION

The relevance of the study is conditioned by the objective necessity in the education of students, focused on humanistic values and able to engage in dialogue with society. These qualities make up the content of tolerant behavior (Maslovskaya, 2009). It is found that tolerance is system integrity of qualities and abilities of the individual, ensuring the formation of focus on the assimilation and implementation of social norms of mutual understanding and constructive cooperation with the other people and the formation of readiness for acceptance, sustainability and conscious actions on the basis of consensus and social partnership. In the structure of the tolerance the following components can be identified: 1) subjectivity, reflecting the totality of qualities, attitudes, values of the personality and mediating interpretation of tolerance as a personal quality, ability of the person (Skvortsov, 1997); 2) sociality, manifested in patterns of social and sustainable behavior and allowing to consider tolerance as a social norm (Zinoviev, 1998); 3) educability, providing for a process of targeting influence on a person to form an active-effective state of adoption, as of the others, and so himself, and allowing interpret tolerance as readiness, personal orientation (Zolotukhin, 1999). Tolerance - is not just a conglomeration of different quality components (subjectivity, sociality, educability), but the integrated dynamic system, which is the dialectical unity of qualities, attitudes, values, abilities, active-efficient states of the individual and social norms, to focus a general idea of freedom and humanism. Various dependencies (structural, causal, etc.) are formed between the components of tolerance that make it possible to highlight this sense-forming aspect of the definition of tolerance, as tolerant behavior (Korableva, 2013). Positioning of education as a significant public good and purposeful process of education and training, carried out in the interests of the person, the family, society and the state is one of the reasons of the education community's interest in the problems of tolerance (Pugacheva, Lunev & Stukolova, 2014). The purpose of the paper is to reveal the mechanisms of formation of tolerant behavior of students.

## RESEARCH METHODOLOGY

The guiding principle of investigation is the event-related principle, providing inclusion of students in the set of events that encourage awareness of tolerance's sense and aimed at creating capacity for tolerant behavior. The concept of "event" became widespread after the publication of the famous scientific work of Heidegger "Being and Time" (Haidigger, 2013). The meaning of being Heidegger determines by clarifying the meaning of the questioner, that is, human beings, defined as "being here", "here-being", "pure presence to proprietary definitions" and characterized by the initial being captured, belonging to the being (Gritsanov, 1998). At the same time the being becomes available only through the human presence, which is characterized by finite time, "existent being" (Haidigger, 2013). In the fourth chapter of the treatise, "Being and Time" "Being-in-the-world as an event and being self" Heidegger writes that being is coexistence with others, coexistence. Heidegger notes that the event is an existential-ontological attitude, a way of being. Event of Heidegger is not limited in space and time, it is not an incident is not the case, not everyday event limited by space and time, and identified with the totality, closeness, rigidly specified by internal and external borders.

Heidegger interprets the event as a source of life and time, "the leading word of my thinking" (Haidigger, 2013). In our opinion, the event - is multi-dimensional and can be seen as a qualitative process component, the social system's component, the condition of external interactions, fact of reality, social determinant. The essence of the event may be consisted of a dialectical relationship of these values, which is manifested in the activities, values, attitudes and assessments of a human (Krylova & Zhilina, 2010). The person is the subject of the event, is the bearer of social norms, social relations, social connections, social statuses and roles. The man is inside the existence and his attitudes as the subject of the action drive the co-existential representation in the constantly changing world by him. In its actions the person is not only found and manifested but also created, developed and determined (Rubinstein, 1989) Therefore, event-based nature and is defined by us as the principle for formation of students' tolerant behavior, as it allows to reveal the meaning of tolerance through co-existence of the subjects of the educational process.

## RESULTS

The main results of this study are 1) the mechanisms for formation of tolerant behavior (the organization of a special event-activity environment, personality-role development of tolerant behavior, creating of situations of success in building and implementing strategies for sustainable cooperation based on ethnic, cultural and religious differences, the use of implicit measures; stability of intergroup tolerance) and 2) their experimental verification.

The thesis of I.V. Ryzhkova (2009) as one of the objectives of the study discovers the essence of pedagogical tools and develops pedagogical mechanisms to improve pedagogical training of future teachers of vocational training in industrial high school. By teaching mechanisms she offers to understand the selection by teachers of available forms, methods, techniques, tools of vocational training, providing a solution to specific educational problems (Ryzhkova, 2009). On this interpretation of the teaching mechanism is necessary to rely. It is found that the mechanisms for students' tolerant behavior formation include: 1) the organization of a special event-activity environment (project competitions, contests, promotions) (Zamaletdinov et al., 2016); 2) personal and role-based development of tolerant behavior in the process of education ("lecturer", "expert", "speaker", "observer", "organizer / participant of public movement", "researcher", "assistant", "adviser") (Yepaneshnikov et al., 2016); 3) the creation of situations of success in building and

implementing strategies for sustainable professional interaction taking into account ethnic, cultural and religious differences (Petrova et al., 2016); 4) the use of implicit measures in the formation of students' personal-significant sense of tolerance and the capacity for sustainability and conscious actions on the basis of consensus and social partnership (ability to listen to students and to respect their opinion, respect for the student's honor and dignity, respectful treatment to the students, the friendly tone of communication, the ability of the teacher to admit if he is wrong, a sincere recognition of the students' achievements; an expression of approval on the slightest lack of students, the ability to establish contacts; properly defend their point of view in the debate; the ability to manage their own emotional state, suggestion) (Pugacheva et al., 2016); 5) formation of a stable intergroup tolerance (possession of cooperation skills, recognition of individual differences and methods of individualization, universal human rights and fundamental freedoms, mutual respect of interests, values, attitudes, importance of personal qualities that ensure prevention and effective resolution of conflicts in the process of training and professional activities) (Lunev & Pugacheva, 2013).

### **DISCUSSION**

The study of literature indicates on the presence of a theoretical framework for the research problem. Philosophers define the content of tolerance, in the first place, as a rule of entity's legal conduct, characterized by ideological and psychological openness, resilience and courage at a definite choice or adoption of any decision, orderliness and responsibility; as a moral principle governing human activity and forming a special type of philosophy; as a practical tool to resolve contradictions and conflicts effectively (Zolotukhin, 2001). Secondly, tolerance is considered a principle of culture it is noted that it should be a mechanism to achieve a humane existence (Magomedova, 2000).

Psychologists say that tolerance is manifested as an increase of the sensitive attitude to the object by applying the decision-making mechanisms (understanding, empathy, assertiveness) and patience (Kleptsova, 2001). In the materials for the training of tolerance the considered category is treated as an integral characteristic of the individuals, which determines their ability in problem and crisis situations actively to interact with the environment in order to restore their nervous and mental equilibrium, to achieve successful adaptation, avoid confrontation and the develop positive relationships with themselves and the world around them (Soldatova, Shaigerova & Sharova, 2001). In the writings of political scientists tolerance is treated as a factor of world political development, overcoming of the world's conflicts and reducing the risk of danger (Olinichenko, 2004). V.A. Vasilyev (2000) believes tolerance a moral and political category, determines it the most important democratic principle and a factor of positive relations between people in a society in which all citizens are equally responsible before the law, and justifies its consideration in the context of the opposite category - "intolerance". M. Waltser (2000) says that tolerance provides the very life of diverse communities. The pedagogy defines tolerance as the patience to the views of a different kind, customs, habits, and as the body's ability to tolerate adverse effects of a particular environmental factor (Vishnyakova, 1999). It is found that the formation of the set of definitions of tolerance is carried out through the concept of sustainability and the necessity to maintain the approval of pluralism of modern society. We believe that tolerance is a general cultural competence, which is a systemic integrity of the qualities and abilities of the individual, ensuring the formation of focus on the assimilation and implementation of the social norm of mutual understanding and constructive cooperation with the other people and the formation of

readiness for acceptance, sustainability and conscious actions on the basis of consensus and social partnership.

## CONCLUSION

Formation of tolerant behavior is a non-linear process, in which interact: purposeful regulation of the attitude's formation on the models of tolerant behavior (education); the development of cognitive representations of tolerance and understanding of tolerant behavior's possibilities (self-education); mechanisms of formation of tolerant behavior (the organization of a special event-activity environment, personality-role development of tolerant behavior, creating situations of success in building and implementing strategies for sustainable cooperation based on ethnic, cultural and religious differences, the use of implicit measures; stability of intergroup tolerance).

It is found that the mechanisms for formation of tolerant behavior contribute to: awareness of the values of tolerance by students as a social norm; development of skills of tolerant behavior through the productive use of their own resources; improving the qualities, positions, values of the individual contributing to the development of skills of psychological stability; interiorization of experience of tolerant behavior; 5) the harmony of spiritual and moral, civic and patriotic personally significant meaning and value -regulatory imperatives of life-activity (rule of law, cooperation, civic duty).

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