

**TARBIYAVIY JARAYONDA TOLERANTLIKNING O'RNI**

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Tolerantlik deganda shaxsning (yoki guruhning) boshqa mentalitetga, turmush tarziga ega bo'lgan boshqa odamlar (jamoalar) bilan birga yashash qobiliyati tushuniladi. Bu qobiliyat har bir shaxsda ijtimoiy mavjudot sifatida, har bir jamoada, doimo boshqa jamoalar bilan "muloqotda" shakllanadi.

Tabiiyki, bolalar va ularning jamoalari (sinf, doira, kompaniya va boshqalar) bundan mustasno emas. Bolalar bag'rikengligining o'ziga xos xususiyati uning nafaqat bolalarda erta paydo bo'ladigan atrof-muhitni idrok etish qobiliyati bilan, balki "ijtimoiy" taassurotlarning o'ziga xos qiymatini tanlash, turli xil ekologik omillarni baholash bilan ham rivojlanishi bilan bog'liq. Tolerantlik ob'ektiv dinamik hodisa bo'lib, uning orqasida qadriyat asoslari, axloqiy va psixologik ko'rsatmalar mavjud bo'lib, ular ham dinamikdir. Ta'lim uchun ob'ektiv imkoniyatlar va makon shunday yaratiladi, ya'ni shaxsni o'zgartirish uchun ijtimoiy-pedagogik shart-sharoitlarni maqsadli yaratadi.

Chegaralarning nafaqat ichki, balki tashqi tomoni ham bor. Shuning uchun bag'rikenglik - bu bolaning mikro muhitida ham, bolalar jamoasida ham, makro muhitda ham u bilan bevosita aloqada bo'lmagan, lekin ularning reaksiyasi va baholanishiga sabab bo'lishi mumkin bo'lgan voqealarga munosabat ekanligini ta'kidlash muhimdir.

Maktabdan tashqari, bolaning bag'rikengligini bevosita yoki bilvosita shakllantiradigan va oziqlantiradigan boshqa manbalar mavjud.

Ular orasida, albatta, birinchi o'rinda oila turadi, ya'ni oilaviy ustuvorliklarning jonli namunasi: kattalarning munosabati, ularning fikri, mulohazalari va harakatlari. O'ziga xos qadriyatlarga ega bo'lgan bolaning ta'lim muhitining ta'siri, o'ziga xos munosabatlar tizimi, majburiy va erkin faoliyatning dolzarb turlari deyarli bir xil darajada muhimdir. Shuningdek, odamlarning shaxsiy taassurotlari, o'qilgan kitoblar, ommaviy axborot vositalari tomonidan obsesif ravishda efirga uzatiladigan "namunalar" oqimi kabi manbalar juda samarali. Bularning barchasi va boshqa manbalar bolalarning xilma-xil va qarama-qarshi hayotiy tajribasini yaratadi va shakllantiradi, va unda ularning bag'rikenglik tajribasi bor. O'qituvchilar tabiiy ravishda ikkalasiga ham ega, ammo uning manbalari orasida kasbiy ta'lim va kasbiy tajriba bor. Har qanday tajribani maxsus boyitish va to'ldirish mumkin.

Bu, aslida, bag'rikenglik tarbiyasining mohiyati va mazmuni - tolerantlikning ijobiy (salbiy) tajribasini maqsadli tashkil etish, ya'ni,



boshqa odamlar, ularning qarashlari yoki xatti-harakatlari, jamiyatlari bilan to'g'ridan-to'g'ri yoki bilvosita o'zaro ta'sir qilish joylari, boshqacha aytganda, turli xil shaxslarning birga bo'lishini e'tirof etadi. Bu qanchalik boshqacha bo'lishidan qat'i nazar, har qanday holatda ham, o'qituvchi bunga tayyor bo'lishi kerak va buning uchun nafaqat manbalarni, balki nima sabab bo'lishi mumkinligini o'z ichiga olgan omillarni, joylarni ham ko'p darajada bag'rikenglik zaruratini bilishi kerak.

Bola va bolalar jamoasi uchun qiyin bo'lgan barcha turdagi joylar o'qituvchi uchun quyidagi muammolar kam emas. Bular : diniy, etnik, psixologik, qadriyat, kommunikativ, xulq-atvorlar (B. V. Wolfe bo'yicha). Ularning har biri negativizm, rad etish, aniq (yoki hatto haqiqiy) nomuvofiqlik paydo bo'lishining haqiqiy sohasiga aylanishi mumkin.

Shunday qilib, etnik joyda quyidagi salbiy tendentsiyalar eng ko'p uchraydi, ayniqsa so'nggi yillarda millatlararo munosabatlar - alohida bolalar, guruhlar va umuman etnik guruhlar darajasida, qochqinlarga bo'lgan munosabatni bildiradi.

Psixologik zona o'qituvchi uchun eng nozik, o'ziga xos tarzda qiyin bo'lganligi bilan murakkablashadi, chunki u ba'zan bolaning shaxsiy parametrlarini aqliy qabul qilishi yoki qabul qilmasligini tushuntirish qiyin bo'lganligi bilan bog'liq.

Qadriyat zonasi - tengdoshlar (kattalar), tengdoshlar guruhlari, jamoat birlashmalari tomonidan e'tirof etilgan muhim ma'nolar, munosabatlar, naqshlarning qabul qilinishi yoki qoralanishi; bu dunyoqarash sohasi, agar bolalikning bunday tavsifiga yo'l qo'yilsa.

Ma'lum bo'lgan qiyinchiliklar kommunikativ zona bilan ham bog'liq bo'lib, kimdir u yoki bu muloqot doirasini, ayniqsa majburan (bir sinfda, doirada va hokazo) yoki kimningdir muloqot qilish uslubini, uning mazmunini, intonatsiyasini, uslubini qabul qilmasa.

Va nihoyat, bu zonalarning barchasi kesishganga o'xshaydi, xulq-atvor zonasi makonida - qolganlarning haqiqiy namoyon bo'lishida mujassamlangan: bag'rikenglik sub'ekti va uning turli ob'ektlari o'rtasidagi munosabatlari, xulq-atvori, turmush tarzi, hayotiy tajribasi, uni tashkil etish o'qituvchilar faoliyatining asosiy yo'nalishi bo'lib, unda faqat ular o'z vazifalarini amalga oshirishi, uy hayvonlarining bag'rikenglik tajribasini boyitishi va qo'shimcha qilaylik yaratishi ifodalangan.

Pedagogik nuqtai nazardan, vaziyat bola (guruh, sinf) va o'qituvchi turli nuqtai nazarga ega bo'lishi mumkinligi, ya'ni turli xil, ba'zan qutbli qadriyatlar, g'oyalar va shuning uchun tolerantlik ob'ektlariga munosabati bilan murakkablashadi. Va bunday ob'ektlar doirasi, demak, baholash va munosabatlardagi qarama-qarshiliklar doirasi o'zboshimchalik bilan keng va ko'p qirrali bo'lishi mumkin - yoshlik jargonlari va modaga qarashdan hayotiy qadriyatlar va istiqbollari mazmunida bilinadi.

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