

## PEDAGOGICAL TOLERANCE – INDICATOR OF THE TEACHERS' PROFESSIONALISM

Lilia Țurcan, Assist. Prof., PhD, "Ion Creangă" University of Chișinău, Moldova

*Abstract: The study presents a scientific discourse regarding the communication oriented towards the development of the communicative tolerance. Valuable in this respect are the didactic communication peculiarities and the structural components of the communicative competence which concede the rating of the affective problems within the educational context.*

*Keywords: communication, communicative tolerance, pedagogy of tolerance.*

**Tolerance**, as the basis of the humanistic personality, is expressed by the ability to accept lifestyles, behaviours, customs, opinions, and ideas which are different from our own, as well as by the dilution of the conflicting reactions as the answer to the various environmental situations.

From the psychological perspective, **by tolerance we understand the ability to respect the ideas and the feelings which are opposed to ours, the potential to indulge the inconveniences without displaying aggressive behaviour** [9, p. 80].

**Tolerance** is the competence to accept others as the carriers/exponents of other values, of other ways of thinking, of other ways of behaving; by being aware of the human right to be different, insisting on this difference; by seeing the insight of the person, by looking at the world from both sides: mine and theirs [6, p. 45].

In T. Фадеева's point of view (2011) *pedagogic tolerance is an affective professional component that represents the teacher's emotional culture*. According to Țurcan L. (2013), **pedagogic tolerance** is a complex affective competence based on the humanistic convictions of accepting other lifestyles, behaviours, customs, opinions, beliefs, ideas, reflected in a system of skills (to listen, to understand, to respect, to accept people's individuality) in order to react adequately, to indulge different inconveniences and to show responsibility for the communication feedback through emotional resistance and a high level of professionalism in approaching the collocutors from the educational and social environment.

Any system of teachers forming / training is closely related to the social values which are in a permanent motion, taking into consideration the expansion and permanent reconsideration of the professional roles. In addition to the traditional responsibilities, new functions in new contexts / new environments are imposed on teachers by the society. Consequently, teachers have more functions to fulfil such as those related to student counselling, parent counselling, research and innovation in education. Hence, a balanced nerve system and emotional stability are the main requirements in an activity which is constantly confronted with unforeseeable circumstances.

The complexity of the teaching profession, the teachers' vulnerability to mental distress and emotional exhaustion are indicators for the need to study the emotional culture. The study of emotional culture helps teachers to develop emotional skills and ensure their mental health. It also determines the importance of teachers' professional training in order to

capitalize, in an intelligent manner, the emotional spectrum and the development of the functional and productive interpersonal relationships in schools.

The permanent need for adaptation, plus the powerful impulse of self-affirmation, consciousness of a possible conflict, the current commodities of modern schools, require certain features of the teacher's affective sphere embedded in psycho-pedagogical skills, the competence being understood as the indicator of the current potential and as the predictor of the subsequent developments and a soothsayer of the chances of success in a certain field. Therefore, pedagogic tolerance constitutes an important professional competence for teachers.

Pedagogic tolerance is analysed from different angles. Thus, when the *pedagogic tolerance* is referred to as *patience*, the scientific literature proposes the term **psychosocial tolerance**, when referring to the *resistance to tolerance* the specialized literature uses the term **psycho-physiological tolerance**. If the pedagogic tolerance is the result of decreased sensitivity, it is considered to be **passive psychological tolerance** and in the case when it is expressed in the development of certain strategies needed to address different problematic situations, then in the scientific literature it is called **active psychological tolerance**.

**Pedagogic tolerance** in relation to the destructive psychological influences in conflicting conditions determines the formation of the **tolerant thinking** in teachers aiming at increasing the ability to understand those who have a different way of thinking. Tolerant thinking enables people to find fault with the opponents in an effective and fair way.

**Tolerant thinking** is interdependent with the **communicative tolerance**. The values of the pedagogic tolerance arising in this context are *the patience, the opposition, and the resistance*. The problem of communicative tolerance is one of the most pressing issues for modern psychology and is examined not only in terms of interpersonal relations, but also in a broader social context.

**The teachers' communicative feedback** is an active and effective way of adapting teaching approaches to the multiple concrete situations contributing to the formation of the first right or wrong impression on expressing the individual communication skills, and to the formation of the beliefs regarding the quality of the communication skills based on which the partners will adjust their communicative behaviour, focusing on the evaluation and self-evaluation of the communicative competence.

**The tolerance in the pedagogic communication** involves philosophical, ethical, and aesthetic approaches regarding the basic characteristics of the teacher (in the true sense of the word) *psychological stability and equilibrium, the spirit of justice, pedagogical tact, kindness, goodness, a sense of observation, closeness to students, ability to make good judgments, patience, receptiveness, exigency, authenticity (lack of fake) in the communicative interaction with students, nonviolence*. The adequate updating in communication of the aforementioned affective characteristics will be referred to as **tolerance in pedagogic communication** [Ibid].

To prove the pedagogic tolerance in communication, a lot of social grace is needed, as well as a great psychological finesse and metaphysical subtlety in order to shape the personality with a unique and coherent behavioural attitude [11, p 67].

**The low level of communicative tolerance** is manifested by the fact that the person does not want to understand the other person's individuality; the individual considers himself to be a standard; shows categorical qualities, conservatism in the evaluation of others; cannot

inhibit the destructive emotional states; tends to transform, to re-educate the partner, is not able to forgive his/her partner's mistakes; expresses impatience towards physical or mental discomfort of his partner; hardly adapts to the behaviour of people around him [14, p. 362].

**Pedagogic tolerance** is a complex emotional competence based on humanistic beliefs of accepting different lifestyles, behaviours, habits, opinions, beliefs, ideas, reflected in a system of skills (to listen, to understand, to respect, to accept peoples' individuality) to respond adequately, to bear the inconveniences, to show responsibility for the feedback through emotional resistance and high professionalism in addressing the interlocutors from the socio-educational environment.

Intolerance is a global problem. Therefore, **pedagogy of tolerance** is intended not only to the school, but to the whole society as the creation of a global society tolerant in communication represents an international educational ideal [5, p. 140-14].

Tolerant conduct in communication is conditioned by the presence in human consciousness of **innate predispositions for tolerant communication**, which must be a principle and a rule in pedagogic communication [16, p. 28].

B. Reardon (2004) states that "the culture of a peaceful education involves the development of each individual's ability to maintain positive relationships, a sense of social responsibility and ethical maturity in making decision regarding the personal relationships and social conduct" [12, p. 26].

In the pedagogic communication the role of the attitudes is essential as it decisively influences the quality of the relationship (the attitudes are a crucial aspect of the relational climate) as well as the nature of the social relations. People's attitudes define the status of each one involved in the communication process, and determine the quality and nature of the elements that follow to be expressed. The optimum communication situation, in J. C. Abric's opinion, denotes a situation in which the one who talks does not feel that he is being judged, analysed, interpreted, guided by advice, manipulated, harassed by questions, but he feels that he is being just heard "[Apud: 7, p. 54].

It is J. Rousseau's belief that the human being recognizes its own imperfection so that he deliberately builds a device based on laws and norms rationally selected aiming at adapting his behaviour to a changing environment.

Therefore, some essential emotional skills are recommended to teachers: *the optimal emotional involvement, emotional activism, emotional flexibility, positive emotional orientation, emotional expression, emotional resistance to stress, emotional creativity*, etc.

The child expresses authentically when he feels that he is truly heard. The teacher is the one who must be willing to facilitate the child's turn of expression, showing a comprehensive attitude to control spontaneous reactions. The most important aspect is the fact that through communication, involvement and participation, people learn to be tolerant of one another. They realize that only through emotional culture they can contribute to shape a free and joint society, and this is only possible if there is mutual understanding and hard work [8, p. 76].

**Feedback in communication can be provided through a communication based on emotional culture** having the following features: (a) to create a favourable and positive affective learning environment by showing interest for the development of the communication with students; (b) to possess the strong explanatory character; (c) to structure the educational

messages in accordance with the pedagogical logic and emotional mood (desirable to be positive); (d) to have an active role as the sender and receiver that selects the information, makes it accessible, organizes it, and customizing it according to the students/pupils' specific age; (e) to carry out the affective / expressive functions, evaluative and self-evaluative functions, for both, the educators and the educated aiming at accomplishing the educational outcomes [2, p. 89].

Communicative tolerance is an emotional competence which is very important for teachers. The degree of forming teachers' communicative tolerance is determined by the peculiarities of the development of personality structures such as intelligence, emotions, will, motivation, communicative competence. It is determined by the peculiarities of the interpersonal relations and the kind of professional activity.

Stroe Marcus states that at the bottom of teacher's behaviour there are a number of features that embody the whole structure of the human personality. These features equally involve the cognition realm, the creativity realm, the motivational realm, the operational realm, the interpersonal realm, relational and value related realm [10, p.7].

Initial professional training activities must be directed towards the integration of pedagogic tolerance in higher education through the management of the negative emotions, acquiring positive emotional experiences and the creation of the emotional resonance which assures the empathic communication aiming at preventing the interpersonal conflicts in schools. The goal of forming the culture of communication through the communicative tolerance is: *developing communicative competences; developing personal competences; developing learning competences; developing organized social competences on the intrapersonal dimension and communicative-relational dimension*. The aforementioned competences are referred to in the specialized literature as **emotional competences**.

#### **Pedagogic tolerance implies the control of the emotions that allow:**

- to keep the balance in social relations;
- to maintain the conflicts within tolerable and solvable limits;
- to be aware of the emotional expressions since expressions are partly nonverbal;
- to control the communication (CV, CPV and CNV);
- to control our own emotions and to guide those of our partners;
- to control the impressions that we produce on others.

#### **Pedagogic tolerance assessment criteria** [13, p. 63]:

- expresses interest and a desire to understand the interlocutors in order to establish communicative interactions by means of pedagogical reflection;
- sets up pedagogical structure by applying the principles of tolerance;
- forcefully demands the strategies of framing up and maintaining the students' interest;
- demonstrates stress resistance and successfully manages the communicative relations;
- is able to express clearly the attitudes toward students;
- uses the multiplicity and the diversity of tolerance values in the pedagogical discourses;
- cooperates with students and accepts diversity;

- insists on carrying out the functions of communication based on emotional culture and democratic values.

**The indicators of the emotional culture can be used in order to assess the pedagogic tolerance** [2, p. 108]:

- emotional self-awareness;
- positive emotional orientation;
- optimal balance between emotionality and rationality;
- the ability to recognize his/her own emotions as well as the emotions of others;
- empathy;
- emotional strength;
- pro-social orientation;
- putting forward the humanistic imperatives as professional requirements;
- maximum insertion through pedagogical values;
- communicative tolerance;
- pedagogic responsibility and concern for the betterment of the education.

**At the same time, we put forward the indicators of the pedagogic tolerance:**

- to send explicit attitudes;
- to exploring various categories of pedagogic communication values, including the values of each individual student;
- to keep track of the structure and function of communication networks with students;
- to tend to use all the communicative functions of the pedagogic parlance;
- to actively cooperate with students by applying interactive teaching technologies;
- to establish an effective way of self-communication.

**The descriptors of the pedagogic tolerance** that we can define in this scientific context are:

- to resist to tightness and difficulties of the professional life;
- to face the professional ticklish realities accepting the differences as part of the educational environment;
- to elaborate the problem solving strategies in terms of occupational stress;
- to be able to adapt to the professional context.

The emotional culture of the effective teacher is primarily determined by the degree of empathy, communicative tolerance, self –assessment, self –confidence and the quality of his/her competences [10, p. 82].

Currently, the communicative tolerance is addressed in the context of studying the emotional culture as an indicator of a high level of emotional coefficient in the frame of special emotional skills. **Teachers are aware of the problems aroused as a result of underdevelopment of their emotional culture** because of the insufficiently developed tolerance: *verbal aggression, shortage of emotional energy, agitation and apathy, low rate of adaptation to the professional work environment and low resistance to emotional labour, mental and emotional exhaustion derived from professional overload.*

The low level of teachers' emotional culture is usually reflected in the communicative conduct and interpersonal relations by: emotional imbalance, interpersonal conflict, occupational stress, low resistance to the professional activity, lack of emotional and original expressiveness, minimized efforts of self-education and subjective evaluation, liability of the affective mood, incoherence in their actions, intolerance and lack of cooperation, etc. [1, p. 49], thus expressing as

Rocco M. (2004) stated "the tendency to trigger the haste of emotions and impulses" [4, p. 98], a fact which leads to the inadequate pedagogical reactions and supports the point view of the irrational character of the affectivity.

The degree of the formation of teachers' communicative tolerance is determined by the peculiarities of personality development such as intelligence, emotions, will, motivation, communicative competence. It is also determined by the person's gender and the peculiarities of the interpersonal relationships.

Currently, when the society faces many economic and social problems, there is a tendency for the emotional culture to decrease from one generation to another. In this context it is very important that teachers, in different ways, self-training inclusive, to acquire the emotional competences and to use them in a suitable and appropriate way in education. A tolerant person explores the interpersonal differences through dialogue, and tries to solve conflicts through discussion and arguments.

The betterment of the formation of cultural communication can be achieved through the implementation of the strategy of communicative tolerance development. **The high level of communicative tolerance is expressed in the following specific values:** *sensitive, thoughtful, balanced, emotionally mature, intelligent, demanding, self-conscious, value-oriented, disciplined, strong, positive, relaxed, self-motivated, self-determined, self-accomplished, self-inspired, original, flexible, nimble, creative, competent, adequate, curious, persistent, empathetic, friendly, mobilized, efficient, enthusiastic, sociable, eager, tolerant in communication, affective, resistant to emotional communication, emotionally expressive, experimenter, constructive, appeaser, charismatic, assertive, integrated, satisfied and natural when talking,* who guide the professional normativity and legitimates the social rules.

Certain expressive behaviours are reflected in actions whose purpose is to change the subjects' relationships and those in the surrounding environment, having an impact over the conduct of others. For these reasons, the need to communicate determines the uprising of certain peculiarities of pedagogic tolerance in the communicative conduct.

**Pedagogic tolerance is a professional competence** which is important and imperative to teachers, it is integrated in the professional referential. **The formation of the teacher's pedagogic tolerance creates prerequisites for the education for tolerance of pupils / students.**

Therefore, the aforementioned facts show over the perspectives of teacher training oriented towards the development of pedagogic tolerance for optimizing the communicative interaction in education, tolerant communication being possible through interactional synchrony, through simultaneous input in the sender and receiver's affective vibration, difficult to be achieved due to certain emotional difficulties which undermine the psychological compatibility of the partners involved in the communication process.

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