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EDUCATION OF ETHNOCULTURAL TOLERANCE IN STUDENTS IS STUDIED AS A PEDAGOGICAL AND PSYCHOLOGICAL PROBLEM

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ABSTRACT

In this article, the explanation of the scientific views on the education of ethnocultural tolerance in students as a pedagogical and psychological problem is given.

KEYWORDS

Culture, students-youth, ethnocultural tolerance, educational processes, pedagogical and psychological problems, scientific views.

INTRODUCTION

Modern society emphasizes the concept of tolerance at all levels and in all aspects, including international relations and cultural interactions.

Social and cultural problems arising in the process of globalization significantly affect the forms of self-determination of individual people. In the course of the modern era, a new type of self-identification of a person is being formed in culture. Types of socio-ethnic

identity are also undergoing significant changes. This growth of cultural and socio-psychological diversity is by no means a harmonious process. Behind it lies the global phenomenon of the destabilization of the relationship between the individual and society, the crisis of the individual's social identity. The globalized world simultaneously involves him in many new informational, cognitive and practical interactions, and turns the purpose and meaning of these interactions

into something relative, transitory, situational, devoid of this value content capable of forming stable human societies. This situation can also be defined as a crisis of human sociality and its institutional foundations.

Today, there is every reason to believe that globalization can lead to social instability and harm national and ethnic cultures. We can consider that the awareness of national identity is the basis and most important resource of competitiveness in the conditions of globalization. For many countries, this not only means choosing a competitive development strategy, but also becomes a matter of national survival. At the same time, various conflicts develop, the result of which depends on the strength or weakness of the formed national identities, their intolerance and rigidity, their indifference to the new or, on the contrary, their flexibility, the ability to adapt to changes. At the same time, the positive nature of the development of globalization processes - entering the global space takes part in the dialogue of peoples, cultures, traditions, taking into account the diversity and equality of cultures, which is carried out by increasing the number of integrated connections that contribute to mutual understanding. The attention of pedagogues and psychologists is focused on the need to consider the manifestations of tolerance both globally and regionally.

Two aspects should be taken into account in the scientific research of modern theoretical and

methodological factors in the field of formation of Uzbek ethno-cultural tolerance: the first is the traditional way of life of the people, and the second aspect is the changes taking place in this traditional way of life.

The concept of "ethnocultural tolerance" is a combination of the words "ethnos" and "culture" as well as "tolerance (lat. Tolerantia - from tolerance)", and this etymological concept is used in a broad sense.

Ethnoculture in explanatory dictionaries - "... is the culture formed in a specific historical process of any nation. Ethnocultural tolerance is an inexhaustible source of universal human values, cultural and moral traditions.

The purpose of the study: Development of knowledge aimed at studying the essence of ethnic tolerance as a social integrative person based on respect for universal values, decency, peace-loving, benevolence, responsibility, mutual understanding.

METHODS

Tolerance is not a quality, a personal characteristic, but its state, or rather, a state in which a person can be realized. Therefore, another feature of the education of tolerance is the duality of its tasks: to develop a person's willingness and willingness to live with other people, communities, conditions and accept them as they are.

Abu Rayhan Beruni in his work "India" says: "No one has the right to say that I like this or that, when assessing the achievements of a nation. After all, the customs and traditions of each nation have been formed for thousands of years and have become the way of life of that nation," he wrote.

These words of our great ancestor are one of the factors determining the integrity and development of humanity - a unique form of attitude to cultural diversity, and are important for understanding the nature of tolerance and inter-ethnic harmony.

We can clearly see that the ideas of tolerance played a high role in the work of Abu Nasr Farabi, an Eastern thinker. His "Treatise on the Ways to Happiness", "Risola fi-t tarbihi ala azareh as-saadat", "Management of the City", "As politika an madaniyya", "The book about war and peaceful life", "Kitab fi maoyshi wal khurub Virtuous characters", "As-syarat al-fazilat", "Views of the people of the virtuous city" are important because of their rich principles of humanity and tolerance. The rich scientific heritage is characterized by the fact that the ideal qualities that all societies strive for in all eras, the society of the virtuous, the city of the virtuous, and the concept of a virtuous person, attach great importance to its characteristics. Together with this, Farabi developed the ways and theory of achieving ideality. When talking about ideality, we can emphasize that tolerance is at its core and give the following examples: "Humanity is the

basis that unites people, so people should live in peace with each other because they are part of humanity."

CONCLUSION

In Uzbekistan, more attention is paid to the principles of religious tolerance, peace, harmony and living in harmony. In modern societies, ethnocultural tolerance is interpreted as a respectful and tolerant attitude towards various differences between people. The concept of tolerance is a complex and unique reality that embodies both sociality and individuality. Tolerance is not only a psychological concept related to a person's own personal characteristics, but also consists of the skills of being able to use this characteristic towards other people.

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