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EDUCATION OF ETHNO-CULTURAL TOLERANCE IN YOUTH STUDENTS AS A PEDAGOGICAL AND PSYCHOLOGICAL **PROBLEM**

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Tangirov Eldor Sayfullaevich Samarkand State Medical University, Uzbekistan

ABSTRACT

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

Social and cultural problems that arise in the process of globalization have a significant impact on 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.

KEYWORDS

For many countries, this not only means choosing a competitive development strategy, but also becomes a matter of national survival.

Introduction

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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 understanding. The attention of pedagogues and psychologists is focused on the need to consider the manifestations of tolerance both globally and regionally.

professional Teacher's education. activity, continuity of education are important in the process of mastering competence-oriented knowledge, mastering values and socialization in general. Today, the commitment of qualified personnel to the permanent activity in the society is the reason for the development of tasks taking into account the role of education in social mobility, professional activity in the conditions of

multicultural liberal democracy in the society. and the problem of cultural tolerance. Therefore, it is important to develop ethno-cultural tolerance in the future personnel. In ethnocultural relations, the problems of solidarity and cooperation between representatives of different cultures are particularly important.

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 certain historical process of any nation. Ethnocultural tolerance is an inexhaustible source of universal human values. cultural and moral traditions.

"Tolerance - (lat. Tolerantia - from tolerance) - a quality, a feeling of rejection caused by everything (appearance, speech style, taste, lifestyle, beliefs, etc.) that characterizes the attitude towards another person as an equally worthy person and defines another person expressed in conscious suppression. Tolerance means thinking to understand and communicate with another, to recognize and respect his right to be different.

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The psychological understanding of tolerance is that it means a decrease in sensitivity to the influence of various negative factors, the absence or weakening of the response.

Sociology adds to the concept of tolerance a system of closely related norms, values, behavior patterns, roles and statuses due to "the willingness to accept others as they are and to interact with them on the basis of consent."

Ethnic tolerance is a socio-legal norm of civil society aimed at ensuring the equality of different ethnic groups before the law and equal rights among peoples.

The essence of ethnic tolerance is considered as a social integrative of a person based on universal values (respect, decency, peace-loving, responsibility, benevolence. mutual understanding). It consists of ideological, emotional, activity components that reflect the completeness and depth of knowledge about the multicultural environment, assimilation of the foundations of ethnopedagogy, multiculturalism, respect for representatives of other cultures, the formation of empathic characteristics, and the ability to cooperate in intercultural interactions.

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 every 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 determining factors the integrity development of mankind - a specific 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 tarbih ala azareh assaadat", "Management of the City", "As politika an madaniyya", "The book about war and peaceful life", "Kitab fi maoyshi wal khurub Virtuous characters", "As-syirat 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 importance person. attach great to its characteristics. Together with this, Farobi 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."

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