

Innovative Technologies of Education of Ethno-Cultural Tolerance of Students and Youth In The System of Spiritual and Educational Work of Higher Education Institutions

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ABSTRACT

In this article, in the higher education system, the problems of improving the technologies of preparation for the organization of spiritual and educational work in the education of ethno-cultural tolerance of young students are approached from a scientific and theoretical point of view. Also, in the article, it is thoroughly analyzed that the development of an effective content and a holistic mechanism of organizing spiritual-educational work in cooperation with students is of great pedagogical importance.

Introduction

In the world, tolerance is interpreted as the ability to teach a person to live in a developed democratic and civil society. Tolerance opposes harmful ideas and concepts such as genocide, racism, xenophobia, ethnocentrism, extremism, terrorism. One of the important foundations of building a secular and democratic society is the process of educating youth about ethno-cultural tolerance. Therefore, at all stages of the education system, especially in higher education, what is tolerance, what are its foundations and ideas, what are its types and forms, what are the norms of inter-ethnic communication and ethno-cultural tolerance, how should different confessions be treated within the state, the unity of religions. Dozens of urgent issues need to be resolved, such as whether it is possible to oppose each other, how to develop interpersonal relations.

Developing a culture of tolerance and humanitarianism, strengthening inter-ethnic harmony, civil harmony in society, creating equal rights and opportunities for all citizens regardless of their nationality and religious belief, educating the young generation in the spirit of patriotism, respect for national and universal values, love and loyalty to the Motherland is an

important priority of the state policy in Uzbekistan. is designated as one of the directions.

Literature Review

It is known that the idea of tolerance means that representatives of different nationalities and peoples live together on the same land, in one country, in the path of noble ideas and intentions. From time immemorial, our national values have been based on the ideals of goodness and virtues such as kindness, peace, and friendship. He called people to honesty, purity, kindness and tolerance.

The role and importance of the nation in the formation of the nation, inter-ethnic relations, education of ethno-cultural tolerance was discussed by R.G. A number of scientists such as Abdulatipov, A.A.Ashkhamahova, Yu.V.Bromley, L.N.Gumilev, R.A.Dodonov conducted research.

In his research work, I.M. Jabborov revealed the evolutionary processes that took place in the ethnoculture and lifestyle of the Uzbek people.

Ethnocultural tolerance, N.M. Lebedeva writes, should be understood as the absence of a negative attitude towards another ethnic culture, or more precisely, as the presence of a positive attitude towards another culture with a positive perception of one's own culture. This means that ethno-cultural tolerance is not a rejection of one's own culture and integration into another culture, but a kind of inter-ethnic integration, which means a positive attitude towards one's own ethnic culture as well as the ethnic culture of another group that comes into contact with this group. Such an understanding of the similarity of group perceptions is based on the assumption that ethnic cultures value equality and do not allow one culture to be superior to another.

Research Methodology

The concept of tolerance has been formed in the history of mankind as a criterion of respect and respectful attitude towards other religions and nations. Because tolerance means an impartial attitude towards customs, culture, views and ideologies.

Ethnocultural tolerance is not an unnatural passive submission to the views and actions of others, but rather an active spiritual position.

More attention is paid to the principles of religious tolerance, peace and harmony in Uzbekistan. In modern societies, ethnocultural tolerance is interpreted as a respectful and tolerant attitude towards different 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.

Therefore, this concept applies as a reality related to both the personal life of a person and his social life. Improving tolerance, turning it into unique human qualities such as mutual kindness, takes root in the family and is developed in the environment of the neighborhood and educational institutions.

The activities on the formation of tolerance in young students include:

- forming students' ideas about themselves as an incomparable, valuable and unique person;
- development of ideas about other people, based on identifying differences and similarities by comparing oneself to them;
- based on the educational program, to provide knowledge about the surrounding world (uniqueness of culture, lifestyle, family life, etc.).

In the process of forming the mindset of ethno-cultural tolerance among students and

introducing it into the educational system, it is necessary to observe the following principles:

- relying on the harmony of democratic and civil, secular society values, universal and national criteria;
- choosing students of the idea of "idea against idea, enlightenment against ignorance" as the main course;
- creation of a system of continuous formation of national ideas, national interests and national ideology in the thinking of young people;
- to achieve the continuous formation of the idea "From a strong state to a strong society" at all stages of the education and training process;
- consideration of youth's need for socially oriented activity, learning of national and universal values;
- looking at the activity of developing young people as a person as the basis for the future improvement of the development of the state and society;
- awareness of young people as a stable resource for the development of society.

Cultivating ethnocultural tolerance of students is related to personal qualities of students: openness in social relations, emotional stability, social activity, mutual trust and diplomacy.

Intercultural relations: these qualities help to solve difficult situations, adequately assess the level of influence of social factors on the interlocutor's behavior, show empathy, cooperation, positive emotional connections in intercultural relations and include trust.

The relationship between ethnocultural and multicultural education in the education of ethnocultural tolerance of students and youth is manifested when the means of ethnocultural education are directed to the mutual understanding of international and universal values.

Thus, on the basis of universal values, the interdependence of ethnic-cultural and multicultural education is emphasized, and the possibilities of their unified activity in society are determined.

Education of ethnocultural tolerance in students outside the auditorium has a structural and substantive structure, is based on the ideas of humanistic, ethnopedagogical and multicultural approaches and is accompanied by the following pedagogical conditions:

- include universal human values such as respect, morality, peace, goodwill, friendship, sympathy, mutual assistance, openness, etc.;
- application of educational programs;
- integration of modern pedagogical technologies with ethno-cultural traditions, its content includes a complex of problematic situations, socio-psychological preparation, educational work (conversations on intercultural relations, roundtable discussions);
- humanization of education designed to provide students with knowledge about morality, to form attitudes towards oneself and other people, to understand and respect the values of other cultures;
- use of educational forms and methods, folk pedagogy and multicultural educational values; development of students' social activity, self-determination, self-awareness, self-education and motivational skills in extracurricular activities.

Analysis and results.

The growth of spiritual and educational views of students is also important for their future professional preparation. This process is based on the development of personal characteristics.

It is important to educate students of ethno-cultural tolerance, to carry out activities that ensure their spiritual and educational maturity.

- formation of students' motivation for professional activity, self-development and self-education;
- identification and support of talented young people, their creative potential;
- organization, management skills, purposefulness, responsibility, personality formation;
- qualities necessary for a successful life;
- formation of socially important values and worldview, social skills system in students, familiarization of students with moral standards, national foundations and academic traditions;
- education of a person's internal need for a healthy lifestyle, responsible attitude to nature;
- inter-structural, inter-departmental organization and inter-university cooperation;
- formation of an information-educational environment that has a positive effect on the formation and development of the specialist's personality;
- forming the culture and ethics of professional communication, the culture of communication on the Internet;
- to educate the consciousness of tolerance and the culture of interethnic relations.

One of the conditions for the effective implementation of educational activities is the creation and development of an educational social and cultural environment at the university. The environment is an integral factor in the internal and external psycho-social and socio-cultural development of a person, therefore, a young person acts as both an object and a subject of personal development. In general, the socio-cultural environment of the university is a system of spatial and subject environment, influence and conditions, which meets the goals of education, and it is necessary to realize the possibilities of its development in order to form a highly cultured and competitive person in the modern labor market.

Therefore, it is necessary to create organizational and pedagogical conditions that will help to form the professional competences of future specialists in the social sphere to work in a multicultural society in the conditions of a higher educational institution:

1) the mentality of the future specialist, the content of the individualization of his professional development and the formation of information supply, taking into account the border, specific characteristics of belonging to a certain nationality or ethnic group and ethnic-regional characteristics. Taking into account the principle of multiculturalism (the ability to adapt to the mental characteristics of service consumers), social order and standard requirements in the professional training of specialists, the information-technological development of the characteristics of the educational environment in the social sphere, the representatives of nationalities and ethnic groups living in this area;

2) to analyze the unique historical and socio-pedagogical situation of the social development of the region and the possibilities of its social environment, the national, regional and historical characteristics of the implementation of professional activities in the social sphere;

3) involving students in various activities that ensure the development of communicative skills in a multicultural society, forming their professional, social and personal competences;

4) to ensure the implementation of individual professional development of future specialists.

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