

SPIRITUAL AND MORAL DIRECTIONS OF PREPARING SCHOOL STUDENTS FOR INTERETHNIC DIALOGUE

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Abstract

In our developing society today, the number of people engaged in scientific activities is large. In particular, writers of scientific articles. Writing articles serves both the career and the position of each scientist and also shows that he is a high-level representative of his field in the future. This article provides information about the spiritual and moral directions of preparing schoolchildren for interethnic dialogue.

Keywords: Culture, spiritual, moral, pedagogical and psychological, interethnic relations, education, students, nation, spirituality, people.

Introduction

The study of any issue related to the pedagogical process requires a deep analysis of the theoretical and empirical approaches implemented. For this purpose, we also try to substantiate the pedagogical and psychological features of the formation of a culture of interethnic dialogue in students. Because today, the formation of a culture of interethnic dialogue among students is extremely important from a socio-pedagogical point of view, and in order to implement such a task in the educational process, it is necessary to pay attention to the specific aspects of the issue. Because the establishment of interethnic dialogue among students is extremely necessary for the development of Uzbek society and the free development of its people. The explanatory dictionary of the main concepts of spirituality provides a detailed definition of the culture of interethnic dialogue: “A set of manners and ethics that a person manifests in the form of direct or indirect communication with other peoples and their representatives. The culture of interethnic dialogue is a component of the general culture of a person”.

Spirituality gives a special meaning to the life of every person. This situation is explained by the first President of the Republic of Uzbekistan I.A. Karimov in his work “High spirituality - an invincible force” as follows: “..., the principles of material and spiritual life do not deny each other, but, on the contrary, are interconnected and complement each other. Every person



and society that dreams of achieving high development can achieve positive results only if it builds and develops its life on the basis of such dialectical and integral connection”.¹

The culture of interethnic dialogue is manifested in the process of interethnic relations. In this process, as a representative of his nation, he performs a certain social function. As a result, in the process of socialization, a person acquires the criteria of spiritual values, etiquette, and culture of behavior that his people have accumulated over a long period of historical development. These differences are reflected in the communication between people of two nations, two cultures, and two languages. This is an objective situation. If the interlocutors are representatives of peoples who are close to each other and actively come and go (for example, Uzbeks, Tajiks, Kazakhs, Kyrgyz, Turkmens, etc.), the difference is mainly manifested in the language. Understanding each other is more difficult in communication between representatives of nations living at a great distance from each other. They not only do not understand each other's language, but also cannot correctly interpret each other's actions due to the peculiarities of gestures. This can sometimes lead to inappropriate misunderstandings. For example, Latin Americans and Europeans look each other in the eye during a conversation, while in Asia it is considered rude to look each other in the eye. Therefore, knowledge of each other's customs, traditions and values, and high respect for them by people of different nationalities are of decisive importance in the development and improvement of the culture of interethnic communication.²

Interethnic dialogue is necessary in all aspects of human life. In particular, in the educational process, in production, in social, economic, trade and cultural relations. The nature of interethnic dialogue is directly related to the historical past, socio-economic situation, economic and cultural life of a particular country. Members of society are interested in communicating with each other in certain situations. Within the framework of interpersonal relations, this dialogue is manifested in connection with the individual qualities of people. Interethnic relations are directly related to the level of interethnic relations in various spheres of cooperation. This is manifested in the national views, moods, attitudes, and actions of members of a particular society. Interethnic norms and trends are formed as a result of the socialization of the individual, the formation of certain qualities in him. These qualities are formed in the family, educational institutions, and the community. Its basis is neighborliness and friendly relations. Interethnic relations embody cognitive states, emotional-evaluative and managerial components. In interpersonal relations, national interests deeply understood by peoples are of great importance. Along with this, the needs of the individual for national development also occupy a special place.

Interethnic relations are based on various similarities inherent in the way of life of peoples who have human and geographical commonality. Differences between peoples are of a direct psychological nature. Because the way of life of a particular nation reflects their adaptation to a specific natural environment, social relations. It is expressed as a product of human activity in specific conditions. The uniqueness of a particular nation is reflected in its behavior,

1 Karimov I.A. High spirituality is an invincible force. Toshkent: "Ma'naviyat", 2008, - P. 68-69 45

2 "Explanatory dictionary of the main concepts of SPIRITUALITY. Tashkent: Gafur Gulom Publishing and Printing House, 2010. p. 379.



language, activities, traditions, customs, holidays and other cultural forms of life. All this affects the nature of interethnic relations. Various aspects of the formation of a culture of interethnic communication in schoolchildren are covered in the works of Ye.A.Kochetova, V.Kh.Abelyan, I.A.Dadov, I.V. Zhukovsky, Z.T.Gasanov, T.N.Barteneva. Experts assess the culture of interethnic communication as a social complex of experience. This experience is formed in various aspects of people's life activities. In particular, it is manifested in a number of specific forms of material, spiritual, political and interpersonal relations. Interethnic culture is formed and clearly manifested in the process of these activities. Interpersonal national relations are expressed in people's actions, worldviews, moral qualities, behavioral manifestations, attitudes towards other peoples, relations with representatives of other nationalities, labor and social activities, life, and national values. The culture of interethnic communication is directly related to students' levels of readiness for interethnic communication. In order to successfully solve the problem of forming interethnic communication skills in students during the educational process, it is necessary to solve a number of tasks:

- to form a sense of respect for representatives of different nationalities in students;
- to form in students the experience of a careful cultural attitude towards the languages and social values of representatives of other nationalities;
- to form in students the ability to assimilate universal moral values, to form a tendency to disagree with nationalism and chauvinism;
- to form in students the skills of tolerant attitude towards the religious values of others, etc.

The existing sources do not sufficiently cover the issue of forming interethnic communication skills, taking into account the age characteristics of students and the capabilities of academic subjects. Therefore, it is necessary to create thoughtful theoretical approaches and developments to ensure the effectiveness of the process of preparing students for interethnic communication. The concept of interethnic relations based on tolerance and the issue of preparing students for such relations have attracted the attention of many specialists.

In particular, M.Kuronov, G.R.Akramova, R.Murtazaeva, O.N.Ibo-dullaeva, A.G.Asmolov, V.V.Davydov, V.S. Bibler, V.I.Slobod-chikov, A.A.Bodalev, L.S.Vygotsky, V.P.Zinchenko, A.A.Leon-tyev, I.I.Khaleeva, A.Maslow, R.Khenvi and others.

In the previously presented views, approaches based on dialogue, based on the idea of openness, are aimed at preserving cultural diversity between peoples, cultural diversity, dialogue, mutual enrichment of interethnic cooperation, and adherence to equal rights. For example, the well-known specialist V.S. Bibler believes that in order to develop interethnic relations, changes in the content of education should be carried out on the basis of enriching them with the idea of culture. Because relying on the principle of dialogue of cultures requires a number of conditions:

1. Transition from the idea of an educated person to the idea of a cultured person.
2. Comprehensive mastery of the skill of entering into dialogue as an opportunity to determine a common opinion, etc.



Kodirova, G. Navrozova, A.G. Asmolov, focusing on the essence of the principle of tolerance, analyze the formation of the culture of interethnic relations, and emphasize that tolerance is the main criterion of stability in the process of historical development of peoples.

Today, the formation of a culture of interethnic dialogue in students should be carried out on the basis of intellectual understanding of the culture of other peoples. Only then will students have the opportunity to understand the specific internal aspects of the culture of representatives of other nationalities. At the same time, students should be educated in a spirit of tolerance and positive attitude towards representatives of other nationalities. Students need to be able to internally accept the moral views and customs of representatives of other nations and make them a part of their own lives. To deeply perceive the culture of other peoples, it is not enough to be amazed by it and have complete information about it. The fact that students have a culture of interethnic communication indicates their ability to perceive the uniqueness of other peoples. To achieve this result, it is necessary to identify the specific components of having a culture of interethnic communication. They are as follows:

- ✓ Adoption of a communication style that embodies the culture of a particular people;
- ✓ Perception of the language of other peoples as a feature of human thinking and its form of existence;
- ✓ Ability to naturally perceive the morality, customs, traditions, rituals of other peoples;
- ✓ Acceptance of the specific aspects of important value orientations;
- ✓ the ability to accept the specific aspects of the mentality and national character of other peoples, etc.³

As a result of analyzing the work aimed at forming a culture of interethnic communication in students, we tried to describe this phenomenon. The concept of a culture of interethnic communication is understood as a harmonious set of many knowledge and firm convictions. In this case, their actions and states should be consistent with each other. On this basis, open interpersonal communication, cooperation and various types of relationships arise. Based on mutual understanding of different nationalities, an atmosphere of tolerance and cooperation is formed in society.

Instilling a culture of interethnic communication in the minds of students takes into account many factors and conditions, in the development of which interethnic relations occupy a special place. These factors and conditions can accelerate pedagogical and psychological processes aimed at this goal.

The culture of interethnic dialogue should be manifested as a component of the culture of the individual. The culture of the individual is a concept that refers to a specific individual, a set of material and spiritual wealth created by his mind and hands, actions related to the fulfillment of humane and spiritual and moral requirements throughout his life. The culture of the individual is manifested in the creative ideas he has created, the implementation of national culture, spiritual and moral values. The culture of the individual is a criterion that determines the level of his spiritual upbringing. Signs of personal culture are also expressed in the acquisition of the following spiritual and moral qualities, human relationships, and virtues:

3 X.I. Yusupova. Theoretical foundations of preparing students for interethnic dialogue. -T.: "Science and Technology", 2013, pp. 32-52.



being faithful, conscientious, religious and pious, polite and disciplined, not being late for study and work without reason, striving to enrich knowledge and worldview, not doing harm to people, doing good and not taking it for granted, respecting elders and honoring the younger ones, showing respect for the elderly, women and children, benevolent towards others, humility, not calling others names, not laughing at people's shortcomings, not mocking, not belittling the weak, not interfering with the work and rest of those around them, hospitality, paying attention to one's inner and outer world, adhering to speech culture, preserving public property, being physically and spiritually clean, etc. Personal culture unites him with the community, allows him to make many friends. For personal culture to be perfect, he must enrich his spiritual and moral qualities, educate himself, be able to control and manage himself, be able to be critical of himself, broaden his worldview and raise his cultural level.⁴

As is known, the culture of the individual is a wide-ranging phenomenon, and we sought to analyze its aspects related to preparing students for interethnic communication. A person, as a member of a particular society, a representative of a nation, has its own characteristics. He enters into social relations in the process of receiving education, communicating with others, and carrying out certain activities. The formation of a person is a gradual, consistent process. A person acquires a unique sensitivity and sophistication at certain stages of his development. One of such stages falls on adolescence. This period occupies a special place in the formation of a human personality. Adolescence is a very complex, conflict-ridden period. Because this period is a stage of active formation of the personality. At the same time, at this stage of a person's life, the foundations of morality, social norms, and attitudes towards the people around him and society are formed. Also at this age, individual aspects of human character and interpersonal relationships are stabilized. The main guiding aspect of this period is manifested in the desire of a person for personal improvement. This is reflected in his self-knowledge, manifestation and affirmation of his personality. During this period, the development of cognitive activity of students becomes ready to implement all the methods of mental activity performed by adults. During this period, cognitive processes become as perfect and flexible as possible. As a result, the attitude of students to the people around them changes. New methods of communication appear in them, their demands on their intellect increase. They now begin to think logically, interpret events theoretically and analyze their own activities. At the same time, they need to be taught to think and reflect on moral, spiritual, political issues. They need to get used to analyzing the hypotheses put forward and drawing conclusions. As their knowledge of themselves, others, and all members of society deepens, their self-awareness increases. As a result, students develop a sense of direction in the main types of activities. As a result of studying, learning, working, and communicating, students are able to think about the content, goals, and objectives of their activities. During this period, their self-control intensifies. As a result, they have an increased desire to independently manage themselves and plan their activities.

⁴ "Explanatory dictionary of the main concepts of SPIRITUALITY. Tashkent: Gafur Gulom Publishing and Printing House, 2010. pp. 632-633.



As the number of subjects increases at school, adolescents use their logical, volitional powers and direct memory. This is a process of remembering, recollecting, and becomes the basis for their thinking.

It is during this period that the cultural identity of the individual begins to form. Thus, students develop an experience of their own cultural belonging and a positive attitude towards other cultures. It is during this adolescence that students develop an understanding of social roles, an interest in communicating within a micro society, a need for mutual recognition and understanding of those around them, which requires them to come into contact with other cultures. It is from this period that adolescents develop the social behavior skills necessary for their future life. At the same time, the ability to engage in positive relationships, social restraint, and positive or negative attitudes towards those around them are manifested. An important sign of this period is the desire of students to have their own positions and points of view.

As a result, they have a high level of interest in themselves, a desire to understand their inner world, and the development of theoretical analysis skills. Based on the above considerations, it can be said that the adolescence period is extremely favorable for the formation of communicative skills, which creates an opportunity for students to form high-level interpersonal and interethnic relations. The formation of the psychological culture of students in adolescence is a component of their personal culture. Teachers should try to effectively organize the process of students' self-control, organization and implementation of their activities, and improvement of their knowledge. Students who have acquired psychological competence will have the opportunity to positively and effectively implement their activities, having designed them on the basis of these skills. This will be the basis for ensuring effective solutions to the problems set before students. Because students with a high level of knowledge have the skills to behave and communicate with others. They will have mastered the ways to appropriately use the knowledge they have acquired in solving various problems. During the educational process, students gain experience in moving from words to practical activities, from general judgments to specific actions. Because one of the important tasks of psychological competence is to know and understand a person, that is, their interlocutor. Applying this knowledge in practical activities is an important condition for establishing interpersonal, or more precisely, interethnic relations.

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