



INNOVATION: METHODS AND FORMS OF DEVELOPMENT OF A CULTURE OF INTERETHNIC HARMONY BASED ON CLUSTERS

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Abstract

Without the main spiritual basis reflected in the personal characteristic, without human presence, spiritual culture, as well as its value basis, cannot be preserved and exist for a long time. The viability of spiritual culture is much longer in comparison with material culture, which comes to an "unusable state" very quickly due to the fact that it is subject to external influences.

Keywords: revival of religious spirituality, in comparison with material culture, it expresses inner peace, development of national heritage, traditions, historical heritage of our Motherland, harmonization of interethnic relations.

Introduction

The modern world is characterized by the processes of integration, consolidation of ethnic groups, which are facilitated by globalization, which is the theory of interaction and mutual influence of ethnic cultures.

In the context of the revival of religious spirituality, religion is a factor of ethno-cultural identity. In modern Uzbek society, the factors of ethno-cultural identity are Islam, Christianity and other religious beliefs of the ethnic groups living in the republic.[1. 121 p.]

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Spiritual culture is preserved due to the fact that it expresses the inner world of culture, much longer, as it is protected from external influences that a Human takes upon himself, then passing through himself, projects into the external world of culture.[2.p. 253]

Spiritual revival is an important direction of modern Uzbek society, since without spirituality there is no real opportunity to evaluate the meaning-forming factors in people's life, establish a connection between generations and preserve the continuity





of cultural traditions and values. The role of the spiritual values of each ethnic group and the importance of their preservation for building a democratic society and the prosperity of the state have become the object of many great thinkers. Spiritual values presented in the stream of historical development find their expression in the mentality of each ethnic group.[3. 830 p]

Nowadays, in my opinion, one of the most important functions of the school is to teach people to live together. It is at school that the spiritual character of the child is formed, so we must get acquainted with tolerant attitudes. The education of tolerance is relevant and in demand today in multinational Uzbekistan, where people of various nations live.

All these phenomena are especially characteristic of the younger generation: there are difficulties in forming a positive attitude of young people towards identity. Polls of ethnic self-identity find a constant response in social society. The revival and development of the national heritage, traditions, historical heritage of our Motherland largely depends on the rethinking of this problem.

The problems of ethnic identity and ethno-cultural processes taking place in modern society are increasingly attracting the attention of scientists from various scientific fields and motivating young people to improve.

Modern Uzbek reality is a stage in the construction of a new ethnic image of the country, during the construction of which the principles of interethnic interaction are also changing, the main aspects of which are the harmonization of interethnic relations, intercultural dialogue, international attitude of tolerance. Of no small importance is the ethnic aspect of modernization, since ready-made Western samples without adaptation to the traditions of the people, without taking into account the peculiarities of its national culture, become unacceptable for Uzbekistan, and therefore culture is one of the factors in solving emerging social and other domestic problems, with formation of personal aspects of the citizens of the country.[4.p 56]

In the current conditions, the search for positive regulators of maintaining the stability of the socio-political system, the rapid development of innovative technologies, mechanisms and tools for its progressive development that meet the requirements of the time does not lose relevance. Such a tool is interethnic interaction as a sociocultural process, as the formation of tolerance in a person, aimed at creating favorable conditions for the life of all ethnic groups living in the country, both numerous and small.

The tasks of ethnocultural education of the individual, especially in the light of the emerging multicultural society, are proclaimed as the most important by authoritative organizations such as the UN and UNESCO. The most important task is to help the





younger generation realize the importance of their belonging to a certain ethnic group, in the formation of ethnic self-identity, as well as in fostering respect for other cultures.

The education of tolerance is directly related to the resolution of the problems of extremism, Nazism, religious conflicts, disagreement. Understanding the essence of extremism, the peculiarities of interethnic and interfaith relations in society is necessary for effective work on early warning of the emergence of any manifestations of extremism.

Young people are most receptive to radical ideas due to their inexperience, and, at times, the lack of educational guidance from parents and societies. The pedagogical activity of the teacher should be based on live communication with children on the basis of the living word. The ability to build trusting, informal relationships with students is the path to benevolent interaction, understanding, the path to pedagogical dialogue, in which both the teacher and the student are subjects of constructive activity. [5, p 276]

There are three categories of subjects with whom it is necessary to organize work at school to prevent extremism and interethnic hatred:

- 1) Work with children: - general educational pedagogical work with children; - work with children at risk; - work with children who took part in illegal actions;
- 2) Work with the teaching staff: - training teachers to conduct preventive work; - organizational and methodological preventive work.
- 3) Working with parents: - informing and counseling parents on this issue; - individual work with families. Forms of work with students: class hours; lecture; conversation; seminar; conference; training; role-playing and business game; brainstorm; round table; discussion; competition of creative works (competition of drawings, wall newspapers, book exhibition); display of video materials, films with discussion.

The changes that have taken place in the institutional field of culture, due to the emergence of new participants in cultural activities, such as non-governmental non-profit and commercial organizations, necessitate the development of existing management methods that are currently unable to ensure effective coordination of the activities of various management entities.

The improvement of the applied management mechanisms and the introduction of new methods determine the ability of the state authorities to carry out the implementation of cultural policy in a new institutional environment.

In this connection, the task of studying and systematizing managerial innovations becomes especially relevant.





Insufficient development of management tools and models, such as, for example, a project monitoring system and social and cultural partnership technology, hinder the introduction of innovative methods into management practice. Thus, the identification of missing tools, their study and inclusion in management practice will ensure the formation of a system of managerial innovations in the field of culture.

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