



THE PSYCHOLOGICAL CONTENT OF THE FORMATION OF TOLERANCE IN THE YOUTH ENVIRONMENT

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Annotation

Tolerance as an integrative personality characteristic enables people to counter extremism and to increase security, stability and sustainability in society. One of the important goals of higher education is to instill in youth tolerant attitude towards different worldviews and cultural traditions. This article discusses on the psychological content of the formation of tolerance in the youth environment.

Keywords: tolerance; globalization; psychological content; youth.

Introduction

The notion of "tolerance" is used in a number of senses and as a philosophy. As such, it is a formula of civilised coexistence of all the participants in social relations with their diverse opinions, convictions, beliefs, points of view, and other characteristics. This notion began to foster the harmonious, stable, reliable, and lasting existence of social life in all its diversity. The large communities (for instance, the states) that make up the modern world are immensely elaborate with diverse systems in terms of their ethnic, national, religious, and other characteristics where human beings are representatives of different groups. First of all, tolerance means that all individuals, as well as the groups, have equal rights. Secondly, every individual and group recognises and accepts the right of the other parties to have different opinions, thoughts, will, and behaviour. Otherwise, interpersonal and inter-group disagreements and conflicts, i.e. intolerance, will lead the society to destruction.

Tolerance is fostered by knowledge, openness, communication and freedom of thought, conscience, and belief. Tolerance is harmony in difference. It is not only a moral duty it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace. This definition clearly indicates that mutual understanding and co-operation between groups with different ethnicities, religions, political ideologies, and economic status is essential not only to communal and world peace, but also to the very survival of societies. Tolerance is the beginning, the first stage in a longer, deeper process of developing a culture of peace. It is the minimal essential quality of social relations that





eliminate violence and coercion. Without tolerance, peace is not possible. With tolerance panoply of positive human and social possibilities can be pursued, including the evolution of a culture of peace and the convivial communities that comprise it.

The issue of instilling tolerance in youth is one of the most important in the world today. The processes of globalization, increasing intercultural connections and social tensions, continuing interethnic conflicts and the surge in national extremism – all of them call for taking educational measures to develop tolerance in youth. Mutual intolerance, resentment, callousness, violence and aggression are becoming the norm for young people and their behaviour today which makes it possible for extremism to enter our society. It is beginning to be apparent that for a society democracy and integration are only possible if they become more tolerant. It is important to be tolerant towards other nations, cultures and religions. Tolerance indicates confidence in people, their full understanding of their own positions and it promotes free thinking that is not threatened by other perspectives. Tolerance as a personality characteristic, that reflects one's attitude towards the whole world, people in it and towards oneself, can be fostered in a multicultural university. Higher education holds great potential for forming humanistic characteristics such as solidarity, cooperation, respects for the rights of other people and acceptance of diversity.

The beginnings of the formation of tolerance are found in the system of interrelationships in the family, where the particular example of parents and their behavioral models play an important role. Being aware of the complex socioeconomic situation in the country, it can be observed in practice that communication of some parents and children is insufficient to provide and promote a positive understanding of social interaction, which creates a favorable soil for the development of negative qualities, mutual indifference and intolerance, stereotypes and hostility, as well as uncontrolled manifestations of aggressiveness. As the school is largely responsible for the formation of future citizens, it seeks to offset the shortcomings of family upbringing. It is definitely important for the young people's successful integration into society and the realization of their goals of life that are closely linked to the opportunities for education and the formation of a targeted civic position. The school's institutional norms, social structures, school culture and values based on tolerance are a good basis for promoting intercultural education, which ensures that the ideals of constructive social interactions are emphasized and implemented in action. In order for the society to become more open to change and overcoming problems, the level of civic education of the society must be high, which can be characterized by one of the essential components of the quality of social interaction - tolerance in active social co-responsibility and participation.





The problem of intercultural contacts encourages psychologists to study the psychological nature of interethnic interaction and ethnic tolerance. One of the important tasks is to study the peculiarities of interethnic perception in the process of communication, which occurs in the context of a multiethnic environment, in particular, the features of manifestations of ethnic tolerance and ethnic stereotypes. Of particular relevance is the study of the socio-psychological components of interethnic relations in order to find ways to stabilize them in a multi-ethnic environment. Today the world is changing rapidly. The basic values of traditional cultures are being transformed. The ideas of the established psychological categories are developing and expanding. Humanity is on the verge of forming a new picture of the world. Advances in science and technology are so dramatically changing our everyday reality, it seems problematic even to track all these metamorphoses in their entirety and interconnectivity. In this world of events and information flows, remains a problem field associated with the comprehension of such an extremely complex phenomenon as interethnic interactions.

Literature

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