

# PSYCHOLOGICAL MECHANISMS OF FORMING A VALUABLE ATTITUDE TO ETHNO-CULTURE IN STUDENTS MIND

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**Abstract.** *This article is dedicated to the psychological mechanisms of the formation of a valuable attitude to ethnoculture in students mind, and presents an analysis of the views of various scientists. The author discusses socio-psychological criteria of forming a valuable attitude to ethnoculture in students mind, cognitive, emotionally-volitional and practical-expressive features are covered in details.*

**Keywords:** *ethnoculture, ethno-psychological, ethnic unity, Islamic communication, criterion, indicator, emotional, individual, behavior patterns, values, symbols, traditions, customs, subject-object, cultural environment, physical, social space, moral space, attitude, ethnic process, ethnos, attitude, formation, determination, socio-psychological mechanism.*

**Introduction.** In the decree of the President of the Republic of Uzbekistan "On measures to further improve international relations and friendly relations with foreign countries" "consistent implementation of the state policy aimed at ensuring inter-ethnic harmony and tolerance in society, strengthening the atmosphere of friendship and the feeling of a single multi-ethnic family, educating young people in the spirit of respect for national and universal values" is set as the main task. [1]. To fulfill this task, first of all, it is necessary to form a valuable attitude to ethnoculture.

### ***Objects of the research and used methods***

Analysis of scientific literature, theoretical and comparative analysis, questionnaire surveys, analysis of regulatory and legal documents, observation, interview, sociometry, conversation, observation, content analysis, as well as were used. T.V. Ivanova "Projective data" » methodology; "Semantic differential" text by V.F. Petrenko; "Who am I?" by M. Kuhn and T. McPartland. projective tecti; L.Ya.Gozman, M.V.Kroz, M.V.Latinckaya questionnaires "Evaluation of personal self-improvement".

### ***The obtained results and their analysis***

V.A. Shkuratov, who studies the history of the development of ethnopsychology, shows that in the new historical psychology there are different types of inter-ethnic relations, in which there are age-old conflicts between some ethnic groups (as a super-ethnic group). Based on it, the historical memory is expressed, and the question of its positivization has not been studied separately for years, he writes that the historical factor should be taken into account when determining the constructive mechanism [2]. Historically, there is close neighborliness of representatives of different nationalities in Uzbekistan, and when the term neighbor means that the house, place and garden where they live are close in terms of distance, it means living on the basis of mutual goodwill. In the Islamic religion, there are also separate verses on this subject, and when it comes to social and cultural relations, great importance is attached to neighborly relations, being together in good times and bad times, that is, emotional unity. The Holy Qur'an enjoins in Surah An-Nisa: "Do good to parents, close relatives, orphans, the needy, the next-door neighbor, the

next-door neighbor, the next-door owner, the poor wayfarer, and those who have property in your hands" (verse 36) [3].

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فَخُورًا

It should be noted here that the word "araja" is used in Islamic communication. Its meaning is taken from the Arabic language and means spiritual and spiritual elevation [4]. It is obvious that a theological or religio-psychological value attitude also serves to ensure individual development in any form. It is necessary to appreciate the essence and content of the process, i.e. to treat it with value.

In the education system, when teaching young people to do good based on the formation of a valuable attitude to ethnoculture, it is necessary to pay attention to their social-communicative, cognitive, and artistic-aesthetic development, their perception of the world, their complex of knowledge, their place in the social and physical space - living in the coverage of different ethnic groups. Because the level of influence of social, pedagogical, economic, geographical and historical factors along with psychological factors in the formation of valuable attitude is observed and is manifested in the following:

- a) in a positive attitude towards representatives of other nations and religions;
- b) knowing his national and religious history and being proud of them;
- c) being able to work in cooperation with representatives of other nations and religions;
- g) in their knowledge of which nationality and culture their peers represent;
- d) which country borders the area of residence, and which religion and nationality representatives have information about residence.

Valuable attitude, says B.G.Ananov, is considered an interdisciplinary issue, it is studied in the framework of such sciences as philosophy, psychology, pedagogy, sociology, which directly studies a person, and a lot of information has been collected in this regard [5]. In our opinion, scientific information has a dynamic content, improves as a result of scientific study of the problems that arise in the process of development - according to the conclusions of scientific research and the issue of forming a valuable attitude is not exempt from this. V.A.Slastenin and G.I.Chizhakova systematically studied the issue of values in pedagogical activity and showed that the value attitude is an internal position that expresses the personal and collective nature of a person, and the attitude is expressed in relation to objects and processes [6]. In this case, at the level of "subject (S) and object (O)" relationship, it is not important whether the subject's needs are satisfied or not, but it is important that the essence of the object corresponds to the interests of the person and corresponds to his/her taste [7]. Value attitude is considered emotional in its essence and expresses the emotional experiences of a person. At the individual level, it is a regulator at the group level, i.e., at the interpersonal level, ensuring that the subject's attitude towards himself is positive. Although, in the West, values are divided into four groups, namely:

- eternal ideas at the level of higher consciousness;
- description of tangible and intangible objects;
- the values created by humanity and its bearer; action[8].

Their main function remains the same. After all, values are considered to lead a person to maturity, and the hagiographic approach shows that theologically excellent and exemplary qualities are expressed in the saints [9]. If it is approached from the point of view of forming valuable relations, that is, from the point of view of formation. It is necessary to determine criteria,

indicators and levels. For this, we focus on the psycholinguistic interpretation of criteria, indicators and levels.

The concept of a criterion means a unit of measurement for evaluation or comparison, a standard [10]. In the comparison, attention is paid to quantitative and qualitative indicators, and similarities and differences in shape, color, size, and even content are distinguished. The comparison process is a complex logical operation, and there can be comparable and non-comparable objects.

Indicator (Lat. Indicator - indicator, expression), in our research, it is understanding the nature of different aspects of ethnoculture, expressing the attitude towards it, and being able to appreciate it [10].

Level, gradual or relative development,[11] in our study is used as a value expression of the competence to express the mastery of a valuable attitude to foreign culture among students of educational institutions. A person who can absorb information about ethnoculture and its examples and transform it into knowledge will have the ability to take into account the interests of another subject when determining his behavior strategy.

In the educational system, it is necessary to define the criteria in the form of a socio-psychological mechanism for the formation of a valuable attitude to ethnoculture. It is appropriate to define such psychological characteristics as cognitive, emotional-volitional and practical-expressive.

Determining the formation of a valuable attitude to ethnoculture has its own socio-psychological mechanism, in which high, medium and low levels of formation are of practical importance for improving the form and content of psychological enlightenment work. As a cognitive criterion, the lack of information to distinguish the ethnoculture samples existing in the society to which ethnic groups belong, the lack of knowledge to distinguish them, in turn, indicates that there are obstacles in the process of social cognition improvement, human-cultural system relations. The educational institution should study the socio-psychological environment in the family, neighborhood and educational institutions, which are considered important for ensuring the process of psychological development. The fact that, this issue is not reflected in the field of correctional activity of the applied psychologist in A.A. Osipova's work entitled General psychocorrection [12], shows that the level of importance of the topic has a practical content. I.V. Kostakova showed that it is difficult to carry out the psychological correction of a person at different levels, in which it is difficult to determine the subject of correction, but he did not mention on the issue of forming a valuable attitude [13]. Although the formation of valuable attitude is considered the subject of personality psychocorrection, it is observed that the goal and norms of the individual are expressed in the pattern of behavior. While value is considered a "field" that forms various motivations of the subject, it expresses the external evaluation of the situation. To the extent that the subject perceives the object and expresses a personal meaning in relation to it, to the extent that having a valuable attitude acquires a social meaning.

This is personal meaning that performs functions such as organizing, directing and moving in the system of relations between the subject and ethnoculture. A valued attitude expresses the activity of the individual in the form of humanistic relations in the society, improving the pattern of socially approved behavior.

Taking into account polyethnicity when forming a valuable attitude to ethnoculture:

- regardless of which ethnic groups live in the socio-cultural environment, the national-psychological features of the society should not become the cause of conflict. To do this, to form the skill of valuing ethnoculture in educational practice;

- international relations must be dominated by universal values. Only then, conflicts between ethnic groups will not arise. For this, all conditions are created at the state level for each ethnic group in the society to preserve and honor its history, culture and values, to develop a system of using them in educational practice;

Therefore, it is appropriate to take into account the development of sociality and biological connection, each ethnoculture has its own history, using ethnopsychological knowledge in order to ensure socio-psychological processes. Therefore, it is recommended to carry out psychological enlightenment work on topics such as "Me and my neighbors", "Me and my friends", and to study the cognitive, cultural (ethnocultural) and educational aspects of his intellectual competence, taking into account age and demographic characteristics.

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