

Pedagogical Conditions for Students to use Critical Thinking in the Development of Interethnic Communication

Nargiza Mamatkadirovna Karimova

Lecturer, Samarkand State Institute of Foreign Languages

Saida Tashkulovna Yuldashova

Associate professor, Samarkand State Institute of Foreign Languages

Farida Azamovna Pulatova

Lecturer, Samarkand State Institute of Foreign Languages

Soxiba Rustamovna Shodiyeva

Lecturer, Samarkand State Institute of Foreign Languages

Abstract

The article is covered the formation of socialization in individuals begins with the study of tolerance. The concept of tolerance is endless, and as everyone enters the world, it is no secret that the older generation begins to teach the next generation. When we walk in the neighborhood, we demonstrate in a variety of ways that such a job is not good when we see young children doing incompetence or something wrong: reprimand, doughnuts, or warm words. No matter what method we use, it is a manifestation of a lesson in tolerance for the younger generation. Because the child we approach with a rebuke, a doughnut, or a warm word will share not doing that next time he sees it. You can even say that over time it will recognize you and will be very affectionate to you.

Keywords: *methods, the curriculum, level of work, the study of the cultures, pedagogical activities, analyzing the specifics of the educational process, social and humanitarian category, critical thinking method, critical thinking category.*

Introduction

Our country is among the multinationals, for it is home to more than 130 ethnic and ethnic groups. The fact that they live with each other in a loving and family is the hard work of our great ancestors and the spiritual heritage they have left to us. The mechanism for fostering interethnic relations in preschool children is as follows:

- trying to connect with a younger generation (building a relationship with a child in the language of a child)
- to teach younger people how to distinguish between right and wrong (doughnuts, reprimands, sweet words, etc.)
- to develop a culture of greeting adults in young children (showing respect for young people, first of all, older adults set an example, and this is absorbed by younger people)

themselves. To give confidence to the little ones, to teach them industriousness...)

- teach you how to walk away from evil using fairy tales, illustrations, or texture stories

Using the above methods, the mechanism for fostering interethnic relations in raising school-age children changes slightly:

- In exchange for being polite despite the mistakes of elementary school students, we develop a feature that makes them not afraid to make mistakes.

- We teach a child a culture of ethics and aesthetics by dressing in a prescribed form, hairstyles, checking the cleanliness of nails.

- By performing a homework assignment, we train a child to work hard.

- As school-age children pass the elementary school and pass through the middle class and later in the senior class, the mechanism of upbringing also changes.

- In addition to scientific knowledge, children begin to be introduced to secular and religious knowledge.

- The level of work, both physically and mentally, will be increased.

- Attracted to the Olympiads, a targeted direction of education will be established for them, and the student's goal will further improve his or her scientific potential in the research process.

- As the reader grows up, he is taught or directed to professional goals.

The main results and findings

When you go through these stages, you will certainly have many difficulties for yourself. Sometimes the teacher, however, is difficult for the student. However, the expected outcome is

to create a person who achieves his place, respect, and achievements in society at the expense of his hard work.

At the end of the above clicks, we will have raised a fully mature person.

The formation of a culture of interethnic communication will not end there, of course, but it will continue in post-school higher education institutions later in the process of working in vocational schools or institutions of professional skills.

A person communicates with his or her peers, parents, or other circles during school, and in the post-school era he engages with people of all ages. During this time, if an individual cannot develop a culture of communication, it is an appointment that this person will face difficulties in social life. As a result, such people become individuals who cannot understand the politics of our government and correctly evaluate neighborhood, neighborhood, and neighborly problems.

The mechanism for developing the aforementioned gradual dialogue culture shows the importance of questioning the culture of communication for all ages.

One of the most important tasks of teachers is to encourage students to participate in the life of a developing society in all aspects, to introduce them to the spiritual riches, national values of our people, as well as to promote them in this spirit. By instilling ethnic values in the content of education, representatives of different ethnic groups will be able to understand each other, cooperate, and enjoy cultural riches. As a result, in the education system, students absorb the cultural heritage of their people.

What is critical thinking? There are many definitions. Ennis (2016) lists 14

philosophically oriented scholarly definitions and three dictionary definitions. Following Rawls (1971), who distinguished his conception of justice from a utilitarian conception but regarded them as rival conceptions of the same concept, Ennis maintains that the 17 definitions are different conceptions of the same concept. Rawls articulated the shared concept of justice as

a characteristic set of principles for assigning basic rights and duties and for determining the proper distribution of the benefits and burdens of social cooperation.

Bailin et al claim that, if one considers what sorts of thinking an educator would take not to be critical thinking and what sorts to be critical thinking, one can conclude that educators typically understand critical thinking to have at least three features.

1. It is done for the purpose of making up one's mind about what to believe or do.
2. The person engaging in the thinking is trying to fulfill standards of adequacy and accuracy appropriate to the thinking.
3. The thinking fulfills the relevant standards to some threshold level.

Critical thinking is a widely accepted educational goal. Its definition is contested, but the competing definitions can be understood as differing conceptions of the same basic concept: careful thinking directed to a goal. Conceptions differ with respect to the scope of such thinking, the type of goal, the criteria and norms for thinking carefully, and the thinking components on which they focus. Its adoption as an educational goal has been recommended on the basis of respect for students' autonomy and preparing students for success in life and for democratic citizenship. "Critical thinkers" have the dispositions and abilities that lead

them to think critically when appropriate. The abilities can be identified directly; the dispositions indirectly, by considering what factors contribute to or impede exercise of the abilities. Standardized tests have been developed to assess the degree to which a person possesses such dispositions and abilities. Educational intervention has been shown experimentally to improve them, particularly when it includes dialogue, anchored instruction, and mentoring. Controversies have arisen over the generalizability of critical thinking across domains, over alleged bias in critical thinking theories and instruction, and over the relationship of critical thinking to other types of thinking.

Self-esteem nurtures respect for this person. There are many grounds for the need to develop an individual culture of communication. History proves, for example, that a representative of a nation who says to his neighbor, acquaintance, or classmate that you are of his own ethnicity in a way that he or she does not realize can cause many conflicts, even political wars. Speaking in the process of asking something arises from murkyness, even if we can't correct our tone. That is why our ancestors taught us magical words that are a tool for entering the hearts of a new generation, such as "Please," "Thank you," and "Sorry." Although these words seem short, it is not easy to teach it to the younger generation. Teaching listening culture will also be an important factor in shaping the ability to build relationships with others in the development of a culture of communication. After all, a person who speaks but does not know how to listen to his opinion is considered selfish and acts only for his own benefit. Such individuals are recognized by our society as "selfish." However, under the

principle of respect for tolerance lies such concepts as love and respect for oneself.

It would not be a mistake to equanimize selfishness with a dangerous cove because a selfish person feels no emotion in disappointing, saddening, and ruining someone else's peace for his own benefit. For him, the innermost thoughts of others are insignificant, but their own nightmares seem to play a major role.

Today, there are neighborhoods where representatives of different ethnic groups live in one place, but they maintain their neighborhood standards and live as trusting ones at their weddings or during burglary. At the same time, however, there are neighborhoods where brothers and relatives live like seven strangers. When you see such relationships, you can say that the only reason for this is that we are parents and teachers. We should never be surprised to learn that we have been separated from our future by being indifferent to education.

The identification of the conditions for the organization of pedagogical processes aimed at preparing students for interethnic dialogue has led to the need to experiment with its purpose. To this end, in order to apply pedagogical conditions, the teaching content will require the development of knowledge, information and universal values, knowledge of interethnic relations, and methods of work that will help prepare students for interethnic dialogue.

Teachers should be able to make the most of their various situations in the educational hierarchy, which creates national cooperation in preparing students for interethnic dialogue. The educational process should be carried out in a dialogue, controversial, controversial manner between teachers and students. This also requires changing the process and content

of the learning situation. It is important to establish an atmosphere of communication with representatives of different ethnic groups based on equality in this situation. In its place, students also need to be taught the knowledge and rules of national integrity. First of all, the teacher himself is required to acquire these knowledge and information and to master the methods used to deliver it to students.

The study of the cultures of different peoples allows students to ensure interethnic moral culture, maturity, and the interaction of representatives of different ethnic groups. This need prohibits a new approach to the content of teaching. The main place in the context of education should be the knowledge, spiritual life, concepts of the Uzbek people on the national lifestyle, and information about the national cultural, social, economic, and territorial uniqueness of the Uzbek people should be distinguished.

The curriculum, which will also be organized in the socio-humanitarian category, reflect the cultural interests, interests of all peoples of Uzbekistan, this way the construction of the learning process prepares the ground for students to fully master their national cultures and to look at and compare the culture of other peoples with interest. Students establish a candid dialogue with their peers, who are representatives of other ethnic groups, only when they feel that they are representatives of the Uzbek people.

Ensuring interethnic stability in Uzbekistan, having a resilient, friendly attitude with confidence in representatives of other ethnic groups, and the composition of tolerant minds and personalities have been recognized as the priorities of public policy. The concepts of modernizing the content of pedagogy and education emphasize the importance of

instilling in students universal and national values, tolerance, tolerance, ability to engage in interethnic dialogue, endurance, and the development of qualities of kindness in the process of communication. The concepts of modernizing the content of pedagogy and education emphasize the importance of instilling in students universal and national values, tolerance, tolerance, ability to engage in interethnic dialogue, endurance, and the development of qualities of kindness in the process of communication.

Formation of poverty-stricken citizens in the country in the educational process, the formation of students' legal culture, human worldliness, the composition of democracy, the perfection of young people with high moral culture and qualities of national and religious stability, language of other peoples in students. culture, nurturing a sense of respect for their mothers.

Teachers and parents should work together to prepare students for interethnic dialogue. Because along with the school, the family plays an important role in preparing students for interethnic communication. The content of the process of preparing students for interethnic dialogue is determined by the expression of educational materials, assignments, and questions aimed at fulfilling their ability to cooperate with representatives of different ethnic groups. Teachers should engage in such activities continuously in the classroom and in extracurricular education. This requires that they use a variety of teaching forms and methods.

Another of the most important situations in the preparation of students for interethnic dialogue is the need to explain the history, natural and economic development of Uzbekistan in teaching natural, socio-humanitarian subjects

based on their characteristics, and to provide students with knowledge to prepare them for interethnic dialogue in a manner related to examples of Uzbek language and literature. Interethnic dialogue will help them to study the unique historical history, nature, past and present of Uzbekistan, cultural characteristics, traditions and traditions in every way and to compare them with the traditions of other peoples, to develop a sense of nationality and acquire their skills.

Preparing students for interethnic dialogue allows them to cooperate with representatives of other ethnic groups, develop a commitment to historical truth, understand one another, and demonstrate national religious tolerance in practice.

The formation of students as mature representatives of the Uzbek people, creators of its traditions and national cultural values, is the content of higher education. Therefore, the content of education should guarantee students the necessary knowledge and information about the nature of Uzbekistan, the history of the Uzbek people and other peoples living in Uzbekistan, the culture and economy of the country.

A continuous understanding of national and cultural values for students is one of the most important conditions for preparing them for interethnic dialogue. Accordingly, these values should be consistently expressed in the context of education. Only then will the content of education be in harmony with the needs and interests of the state and society of Uzbekistan and provide an opportunity to direct the activities to master the national, natural, and economic characteristics of the Republic of Uzbekistan. Therefore, in addition to the national culture of the Uzbek people, the content of the higher education process needs

to be integrated into the traditions of nations living in the world.

The process of analyzing the specifics of the educational process, which is aimed at preparing students for interethnic communication, identified the unique problems that exist in this area. Increasing the importance of education as a factor that develops the country of Uzbekistan is required to harmonize, promote, expand, deepen, and clarify the knowledge of socio-humanitarian and natural knowledge and information activities. In this area, the socio-humanitarian category has great opportunities and is convenient to prepare students for interethnic dialogue, as stipulated in the curriculum. The topics included in these curriculums allow students to present national, cultural, and ethnic values and to develop their commitment qualities.

Increased level of education among the population of Uzbekistan, the formation and development of a continuous education system in Uzbekistan, an increase in the cultural level and professional preparation of the people of Uzbekistan, regular modernization of the general secondary education content, etc.;

uniqueness in the age characteristics of students studying at various stages of the continuous education system;

the place of new pedagogical tasks before a continuous education system.

In implementing the pedagogical framework for preparing students for interethnic dialogue, it is important to pay attention to the peculiarities of the pedagogy of national relations. Students' moral and ethical levels are the main object of the process of preparing them for interethnic dialogue. Therefore, in the process of pedagogical influence on students, it is necessary to rely on their national minds.

This takes into account the national character, national feelings, and national spirituality of the students. Students are important to develop innovative thinking based on interethnic dialogue and agreement.

Pedagogical activities aimed at preparing students for the culture of interethnic dialogue can be carried out in the following ways:

to encourage people to understand and think about the peculiarities of a multicultural society, to influence the aspects of interethnic communication regarding emotional and independent thinking;

arousing interest in the development of cultural values of representatives of different nationalities;

influence on aspects of interethnic communication based on emotional and independent thinking;

to develop skills, skills and methods of cooperation with other ethnic groups in a multinational environment and to influence the activities of interethnic communication.

As mentioned earlier, the effective use of the opportunities of subjects in the social humanitarian category is required in preparing students for interethnic dialogue. This is explained by the possibility of providing students with information about the peculiarities of different nationalities. This is because students' academic activities aimed at mastering national and ethnic values also combine their ability to understand emotional nightmares. It is known that in foreign language, Russian, and literature classes, the student community is divided into two groups. This leads to twice the number of students per lesson. As a result, teachers will be able to carry out separate educational work with each student. In language teaching, preparing

students for interethnic communication is carried out at the level of understanding based on oral explanation of information. Such a unique aspect of the teaching process aimed at teaching languages allows students to achieve positive results in preparing them for interethnic dialogue.

Based on the foregoing, the ability to convey to students the content and functions of the pedagogical process aimed at preparing them for interethnic dialogue includes:

- understanding the peculiarities of interethnic cultures is based on an understanding of the process of development in Uzbekistan and around the world;
- by performing these tasks, each general secondary school graduate will be able to take an active position as a preserver, performer, and builder of human and cultural values;
- students will develop a culture of tolerance, openness, mutual understanding, understanding of social, national commonality on the basis of democratic relations;
- to solve problems through mutual communication, to actively participate in the socio-cultural life of Uzbekistan, to acquire maturity skills, and to independently determine their professional and life positions.

Students also acquire understanding of each other's feelings as a result of their interethnic communication skills. That is why the main purpose of teaching, which is aimed at teaching languages, is as follows:

formation of a certain moral position in students as citizens of Uzbekistan as a result of studying the culture of different peoples;

providing students with knowledge of the Republic of Uzbekistan, its place of residence, which generates a scientific understanding;

to understand the unique development path of the Republic of Uzbekistan;

To have a particular understanding of Uzbek people and world culture using Uzbek folk art and literary literature:

interest in the history and culture of Uzbek and world peoples;

arouse respect for people of different nationalities and religions living in Uzbekistan;

formation of the right of socio-cultural harmonization in students;

decision-making of directions on national cultures in the minds of students by encouraging them to determine their position;

understanding and integrating national values by mastering cultures;

use Uzbek folk art and thinking skills to develop students' ability to communicate and understand each other:

ensuring the culture of interethnic dialogue and the expansion of the atmosphere of mutual understanding;

to acquire secular cultural elements of their students and to ensure the socio-economic harmonization of society;

providing a wide range of opportunities for students in the educational process to learn humanity, not to be abused, to master human rights and democratic values:

students learn social responsibility, freedom, poverty, and mutual understanding.

The social and humanitarian categories incorporate knowledge in various fields. Such subjects have great educational opportunities, and as a result of mastering its content, students will be able to know the state and society of Uzbekistan and the national ethnic culture of

the Uzbek people. Students will have experience in engaging in interethnic and interethnic communication, social maturity, and responsive attitudes toward their people and state in the process of studying these academic subjects.

Students in the social and humanitarian category have been given a large portion of the school time for the ability to adapt themselves socially and culturally to the microsystem. Therefore, the system of socio-humanitarian science involves organizing training sessions in two directions:

a) Compulsory training - they cover the main essence of the content of subjects in the socio-humanitarian category. At the same time, special attention is paid to students' integration into universal, national values. With them, students' minds will be composed of personal qualities, knowledge, skills, and skills that meet the needs of society;

b) in-depth training, organized on the basis of students' competitions - such training is organized taking into account the uniqueness, interests and inclinations of students, ensuring their individual development.

The basic content of the subjects in the socio-humanitarian category should include:

reflects the scope of national and cultural values and development in the Republic of Uzbekistan; includes the nature of Uzbekistan, territorial uniqueness, socio-economic historical and cultural heritage;

the teacher should be able to use various educational technologies to provide students with didactic tools that will serve to develop interethnic communication skills;

the importance of being able to have a positive effect on students' emotional nightmares and behavior using various didactic tools;

to create interethnic communication situations for teachers in the educational process:

students need to develop positive experiences in interethnic relations and acquire the skills to develop interethnic relations.

Conclusion

In conclusion, to knowledge of the cultural life of the Uzbek people and Uzbekistan, the content of education should demonstrate the level of socio-economic development. This, in turn, ensures the effectiveness of the process of preparing students for interethnic dialogue and develops national self-awareness in them. As a result of the regular expansion of the nationality of the population of Uzbekistan, the issue of preparing students for communication with them is becoming increasingly relevant. Not all nations in Uzbekistan have equal rights and a representative of a particular nation can have a leading position. Therefore, in general secondary schools in Uzbekistan, it is intended to organize the national and cultural characteristics of all students taking into account the educational process.

References

1. Qushnazarov, M. (2015). O'zbekistonda gixalqarotalabalar harakatch anligi: talabalarning chiqish motivatsiyasi (tezis). Pokfulam, Gonkong SAR: Gonkong universiteti.
2. Eshchanov, R. A., Xodjaniyazov, S. U., & Matlatipov, G. (2011). O'zbekistonda xalqaro hamkorlik doirasida masofaviy va elektron ta'limga asoslangan oliy ta'limni rivojlantirish. <http://www.erasmusplus.uz>
3. Mamatkadirovna K. N. JARAYONIDA

TALABALARNING KOMMUNIKATIV
FAOLIYATINI SHAKILLANTIRISHDA
TA'LIM INFORMASION
TEKNOLOGIYADAN FOYDALANISH
//Ta'lim fidoyilari. – 2022. – T. 18. – №. 5.
– C. 338-341.

4. Mamatkadirovna N. K. Pedagogical system of development of culture of international communication in students //ACADEMICIA: An International Multidisciplinary Research Journal. – 2021. – T. 11. – №. 11. – C. 245-247.
5. Karimova N. Professional and moral competence of primary school teachers: essence, structure, content //European Journal of Research and Reflection in Educational Sciences Vol. – 2019. – T. 7. – №. 11.
6. Mamatkadirovna A. K. et al. Translation as a Special Type of Language and Intercultural Communication //JournalNX. – C. 176-180.
7. Pulatova F. A. TECHNOLOGIES FOR TEACHING STUDENTS TO THINK CRITICALLY //International Academic Research Journal Impact Factor 7.4. – 2023. – T. 2. – №. 1. – C. 56-61.
8. Pulatova F. A. PSYCHOLOGY OF CRITICAL THINKING FOR STUDENTS //International Academic Research Journal Impact Factor 7.4. – 2023. – T. 2. – №. 1. – C. 67-73.
9. ПулатоваФ.А. Талабаларни танқидий фикрлашга ўргатиш ва педагогик ёндашиш //Science and Education. – 2022. – T. 3. – №. 6. – C. 822-825.