PSYCHOLOGICAL CHARACTERISTICS OF INTERETHNIC RELATIONS IN ADOLESCENCE

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Abstract:
The authors of the article raise the issues of interethnic relations among adolescents and their peculiarities. The psychological aspects of interethnic problems are considered and the recommendations of work with them are given. The research works of many scientists in the field of interethnic relations are seriously analyzed.

Keywords: relationships, interethnic issues, teenagers, culture, teenage issue.

The onset of adolescence has been compared to a child's second birth or the "awkward age" for a reason. Birth is not only the emergence of something new, but also the breaking of old ties. There is no doubt that depending on the class, national, temporal and other affiliations of the teenager, certain differences stand out between them. But there are also commonalities. And above all, it is now necessary to understand what are the psychological characteristics that distinguish this period from other periods of life, and to what extent it changes depending on the specific conditions of upbringing.

Researches of various psychologists have revealed specific social circumstances, first of all changes of the child's place in society, changes of his or her position which, as A.N. Leontiev says, characterize the adolescent period of development. Adolescence should be considered not as a separately taken stage, but in dynamics of development as it is impossible to reveal mental features of the teenager without knowledge of patterns of development of the child during ontogenesis, the contradictions making force of this development. Such research is based on the activity approach which considers personal development as a process which is driven, firstly, by the resolution of internal contradictions and, secondly, by a change of types of activity resulting in a restructuring of existing needs and the occurrence of new ones. In the course of research, domestic psychologists (L.S. Vygotsky, A.N. Leontiev, B.G. Ananyev, D.B. Elkonin, etc.) have found out that the leading activity

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for teenage years is assimilation of norms of relations, which receive the fullest expression in socially useful activity.

After the relatively calm elementary school age, adolescence seems turbulent and complex. Development at this stage really goes at a rapid pace, especially many changes are observed in terms of the formation of personality. And perhaps the main feature of adolescence - personal instability. Opposing features, aspirations, tendencies coexist and struggle with each other, determining the inconsistency of the character and behavior of the growing-up child. Anna Freud described this teenage peculiarity as follows: "...teenagers are extremely selfish, consider themselves the center of the universe and the only object worthy of interest, and at the same time, at no later period of their life are they capable of such devotion and self-sacrifice. They enter into passionate love relationships only to terminate them as suddenly as they began. On the one hand, they enthusiastically engage in community life, but on the other, they are gripped by a passion for loneliness. They oscillate between blind obedience to their chosen leader and defiant rebellion against any and all authority. They are selfish and materialistic, yet at the same time full of sublime idealism. They are ascetic, but suddenly plunge into promiscuity of the most primitive nature. Sometimes their behavior towards other people is rude and unceremonious, although they themselves are incredibly vulnerable. Their mood fluctuates between a radiant optimism and the darkest pessimism. Sometimes they work with inexhaustible enthusiasm, and sometimes they are slow and apathetic. [1].
During adolescence, children are not only passionate about a wide variety of activities, but they are also equally emotional in their interactions with their peers. Communication permeates the entire life of adolescents, affecting both learning and nonlearning activities, as well as relationships with parents. The leading activity during this period becomes intimate and personal communication. The most meaningful and deepest communication is possible in a friendly relationship. A close friend for a teenager, usually a peer is a kind of psychotherapist who can listen and empathize, understanding and accepting his experiences and attitudes, helping to overcome his lack of confidence in his abilities, to believe in himself. Teenagers are extremely selective in their friendships. But their circle of communication is not limited to close friends, on the contrary, it becomes much wider than in previous ages. Children at this time have many acquaintances and, even more importantly, informal groups or companies are formed. Teenagers can be united in a group not

only by mutual sympathy, but also by common interests, occupations, ways of entertainment, a place to spend free time. What the teenager gets from a group and what he or she can give to it depends on the level of development of the group where he or she is a part of; the higher the level of its social development, the more favorable it is reflected in the development of the teenager's personality.

During this age period children are so attracted to each other, their interaction is so intensive, that it is spoken about typically teenage "grouping reaction". But it is especially important for the teenager to have a reference group whose values he or she accepts, on whose norms of behavior and estimates he or she is guided. However, quite often the teenager feels lonely next to peers in a noisy company. In addition, not all adolescents are accepted into a group; some of them turn out to be isolated - either insecure, reserved children or excessively aggressive and arrogant ones. In communication teenagers form and develop communicative abilities which include the ability to enter into interpersonal relations and which are the basis for the formation of inter-ethnic relations.

The adolescent period is the most favorable for the development of communicative skills and their formation at a higher level - interpersonal interaction and interethnic relations. At this age a sense of cultural identity of the person starts to form, the interest in questions of cultural belonging and in questions of other cultures increases; to communication outside of the nearest society. The need for mutual recognition and understanding with the world around them makes adolescents interested in encountering other cultures for the first time. In adolescence, the foundations for further social behavior of the individual are laid, including the ability to be empathic or conflictive, a positive or knowingly negative attitude to another, an increased interest in oneself, one's inner world, and the development of reflection. The adolescent age is traditionally characterized by researchers as a stage of transfer of social consciousness into the internal plane, development of self-consciousness, actualization of need for personal and social self-determination (L.I. Bozhovich, I.S. Kon, A.V. Mudrik, A.V. Petrovsky, D.I. Feldstein). In this connection it becomes important for teenagers to be aware of their belonging to communities of different levels: sociocultural, civil, ethno-national, in which identification processes connected with group membership are carried out [2].

Today's schoolchildren are more aware of their national identity, so the problem of communication between children of different nationalities becomes particularly

Proceedings of International Conference on Educational Discoveries and Humanities
Hosted online from Plano, Texas, USA.
Date: 1st March, 2024
ISSN: 2835-3196   **Website:** econferenceseries.com

important. Indeed, nowadays there are more and more nationalistic tendencies, explained by the desire of ethnic groups to revive, preserve and develop their cultural traditions and language, to assert the modern culture. The path to mutual understanding is not only through knowledge and notions, but also through feelings and the ability to see any person, whether Uzbek, Russian, Korean, Chechen or Tatar, Muslim or Christian, as a bearer of universal values: goodness, love for one's neighbors, high spirituality and morality. And this understanding is the result of the culture of interethnic communication [5]. V. H. Abelyan, I. A. Dadov, I. V. Zhukovsky, Z. T. Hasanov, T. N. Barteneva devoted their studies to various problems of forming the culture of interethnic relations and interethnic communication in the framework of school education in multi-ethnic societies. They consider the culture of inter-ethnic relations in society as an accumulation of experience, developed in the process of interaction of people in various spheres of life - material, spiritual, political and those specific forms of mutual influence, which are formed in the process of this activity. Interpersonal national relations are manifested in the actions of people, their worldview, moral foundations, forms of behavior, attitude to other peoples, in particular, in the settings for contacts with people of other nationality, in work, in everyday life, in leisure time, in national orientations. In their opinion, the culture of inter-ethnic relations depends on the level of formation of the culture of inter-ethnic communication of students, on their ability to perceive and observe universal norms and morals.

At the present stage of development of interethnic relations, which is characterized by the aggravation of ethnic contradictions both in one country and in some other countries, the problem of studying and forming national consciousness acquires special relevance. The growth of interethnic tensions, both at the state and household level, is a discussed and developed problem of social reality. The field of interethnic relations includes relations between groups (rivalry or cooperation) and attitudes toward groups, which manifest themselves in perceptions of them, ranging from positive images to prejudices. A significant contribution to the intergroup relations thus understood comes from the information disseminated by mass communication media, which creates a kind of "second reality" in the subjective world of the individual. Relations between groups can also arise without direct interaction between them, which has been repeatedly revealed in empirical studies. The first direct determinant of interethnic relations is ethnicity. It includes three components:

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the need for ethnic belonging, the need for a positive ethnic identity, and the need for ethnic security - the affiliative motive. Belonging to an ethnic group is also a way to stand out, to draw attention to oneself, to increase one's value. Ethnic self-consciousness is a part of ethnic consciousness, reflecting individuals' perception and representation of themselves as representatives of a certain, their ethnic community. In this interpretation, ethnic self-consciousness is close in meaning to the concept of ethnic identity or ethnicity. B.A. Vyatkin and V.Y. Hotinets define ethnic identity as a higher level of development of ethnic self-consciousness. At the same time, they distinguish 2 levels of the formation of ethnic self-consciousness: 1) idea of one's ethnicity - associated with a low level of self-consciousness; 2) ethnic self-identification - associated with a high level of development of ethnic self-consciousness [7]. The content of ethnicity consists of the following components: awareness of belonging to their people, awareness of the interests of their people, ideas about culture, language, territory. The structure of ethnic image includes attitudes (stereotypes, prejudices, prejudices), value orientations, and psychological universals. N.M. Lebedeva, considering interpersonal relations in intercultural communication, says that group membership, including ethnicity, has a different impact on different degrees of intimacy. At the stage of close friendship, people strive for such intimacy, when communication flows equally freely on peripheral as well as on the most meaningful topics for the individual. At this stage of intimacy, cultural stereotypes break down and there is a free exchange of thoughts, feelings and emotions [4]. D. Campbell believes that stereotypes can be adequate if autostereotypes and heterosterotypes coincide. Three groups of conditions influence the formation of ethnic auto- and hetero- stereotypes: political, economic and religious systems of society, which form a certain set of norms, values, ideals and stereotypes. Ideally, the formation of this set occurs in an inconsistent unity, inherent in the value reflection, value stereotyping of reality by the ethnic elite.

An ethnic stereotype has two sides: cognitive (content) and affective (prejudice). The attitude gives the cognitive element of the stereotype content, orientation and determines its intensity. At the beginning a person has an attitude, and then the stereotype is filled with the content corresponding to this attitude. The next determinant of interethnic relations is ethnic identity. According to N.L. Ivanova, social identity is a unity of cognitive, motivational and value parameters, social identity is understood as a complex integral personal formation having substantive

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(identity subject) and formal-dynamic (stability, awareness, expression, intensity, etc.) characteristics, it is a dynamic system of social constructs, i.e. it functions in the form of a construct which is a simultaneous statement of similarity and difference. Social identity is constructed through interaction, social comparison and active construction of social reality [3].

In social psychology the analysis of ethnic identity is associated with the study of the mechanisms of its formation, with ethnicity as part of the structural relationships between groups. The focus of the social psychological approach to the study of ethnic identity is the process by which individuals construct and construct their relationships with certain people or groups within their own or other ethnic groups. Ethnic identity is a dynamic phenomenon that involves the interaction of different levels of analysis: at the level of the individual, society and culture (G.M. Andreeva, Y.V. Arutyunyan, Y.V. Bromley, W. James, L.M. Drobizheva, N.L. Ivanova, J. Piaget, I.A. Snezhkova, T.G. Stefanko, A.A. Susokolov, G. Tajfel, M. Shafer, S. Hall, V.Y. Hotinets). Ethnic identity is a cognitive-motivational core of ethnic self-consciousness. The growth of the need for ethnic identity, in turn, strengthens the desire of group members to increase their status. Directly related to ethnic identity is ethnic tolerance, which, in turn, we can influence (nurture, increase) in order to avoid or resolve various types of interethnic tensions. The basis of a tolerant attitude towards representatives of other ethnic groups is a positive ethnic identity, in the structure of which a positive image of one's own ethnic group coexists with a positive attitude towards other ethnic groups. It represents a certain balance of tolerance towards one's own group and other ethnic groups.

Tolerance presupposes reciprocity and an active stance by all parties concerned, a willingness to accept others as they are and to interact with them on the basis of agreement. In other words, it should not be reduced to conformism, infringement of own interests. Tolerance is an important component of the life position of a mature person, protecting his own interests and values and at the same time respecting the positions and values of others [5]. In scientific literature tolerance is considered, first of all, as respect and recognition of equality, rejection of domination and violence, recognition of diversity of human culture (N.M. Lebedeva, G.U. Soldatova, T.G. Stefanenko). Tolerance presupposes reciprocity and active position of all interested parties, readiness to accept others as they are and to interact with them on the basis of agreement.

According to G.U. Soldatova's research, tolerant persons include those individuals whose ethnic identity can be characterized as "normal" (natural preference for their own ethno-cultural values combined with positive attitude towards other ethnic groups), or as "normal" and "ethnic indifferent" simultaneously. The group of intolerant individuals consists of individuals with ethnic self-awareness of the "hyperidentity" type, who, along with hyperidentity, have either "norm" or "ethnic indifference" or both simultaneously in their general interethnic disposition [6]. More profound differences between the self-perceptions of tolerant and intolerant individuals can be seen in the analysis of ethnic stereotypes. In the structure of ethnic stereotypes, individuals with a predominance of intolerant attitudes have a significantly increased imbalance between the positivity of autostereotypes and the negativity of heterosterotypes. This means that they often have a hypertrophied desire for a positive ethnic identity, and they try to give it a higher status by reinforcing positive differences in favor of their group. Intolerant individuals are more positive about their own ethnic group and less positive about other ethnic groups compared to tolerant individuals. This means that positive characteristics definitely dominate in their autostereotypes, while the number of negative characteristics increases among the representations that make up the heterosterotypes. For persons with the prevalence of intolerant attitudes, firstly, the zone of "affectivity" is extended. This means that they not only have a greater range of emotional evaluations, but also a higher emotional involvement in situations of interethnic tension. Second, the perception of intolerant individuals is characterized by an emphasis on differences, in this case differences between ethnic groups. In other words, tolerant people perceive ethnic groups as closer and the boundaries between them more blurred than intolerant people, for whom ethnic boundaries are sharply delineated.

Thus, we can distinguish four main groups of determinants of interethnic relations:

1. The social context (the political, economic and religious systems of society; the norms and values of society) and the influence of various forms of media on interethnic relations.

2. Social and individual characteristics of the subjects of interethnic relations (gender, age, social and living conditions of the subject, level of education, nationality, etc.)

3. Complex of social and psychological determinants of interethnic relations (ethnic identity, ethnic self-consciousness, ethnic affiliation, ethnic stereotypes, ethnic tolerance).

4. Direct relations between subjects of interethnic relations (closeness of relations).

In the conditions of increasing polyethnicity of modern Russian society the question of specificity of interethnic interactions, the establishment of tolerant systems of relations between different ethnic groups within the same territorial culture arises more and more often. This issue arises most acutely within the school, since children, as representatives of different nationalities and bearers of different cultures, customs and national-social attitudes, are often not yet ready for successful integration, and therefore various types of inter-ethnic tensions arise, which requires special attention and appropriate accompaniment. The stable pole in inter-ethnic relations are the socio-individual characteristics of the subjects of inter-ethnic relations (gender, age, social and living conditions of the subject, level of education, nationality, etc.), while the pole of change is the social context (political, economic and religious systems of society; norms and values of society, media). Ethno-social processes and inter-ethnic relations will be harmonious and balanced according to this model when the tension between the poles is equal and developing. The realization of becoming balanced is possible through the fundamentals of action: 1) attentiveness to the surrounding world, to its changing tendencies, to individual-personal features of subjects of interethnic interaction; 2) awareness, reflection and acceptance of all components of interethnic interaction; 3) focus on cognition; 4) components of self expression in interethnic interaction. These bases of action are basic at settlement and correction of deviations of interethnic relations.

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