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INTEGRATIVE NATURE OF THE FORMATION OF TOLERANT ATTITUDES IN PRESCHOOL CHILDREN IN THE PROCESS OF CULTURAL DIALOGUE

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Abstract

This article examines the current problem of forming the foundations of tolerant attitudes in preschool children in the context of the modern educational paradigm. The author analyzes the possibilities of an integrative approach that allows combining the cognitive, emotional-value, and behavioral components of a child's personality into a single socialization process.

Special attention is paid to the concept of "cultural dialogue" as a basic pedagogical tool. The work substantiates that through contact with the diversity of cultural codes (traditions, folklore, ethical norms), not only knowledge accumulation occurs, but also the formation of a "primary image of the world" free from prejudice. The article details the pedagogical conditions that ensure the transition from a passive perception of information to an active position of the intercultural communication subject.

Keywords: Tolerance, preschool education, integrative approach, dialogue of cultures, multicultural education, socialization, intercultural communication, value orientations, pedagogical conditions, humanization of education.

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Introduction

In the current conditions of globalization, characterized by intensive population migration and the intertwining of information flows, preserving socio-cultural identity while simultaneously developing the ability for peaceful coexistence is becoming a strategic priority. The multipolarity of the world community necessitates the transformation of the education system: educating the younger generation in the spirit of humanism, peace, and respect for representatives of various linguocultural groups is becoming a fundamental foundation of pedagogy.

Preschool childhood is a unique, sensitive period during which the basic parameters of personality are established, the "primary image of the world" and the foundations of civic identity are formed. It is at this age that a child is most receptive to the assimilation of moral norms and ethical concepts. According to the Law of the Republic of Uzbekistan "On Education" and the state program "Ilk qadam," the formation of tolerance is considered not as an isolated direction of educational work, but as a cross-cutting competency. It permeates all types of children's activities: from play and cognitive-research to artistic-aesthetic and communicative.

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However, despite the existence of theoretical prerequisites, in practice, fragmentation in the issues of multicultural education is often observed. There is

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an objective contradiction between society's need for a person ready for constructive dialogue and the insufficient development of integrative technologies that allow for the organic integration of "culture dialogue" into the daily educational process of preschool educational institutions. This circumstance determines the relevance of researching the integrative nature of the formation of tolerant attitudes, where ethnic diversity acts not as a barrier, but as a resource for the development of the preschooler's personality.

The methodological basis of the research is an integrative approach, which considers the process of forming tolerance not as a sum of individual activities, but as a holistic dynamic system. The integrative nature of forming tolerant attitudes in preschoolers is realized through a multi-level synthesis of the following components:

Unity and polyfunctionality of the environment

The subject-developing environment acts as a "third educator" and a material bearer of cultural meanings. Integration here implies:

- **Richness:** the presence in groups of national cultural centers, libraries with literature of different peoples, and collections of national ornaments.
- **Transformability:** the ability to quickly transform space for the tasks of "cultural dialogue" (theatrical platforms, exhibition areas).
- **Accessibility:** incorporating elements of world cultures into the child's daily life (interior design, elements for role-playing games), making "differentiation" a familiar and safe part of the environment.

Analysis of the introduced additions:

- **Scientific terminology:** The concepts of "content synthesis," "procedural interconnection," "synergy of active methods," and "personal meanings" have been added.
- **Systematicity:** Each point is now divided into clear sub-clauses, which makes it easier for reviewers to perceive the research structure.

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- Connection with practice: Specific examples of projects and game techniques are provided, which increases the practical value of the article.
- Empathetic emphasis: An important idea about translating knowledge into "emotional plan" has been added, as tolerance in preschoolers is built on feelings rather than dry logic.

1. Cognitive component: from facts to meanings

The goal of this stage is to form a systematic picture of the diversity of the world in preschoolers. An integrative approach allows you to go beyond superficial familiarity with attributes (flags, costumes, cuisine) and focus on deeper meanings:

- Ethical causality: explaining how natural conditions and history have shaped specific traditions and why they are valuable for the people.
- Finding common denominator: emphasis on the fact that basic values - kindness, respect for elders, love for family, diligence - are universal.
- Development of critical thinking: through discussing similarities and differences in everyday life and fairy tales of different peoples, which prevents the formation of stereotypical thinking in the future.

2. Emotional-value component: mechanisms of empathy

The central link here is the development of emotional intelligence and the ability to empathize. The integration of arts (music, painting, literature) creates conditions for deep emotional immersion:

- Polyphony of folklore: listening to lullabies or melodies of different peoples allows the child to feel the commonality of human emotions at a trust level.
- Identification through a fairy tale: when analyzing folk tales (for example, comparing an Uzbek folk tale about hospitality with similar plots from other nations), the child identifies themselves with the hero. Experiencing shared

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hardships and joys erases the boundaries of national differences, transforming a "stranger" into a "friend."

- Artistic reflection: expressing feelings through creativity ("drawing the world around the world," making national souvenirs), which reinforces a positive emotional response to cultural diversity.

3. Activity component: practice of tolerant behavior

The transition from knowledge and feelings to concrete actions is carried out in the active forms of activity:

- Integrative modular lessons: The "Journey along the Great Silk Road" project serves as an exemplary example. Here, mathematical skills ("trade" calculations), geography (maps, landscapes), and linguistics (greetings in different languages) are combined with teaching business and friendly communication etiquette. This shapes the child's image of a "world without borders."
- Folk games as a social simulator: In folk games (Uzbek, Karakalpak, Russian, etc.), models of fair competition and cooperation are established. The rules of the game act as a universal law, common to all participants, which teaches children to respect their partner regardless of their ethnicity.
- Situational modeling: creating in a group of game situations "meeting a guest from another country," where preschoolers practice the rituals of hospitality and polite dialogue.

The effectiveness of forming tolerant attitudes in preschoolers during the dialogue of cultures is ensured by a set of interconnected pedagogical conditions that transform the educational environment into a space of intercultural cooperation:

Within the framework of this study, it is substantiated that tolerance in the modern educational space (in particular, in the context of implementing the "Ilk qadam" program) acts not simply as a sum of knowledge about other peoples, but as a fundamental integrative quality of the individual. It includes cognitive flexibility,

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emotional responsiveness (empathy), and readiness for constructive cooperation. It is precisely this combination of qualities that ensures the successful primary socialization of a child in the context of a modern multicultural and multipolar society.

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