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**INTER-NATIONAL AND INTER-ETHNIC TOLERANCE FORMED AMONG
THE PEOPLE OF AZERBAIJAN**

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**ФОРМИРОВАНИЕ МЕЖНАЦИОНАЛЬНОЙ И МЕЖЭТНИЧЕСКОЙ
ТОЛЕРАНТНОСТИ СРЕДИ НАРОДА АЗЕРБАЙДЖАНА**

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Azerbaijan is one of the most multi-ethnic and minority nations, as well as ethnic groups, living together in the world. More than 50 local and at the same time representatives of small ethnic peoples live in the territory of the Republic of Azerbaijan. The people of Azerbaijan have a rich historical experience in the field of development and support of interethnic relations and multiculturalism. The President of the Republic of Azerbaijan, Mr. Ilham Aliyev, has repeatedly stated that Azerbaijan is a tolerant state, all peoples live in peace and security in Azerbaijan.

Азербайджан является одним из самых многонациональных и многоэтнических государств, а также этнических групп, проживающих совместно в мире. На территории Азербайджанской Республики проживают более 50 местных и в то же время представителей малочисленных этнических народов. Азербайджанский народ имеет богатый исторический опыт в области развития и поддержки межнациональных отношений и мультикультурализма. Президент Азербайджанской Республики господин Ильхам Алиев неоднократно заявлял, что Азербайджан является толерантным государством, в Азербайджане все народы живут в мире и безопасности.

Keywords: inter-ethnic, tolerance, inter-national, attitude.

Ключевые слова: межэтнический, толерантность, интернациональный, отношение.

There is no uniform and accurate approach to the definition of the concept of "tolerance" in psychological science. Thus, J. Alport defines tolerance as an important characteristic of a person in a democratic society, which includes self-knowledge, responsibility, sense of humor, autonomy and empathy. K. Rodgers, the founder of humanistic psychology, understands tolerance as "absence of arrogance".

Resilience is the attitude of attitudes, opinions, evaluations, beliefs, human behavior, etc. it is a character that becomes relevant in cases where it does not overlap and is revealed as a result of increased sensitivity to the object due to the mechanisms of acceptance (understanding, empathy, assertiveness).

In this case, the range of manifestations of tolerance ranges from restraint, patience, self-control, firmness, willpower to despair and helplessness, and the range of tolerance extends from the agreement of ideas, actions and mutually expected relationships to cooperation.

Tolerance is one of the important conditions for preventing or mitigating conflict situations between representatives of the same nation and the same religion, as well as in the process of inter-ethnic and inter-religious communication.

With a tolerant attitude, a person perceives the views of the other party not as strangers, but as views that do not coincide with their own personal views. Intolerance manifests itself when these ideas are perceived as "unknown" or "foreign".

Therefore, during a tolerant attitude, interest in the object (in this case, a different thought) is maintained, and during an intolerant attitude, this interest disappears completely. During a tolerant attitude, interest in the object is directed to its differentiation: something in other opinions is accepted, something is not. Intolerance means that a person has already experienced hostile attitudes towards him, that he feels these attitudes directly on himself, that for these reasons he does not want to understand the essence of the event, etc. expresses. And finally, tolerance convinces a person to enter into a positive interaction, allows him to convince his opponent and prove himself right. When the ideas do not agree, the position of the other is accepted as normal and he remains in his position, confidently re-convinced of its correctness. Intolerance eventually leads to a negative strategy — avoiding conflict, hostile attitudes, aggressive actions, and implementing one's own ideas by any means necessary.

Method and methodology

We believe that based on the subject-object criterion of tolerance, we can distinguish three main types of tolerance: inter-national (inter-ethnic) tolerance, consisting of tolerance towards representatives of other national groups (ethnic groups); religious tolerance, which shows a tolerant attitude towards another faith, religion; interpersonal tolerance that respects another person, his views and individual characteristics. Also, tolerance towards one's self can be accepted.

The tolerant relationship formed between the peoples living in Azerbaijan created conditions for the integrity of the Azerbaijani society. Even today, thanks to the strong policy and care of the Azerbaijani state, they are preserved and repeated in new generations of ethnic groups.

Prominent psychologist-scientist R. I. Aliyev in his monograph "Ethnopsychology: Globalization and Nationality", there is a heated discussion among ethnologists and ethnopsychologists of the world regarding the problems of inter-ethnic (inter-national) tolerance. One of the most common meanings of tolerance is the attitude of indifference to ethnic differences. It is often found among people with a high business and general cultural orientation, natural scientists, mathematicians, economists [3].

It should be taken into account that a group of people often perceive the establishment of tolerance problems as a means to stimulate "patience", "tolerance", and indifference in inter-ethnic communication — as a desire to forget the needs of peoples or even assimilation tendencies. For this reason, the meaning of tolerance has not only scientific, but also practical, ideological and political significance.

It should be noted that in modern scientific literature there is no clear border between inter-national and inter-ethnic tolerance: both concepts are often used as synonyms. However, we believe that it is possible to differentiate the concepts of "ethnos" and "nation" according to their scope. In our opinion, inter-ethnic tolerance is tolerance towards representatives of other ethnic groups, and inter-ethnic tolerance is tolerance towards another nation. This other nation, as a nation, should have an independent government, borders and territory recognized and more or less respected by other nations.

The "Education Law" of the Republic of Azerbaijan defines the principles of the state policy in the field of education. One of them is the protection of national cultures and regional cultural

traditions and characteristics by the education system in a multi-ethnic state. A person's right to education is ensured regardless of race, nationality, religious attitude, belief, or party affiliation.

From R.I.Aslanova's point of view, inter-ethnic tolerance should not be self-limitation and deliberate non-interference, acceptance of mutual tolerance, but rather a desire to accept others as they are and interact with them [2]. Inter-ethnic tolerance manifests itself in a person's actions, but of course, it is formed in the sphere of consciousness in a closely related way to ethnic equality.

Interethnic tolerance, according to A. N. Abbasov, it manifests itself in the relations between the representatives of different nationalities and involves seeing the perspectives of inter-ethnic relations and establishing inter-ethnic relations taking these perspectives into account. Interethnic tolerance — "is the nature of tolerance towards representatives of other national (ethnic) groups, taking into account the mentality, self-expression" [1].

Interethnic tolerance I. Z. Skovorodkina accepts "basically psychological, first of all, emotional-personal, cognitive, humanistic mechanisms of human communication, its level of historical-cultural development, one of the types of manifestation of human relations, system of relations, relations between people of different ethnic groups " [4].

Interethnic tolerance has the following manifestations, which can be grouped into three groups: visual communications (optimistic mood, psychological comfort, manifestation of positive emotions - facial reactions, use of communicative gestures); communications through speech (freedom of choice of communication language, use of literary language, rejection of jargon); communication through behavior (equal communication, protection of formal and informal ethics in any social situation, protection of any weak person and defensive reactions, sharpening of the sense of justice, assistance in a difficult social situation (social and personal sensitivity), own in its activity - advice, praise, persuasion, using the methods of denial of physical and moral pressure on a person) [4].

In the Republic of Azerbaijan, based on national culture, very fertile conditions have been created for ensuring the rights and needs of all citizens. Despite all this, in the advanced countries of the world we are integrated, especially in the super-states, inter-group conflict, extremism, propaganda, religious books, and religious groups are often observed to strengthen the tendencies of aggression on ethnic and national grounds, and this is deliberately transferred to other countries.

In the 90s of the 20th century, the problem of the formation of interethnic communication culture, which is directly related to the events of Nagorno-Karabakh and the growing threat of terrorism and extremism, is being effectively studied. In this direction, Z. T. Hasanov, who formed and developed the modern theory of patriotism, friendship of peoples, religious tolerance education made a great contribution, his monograph "Education of the culture of interethnic interaction: methodology, theory, practice" is dedicated to the disclosure of the essence and content of this issue (1998). Among others, issues of inter-ethnic and religious tolerance were also studied here [5].

At the same time, the scientist attributes religious tolerance to the main concepts of cultivating the culture of international communication [6, 7], and the feelings related to tolerance belong to the group of international and universal human feelings.

Conclusion

In the scientific and pedagogical opinion of Azerbaijan, "tolerance is a valuable attitude of a person to others, which is expressed in the recognition and acceptance of an important human quality, and is closely related to his understanding of other cultures. Tolerance is characteristic of all people, it manifests itself as an inseparable property of personality, but there are variations in the way of its expression. From this point of view, it can be said that tolerance is of different degrees (high, medium, low)" [4].

Thus, tolerance as a complex characteristic of personality, whose structure is endurance, patience, obedience, humility, is a system of tolerant relations of a person not only to the surrounding world, but also to himself, his own subject, address, subject, special criteria, indicators, as well as various there are forms and types.

The state, government and authorities should be neutral in terms of outlook and should try to create an environment of tolerance and good cooperation in the country. The ethnic, cultural and religious identity of minorities should be protected and oppression due to any religious motives should not be allowed. Since the principle of freedom of conscience is the basis and norm of individual and public relations, it should be reflected in extremely important state legal documents, constitutional provisions, legislative acts and have a legal guarantee.

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