

SOCIAL AND ETHICAL ASPECTS OF THE EXISTENCE OF TOLERANCE IN YOUNG PEOPLE

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***Annotation:** The article expresses the opinion that social and moral education of young people, formation of their social activity and tolerance is defined as one of the important tasks of youth policy.*

***Key words:** Youth, culture and spirituality, education, youth literacy, science, tolerance, tolerance.*

СОЦИАЛЬНО-ЭТИЧЕСКИЕ АСПЕКТЫ СУЩЕСТВОВАНИЯ ТОЛЕРАНТНОСТИ У МОЛОДЕЖИ

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***Аннотация:** В статье выражено мнение о том, что социально-нравственное воспитание молодежи, формирование у нее социальной активности и толерантности определяется как одна из важных задач молодежной политики.*

***Ключевые слова:** молодежь, культура и духовность, образование, грамотность молодежи, наука, толерантность, толерантность.*

ЁШЛАРДА ТОЛЕРАНТЛИК НАМОЁН БЎЛИШИНИНГ ИЖТИМОЙ- АХЛОҚИЙ ЖИҲАТЛАРИ

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***Аннотация:** Мақолада ёшларни ижтимоий-ахлоқий тарбиялаш, уларнинг ижтимоий фаоллиги ва толерантлигини шакллантириш ёшларга оид сиёсатнинг муҳим вазифаларидан бири этиб белгилангани ҳақида фикр билдирилган.*

***Калит сўзлар:** Ёшлар, маданият ва маънавият, таълим, ёшлар саводхонлиги, илм, толерантлик, бағрикенглик.*

At the present time, difficult but energetic and consistent processes are taking place in Uzbekistan, such as democratization of all spheres of social life, awareness of citizens' political and national identity, formation of new democratic values, construction of an open democratic, legal state, and formation of civil society institutions. Liberalization of society further expands the possibilities of strengthening social stability and tolerance in our country. The President of the Republic of Uzbekistan, Mirziyoyev Shavkat Miromonovich, in determining the development path of our country, states that "if we do not organize our work in the field of culture and spirituality on the basis of a clear system and increase their effectiveness, we will not build our tomorrow, we will not be able to achieve our goals."

From the first days of independence, the leadership of the republic began to develop a strategy and implement a consistent policy aimed at uniting the people of the country into a single state. After all, the experience of the former Soviet government shows that denial of national and religious feelings, traditions and culture in any form leads to chaos in the society.

Democracy in the Republic of Uzbekistan is based on the universal principles that a person, his freedom of life, honor and other indivisible rights are the highest value. Since the day of independence in Uzbekistan, the formation of democratic principles, the rights of the nations living on the Uzbek soil, the development of the traditions and customs of each nation, and the development of the language and further strengthening of respect for them have been carried out consistently.

Social and moral education of young people, formation of their social activity and tolerance was defined as one of the important tasks of youth policy. In accordance with this law, the definition of the principles on which the youth policy is based is a clear proof of this. Examples of them include, among others, "caring for young people regardless of their national, racial, language, religious affiliation, social status, gender, education and political views", "legal and social protection of young people", "supporting youth initiatives, Within the framework of the Constitution and laws of the Republic of Uzbekistan, the guarantee of the youth's choice of the way to realize their interests", "the direct participation of the youth in the formation and implementation of programs and policies for the development of society, especially the life of the youth of the republic", "the unity of rights and duties, freedom and civil responsibility" can be shown.

It should be noted that from the first years of independence, great attention was paid to conducting theoretical and scientific research on the problems of social and moral education of young people and its improvement. The fact that a number of well-

known scientists of the republic participated in them had a positive effect on the effective course of this process.

Constructive political activity and political culture of citizens, including youth, cannot be imagined without strong educational potential and comprehensive knowledge. In fulfilling this task, the policy in the field of education implemented in our country, the reform of the education system plays a big role. The main principles of this policy were reflected in the Law "On Education" and the National Program of Personnel Training. Due to this, a completely new system of education has been established and is being improved in the republic. Based on the new development strategy of our country, a number of reforms are being implemented to improve the quality of education, develop scientific and innovative activity, increase the role of innovative activity in the thinking of young people, and support their scientific and innovative activity. "Conceptual bases and criteria of practical activity for raising modern individuals who deeply feel their relevance to the renewal processes and reforms in our country, who deeply understand their role and participation in the country's entry into the ranks of the most developed countries, who have an active citizenship position, creative and innovative thinking, have not been developed. This once again proves that there is a serious gap in the field." Especially in the historical development process of mankind, the development of innovative character, genesis and scientific-theoretical substantiation of the stages of development, improvement of the mechanisms of educating young people with mature intellectual potential are becoming important.

This system of education serves as an important basis for the political activity and political culture of our youth, their involvement in political life.

In all higher education institutions, the study of the world's accumulated experience in establishing a civil society and a democratic legal state helps students and young people to actively and consciously participate in the life of the republic. In general, comprehensive reform activities in Uzbekistan, the gradual establishment of civil society and a democratic state, the consistent application of the principles of state policy regarding youth, the activities of political parties, non-governmental and non-profit organizations, mass media and other socio-political factors are rapidly influencing our youth. shows that they are involved in socio-political activities, that they have a completely new political culture that reflects the nature of the society as a socio-demographic group, that they are showing practical political activity that is unimaginable without tolerance, which is constantly developing based on socio-spiritual solutions in the conditions of our multi-ethnic and multi-religious country.

Raising the political activity and culture of young people is an important activity of the society. The consistent democratic direction of socio-spiritual processes in Uzbekistan, the democratic essence of the election processes that meet the requirements of the present time is another confirmation of this positive situation. As our first president I.A. Karimov stated in his work "Our main goal is to resolutely continue the path of building a free, prosperous and prosperous life in our country", "in the realization of the goals we have set for ourselves, all our noble dreams and aspirations, first of all in the spirit of national and universal values It is clear to all of us that we have raised the issue of training a new generation of personnel capable of solving large-scale and complex tasks on the way to modernizing our country and building a modern democratic society to an important principled and decisive level.

Spiritual-ethical, knowledge-related, aesthetic, social-legal values have occupied an important place in the lifestyle and traditional culture of our people. But "spirituality is not a gift of fate. In order for spirituality to be perfected in a person's heart, he must work with heart and conscience, mind and hand. This treasure gives stability to a person in life, his views do not allow him to earn a living on the path of gaining wealth, he survives in times of tragedies and strengthens the will in times of material difficulties.

Spiritual, especially socio-philosophical heritage is one of the effective factors of the spiritual life of the people of Uzbekistan, the spiritual and moral formation and growth of young people. This heritage is very rich and varied, and it manifests itself in one form or another due to specific goals and needs that arise during socio-spiritual processes. Socio-philosophical heritage is of particular importance in solving the problem of social and moral development of youth in terms of tolerance, because the historical-philosophical research conducted in the years of independence, the scientific study of various aspects of the problem of tolerance show that this heritage has rich traditions.

It should be noted that the effectiveness of the educational and moral influence of the socio-philosophical heritage is due to its closeness and interrelationship with the national mentality, national consciousness, thinking of young people, the integrity of their development and interaction, and the comprehensive penetration of the spiritual heritage into the process of modern socio-spiritual changes. is determined.

The socio-philosophical heritage of our nation, along with the traditions of observing tolerance in the history of other nations of the world, is one of the important factors in social and moral development of young people in terms of tolerance. Sh. S. Agzamkhodjaeva writes about the educational value of tolerance: "In the advanced philosophical and moral views of Central Asian thinkers, man is considered a supreme

being, and worldly wealth and all other things are evaluated by the level of humanity. In the works of Central Asian thinkers, man, his honor, happiness, humanism, humanity, and patience are the main issues."

Most of the thinkers of Central Asia introduced one or another aspect of the modern meaning of "tolerance" to the traditional concept of "tolerance" and expanded the possibilities of its application in the present time. This is clearly expressed in the Avesta, which is one of the first monuments of the socio-philosophical thought of our people, especially in its religious-philosophical part. It showed that our ancestors did not accept "patience" and "nobility" as a passive state. This is clearly seen in the main rule of Zoroastrianism, expressed in the Avesta: "I praise a good thought, a good word, a good deed." In this, it is emphasized not only to adhere to the rules and values of virtue in thought or word, but also to strive to realize it in practice.

Analyzing the generalization of various aspects of the problem of tolerance in the socio-philosophical heritage of our people from the historical point of view, the following conclusions can be reached regarding the effective use of this heritage in the socio-moral development of our youth closely related to tolerance.

First, the spiritual-philosophical heritage reflected in Zoroastrianism is related to the first steps in the description of a number of problems of tolerance known to us, from which it is genetically included in the formation and development of the mentality of our people, and in terms of the age-old moral values and views of our people related to the consciousness of tolerance, young people are socially and can be effectively used in the process of moral improvement.

The achievements of our peoples in the social-philosophical views of the Middle Ages found their bright expression in the Central Asian Renaissance period, especially in the works of Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, Alisher Navai and other thinkers, and the conceptual-philosophical and spiritual-ethical aspects of the tolerance of that time. analysis serves for its deep theoretical justification as a factor of social and moral improvement of young people.

In the new era, the socio-philosophical views of our people were primarily connected with enlightenment and its new stage, modernism. Jadids came to the field as a large-scale social and educational movement, advocated reforms not only in the field of education, but also in the socio-political field in order to achieve the independence of Turkistan, and put forward new approaches to the problem of tolerance. The fact that tolerance is viewed as a multifaceted socio-spiritual phenomenon in the ideas put forward by Jadids regarding the education and training of young people is a unique aspect of this approach.

Such an interpretation of tolerance by the moderns differs in terms of their approach to this problem as a conceptual and practical issue, in relation to the socio-political needs of that time. This determines its extreme relevance in the present era.

Due to independence, the attitude towards cultural heritage and religion of Islam in our country has changed radically. During the Shura era, Islam was returned to the society along with the priceless monuments of cultural heritage, which were hidden according to ideological concepts and interpreted one-sidedly. Over the centuries, the sharp minds of mankind, who put forward ideas that are the main factors of culture, lifestyle, understanding of the world, the spiritual and moral formation of Muslims, were inspired by the ideas of the Holy Qur'an and created based on it. After all, no matter where the thinkers lived, no matter how different their ideas were, their essence is the same, and that is to help the establishment of common tolerance and tolerance among different nationalities, peoples and religions on earth. It is based primarily on the moral maturity of a person.

It can be concluded from the above that these constitute the system of spiritual traditions of the peoples of Uzbekistan and the modern reality, are built on the basis of tolerance norms and values, and serve as a solid basis for the formation of the spirit of tolerance and religious tolerance in young people and their spiritual and moral education.

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