

SOCIO-PHILOSOPHICAL AND PEDAGOGICAL BASIS OF THE CONCEPT OF TOLERANCE

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ABSTRACT

The article aims to reveal ways of pedagogical support for the young generation to be free from defects in the qualities of tolerance and tolerance, especially in the field of human relations, when they enter the scene of the world community. In order to understand the essence of tolerance, first of all, it is necessary to analyze the types of it and the relationship between them. It is impossible to achieve the intended goal if we try to cultivate religious or ethnic tolerance and forget about other types. Therefore, it is stated that a comprehensive approach is considered important in the formation and development of tolerance in the literal sense.

Keywords: Tolerance, youth, justice, honesty, religion, faith, faith, humanity, truthfulness.

СОЦИАЛЬНО-ФИЛОСОФСКОЕ И ПЕДАГОГИЧЕСКОЕ ОСНОВАНИЕ КОНЦЕПЦИИ ТОЛЕРАНТНОСТИ

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АННОТАЦИЯ

Целью статьи является раскрытие путей педагогической поддержки молодого поколения, свободного от дефектов качеств толерантности и толерантности, особенно в сфере человеческих отношений, когда они выходят на арену мирового сообщества. Чтобы понять сущность толерантности, прежде всего, необходимо проанализировать ее виды и взаимосвязь между ними. Невозможно достичь намеченной цели, если мы попытаемся воспитать

религиозную или этническую толерантность и забыть о других типах. Поэтому констатируется, что важным в формировании и развитии толерантности в прямом смысле считается комплексный подход.

Ключевые слова: Толерантность, молодежь, справедливость, честность, религия, вера, вера, человечность, правдивость.

BAG‘RIKENGLIK TUSHUNCHASINING IJTIMOIIY-FALSAFIY VA PEDOGOGIK ASOSLARI

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ANNOTATSIYA

Maqolada yosh avlodning dunyo hamjamiyati sahnasiga kirib borishida, ayniqsa, insoniy munosabatlar doirasida kutilmagan muammolarga, jumladan, bag‘rikenglik, tolerantlik fazilatlarida nuqsondan xoli bo‘lishlariga pedagogik madad yo‘llarini ochib berishdan iborat. Bag‘rikenglikning mohiyatini chuqurroq anglash uchun, avvalo uning qanday turlari mavjudligi va ular o‘rtasidagi aloqa-dorligini tahlil qilish lozim. Diniy yoki etnik bag‘rikenglikni tarbiyalashga zo‘r berib, boshqa turlarini unutib qo‘yilsa, ko‘zlangan maqsadga erishish mumkin emas. Shuning uchun tom ma‘nodagi bag‘rikenglikni shakllantirish va rivojlantirishda kompleks yondashish muhim hisoblanishi bayon qilingan.

Kalit so‘zlar: Bag‘rikenglik, yoshlar, adolat, insof, diyonat, iymon, e‘tiqod, insonparvarlik, haqiqatparvarlik.

In world science, scientific and theoretical research is being conducted to study the content, essence, goals and tasks of historical memory, processes of global importance. In particular, issues of preserving our values, passing them on to the next generation, restoring historical memory have become the main research directions of scientific institutions.

That is why it is necessary to constantly strengthen the moral basis of education and enrich it with the heritage of ancestors. If we need happiness, dignity, peace, stability, pleasure, honor, honor and attention, we should learn the methods of raising the next generation as soon as possible and educate our children based on these methods and rules.

It is to reveal ways of pedagogical support for the young generation entering the scene of the world community, especially in the field of human relations, to avoid unexpected problems, including tolerance and tolerance. In order to understand the essence of tolerance, first of all, it is necessary to analyze the types of it and the relationship between them. It is impossible to achieve the intended goal if we try to cultivate religious or ethnic tolerance and forget about other types. Therefore, it is important to take a comprehensive approach to the formation and development of true tolerance.

In the social encyclopedic dictionary: "Tolerance is the management principle of social work, recognition of cultural, racial and other differences between individuals, groups and social communities, regarding the differences in people's appearance, behavior, value orientation and their differences. "Tolerance is being tolerant of other people's way of life, behavior, habits, feelings, opinions, ideas and beliefs." it is said.

Pedagogically scientific-theoretical study of tolerance thinking and culture, introducing it to all stages of the education system, and understanding its pedagogic foundations have begun. Developing tolerance in young people, we considered it appropriate to first analyze the content of the category of tolerance. From a pedagogical point of view, tolerance is "a form or expression of human tolerance, which means the absence or weakness of a firm response to a factor that is unpleasant for a person. No matter how much a person does not like that situation or factor, he tolerates it, calms down, adapts if necessary."

Today, there is a need to reform higher education institutions in our country based on the experience of developed countries. In such a situation, it is necessary to educate students who meet world standards by increasing their knowledge, outlook, and thinking.

Due to the lack of tolerance, there are frequent cases of attracting people to different religious movements, causing religious conflicts, destroying the cultural monuments of this or that nation, destroying the people's pride and national wealth. In the education of tolerance, it is recommended to apply pedagogical measures, determining the individuality, originality, tendency to master the concepts of tolerance, and the level of habituation to creative thinking of each student. Otherwise, the possibilities of pedagogical influence will not be manifested.

As part of the description, it should be noted that the model of the formation of the tolerance mindset, regardless of its content and direction, requires the integration of all pedagogical methods and methods of the formation of the culture of tolerance. Based on their capabilities, each educational institution will develop methods of creating a culture of tolerance. If you look at the main methods and system of methods

for forming a culture of tolerance among young people, you will be sure of the wide range of possibilities.

The word "tolerance" was originally used in the fields of biology and medicine, and this term was applied to people who do not have immunity. Tolerance was not understood by different cultures as a concept and depended on the historical experience of the communities. Although the concept of tolerance is interpreted differently in the languages of different peoples and nations of the world, its essence remains almost unchanged. As a result of our research, it would be appropriate to classify this concept as follows. The dictionary meanings of terms describing tolerance in several languages of the world are as follows:

In English, "tolerance" means unquestioning acceptance of a person or a reality;

- in French - to be attentive to the political or religious way of thinking and views of others;

- and in Arabic sources - grace is used in the meanings of forgiveness, mercy, patience;

- in the Chinese language, it means to be kind to the actions of others, to show tolerance towards others;

- In the explanatory dictionaries of Russia - tolerance is interpreted in the meaning of tolerance. Studying religious and national tolerance and instilling it in the minds and hearts of people, especially our youth, has always been one of the main tasks of science.

"Interreligious tolerance means that representatives of different religious confessions live together in harmony for good goals and intentions, and work for the development of human society."

Professor Z. Kadirova defined the concept of tolerance and drew attention to the philosophical-physical-ethical nature of "tolerance" in the languages of the world's nations. For example, in Arabic explanatory dictionaries, the term "tasammul" is interpreted as patience, compassion, forgiveness, kindness, kindness, mercy, and gentleness. In Uzbek explanatory dictionaries, "tolerance" means the ability to accept another culture. In Russian sources, "tolerance" means to be calm, the ability to endure, to be patient, tenacious, to consider the opinions of others.

Indeed, during the years of independence, great work was done to restore our national and religious values. At the same time, in the conditions of our independence, they use the opportunity to restore our religion for their own despicable purposes, undermine the existing inter-religious tolerance, look disdainfully at our religious and national values inherited from our ancestors, and create instability in our country. moving forces and various currents also entered. In such conditions, the implementation of the important tasks, especially the implementation of the decisions

and decrees set by our government in the field of education, is an urgent issue for science:

a) restoring our religious and national values inherited from our ancestors, inculcating them in the minds and hearts of our youth;

b) based on the presence of believers of different religions and religious confessions in our country, creating conditions for their activities and consistently strengthening tolerant relations between them;

c) There is a need to fight against various political forces and evil religious currents aimed at creating instability in our country using the religious factor. At the same time, strengthening the independence of our country and its sustainable development by implementing these tasks, the development of inter-religious tolerance was objectively placed on the agenda.

Building a culture of tolerance is a complex process, and its effectiveness may have different indicators in different regions. However, the general result is that it is necessary to educate young students in the spirit of tolerance and to inculcate in their minds the sincere application of concepts such as compatriots and compatriots to all nations and peoples who live in the space called Motherland. For this, it is necessary to seriously monitor the behavior related to tolerance and give them a vital meaning in the daily activities of pedagogues.

In the new Uzbekistan, we can understand that all spheres, especially the reform of spiritual-educational-physical changes to the society, further increasing the social activity of our youth, and the problems of tolerance are an issue at the level of our government's policy. The national-historical traditions related to the setting and solving of these problems with modern conditions and factors were also defined. At the same time, the problems of tolerance among young people have a special place in our historical-philosophical heritage.

In our opinion, in order to educate young people in the spirit of tolerance in the process of education and training, in the system of higher and secondary special education, it is necessary to carry out activities based on the improved complex that includes all the features of the formation of a "perfect person", to enable young people to live in modern societies. Accepting the principles of tolerance as one of the main features of teaching, the full meaning of the concept of tolerance, the ability of a person to enter into interpersonal and inter-community relations based on the logical coherence and moral integrity of the principles of tolerance, to correctly come out of various situations and clearly summarize problems based on tolerance should educate such qualities.

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МАХСУС ТАЪЛИМ ВАЗИРЛИГИ МИРЗО УЛУҒБЕК НОМИДАГИ ЎЗБЕКИСТОН МИЛЛИЙ УНИВЕРСИТЕТИ ФУҚАРОЛИК ЖАМИЯТИ ШАКЛЛАНИШИНИ МОНИТОРИНГ, 464.

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