



CONCEPTUAL AND METHODOLOGICAL ASPECTS OF THE PROBLEM OF SPIRITUAL AND MORAL EDUCATION OF YOUTH IN THE CONTEXT OF TOLERANCE

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ABSTRACT

The article discusses some aspects of the national policy of Uzbekistan in the context of globalization and the issues of promoting tolerance among young people. The role of religious education in the formation of members of society of universal values is analyzed. The importance of the Islamic religion in the cultivation of tolerance among students in a multinational and multiconfessional republic is shown. The educational activity of the state and higher educational institutions is revealed in bringing to the youth the humanistic essence of Islam, the true values of Islamic culture. The activity of the state in maintaining interethnic stability and religious tolerance is highlighted.

Key words – educational institutions, Islamic culture, religious tolerance, globalization, Islamic religion, freedom, philosophical minds.

I. INTRODUCTION

The adoption of the resolution was a practical implementation of the initiative of the President of the Republic of Uzbekistan Shavkat Mirziyoyev, put forward at the 72nd session of the UN General Assembly in September 2017 in New York. Speaking from the UN high rostrum, the head of our state said that the main goal of the resolution proposed by Uzbekistan is “ensuring universal access to education, eliminating illiteracy and ignorance”. The document is called upon to “promote the establishment of tolerance and mutual respect, ensure religious freedom, protect the rights of believers, and prevent their discrimination.”[Shavkat Mirziyoyev. Speech of the 72nd session of the UN General Assembly in September 2017 in New York].

II. LITERATURE REVIEW

The relevance of the problem of tolerance as a factor in the spiritual and moral development of young people is explained primarily by the fact that it acts as a kind of factor integrating universal, national, social and other aspects of this complex process.

Tolerant behavior promotes mutual understanding between people, the establishment of consensus, overcoming confrontation. Tolerance is associated with a system of universal, national, social and moral values and principles that work as a mechanism to overcome intolerance towards other people's opinions, beliefs, culture, and behavior. Therefore, to strengthen the spiritual foundations of an independent society of the Republic of Uzbekistan, those values, in particular those related to tolerance, that correspond to the historical path and lifestyle of the people, namely, strictly local, regional and universal, adequate to the spiritual needs and orientations of our society, are relevant. [Some aspects of this problem are considered in the collective writings of “Yoshlar ijtimoiy faolligi va tolerantligini yuksaltirishning ijtimoiy-falsafiy masalalari.” 2006, “Tolerantlik madaniyati – davr taqozosi”. 2008, etc.]

III. ANALYSIS

Tolerance is expressed in the human desire to achieve mutual understanding and coordination of the most diverse motives of attitudes, orientations, without resorting to violence, suppression of human dignity, and using humanitarian opportunities - dialogue, clarification, cooperation.

One of the most important methodological aspects of a particular research problem is the degree of its historical and genetic conditionality, the presence of spiritual and historical roots.

The idea of tolerance goes back to the history of philosophical thought. Many great philosophical minds of East and West were critical of any manifestations of intolerance, including from youth.

Our encyclopedic thinkers in their works paid special attention to issues of tolerance. Thus, Abu Nasr Farabi put in the center of his social, socio-political teachings the comprehensive improvement of man and humanity.

They attached great importance to the formation of man, especially the young person, in spiritual and moral education, especially in the spirit of tolerance. He believed that the

formation of intellectual and moral qualities can be carried out in two ways: upbringing and education.

Abu Rayhan Beruni condemned any form of intolerance, tolerance. They paid much attention to moral issues, in particular, such as honor and dignity, good and evil, justice and conscience, etc. Beruni attached great importance to friendly relations between people. It was in the friendship of peoples that he saw the foundation of human happiness and social progress. All these and many other thinkers paid special attention to the problem of the formation of tolerance among young people as an important component of their spiritual and moral world.

An analysis of subsequent classical concepts of tolerance made it possible to identify the orientation of many of them also on the interpretation of tolerance primarily as a spiritual and moral phenomenon.

According to the concept of the outstanding English philosopher John Locke, the right to a tolerant attitude does not extend to everything that poses a threat to peace in the state. According to Locke, only phenomena that lay outside of politics had the right to tolerance.

In Locke's concept of tolerance, the foundation and possibility of a tolerant compromise are not seen as a product of a political agreement. They form the prerequisite for any political technology and discover the same moral law, which is of particular importance from the point of view of the spiritual and moral formation of youth, since other aspects of tolerance are based on these.

The normative and rationalist view of tolerance, based on the concept of natural inalienable individual rights, originates from one of the classics of world philosophy I. Kant. Kant avoids the problem of moral community of individuals due to the fact that the moral laws formulated by him and, above all, the categorical imperative, operate in the universal world. A Kantian tolerant subject is obliged to fulfill a moral duty despite his disagreement with distinction in views, actions, and beliefs. According to the natural-legal concept, tolerance arises only when the intervention is dictated by the recognition by the other party of equal rights to self-realization and self-expression. The paradox of tolerance as a value lies in the fact that it asserts the following person's refusal to spread to all people the norms that he himself considers binding on all mankind.

Moral tolerance theorists to resolve this paradox in the process of argumentation, as a rule, replace tolerance with some other concept that is close in meaning, but still not completely identical.

In the process of spiritual and moral formation of youth in the context of tolerance as a whole, it should be taken into account that tolerance in the modern sense, in our opinion, is not only a certain spiritual and moral, but also a significant socio-political, worldview state. The famous Russian philosopher Vladislav Lektersky offers the following versions of the concept of tolerance and its understanding, which is very important to consider and correctly evaluate from the point of view of determining the role of tolerance in the spiritual and moral formation of youth:

- “tolerance as indifference” implies the existence of opinions, the truth of which can never be proved (religious views, value characteristics of different cultures, specific ethnic beliefs and beliefs);

- “tolerance as the impossibility of mutual understanding” limits the manifestation of tolerance of respect for another, which at the same time is impossible to understand and with which it is impossible to interact;

- “tolerance as an indulgence” implies a privileged position in one’s consciousness of one’s own culture, therefore all others are assessed as weaker: they can be tolerated, but at the same time despised;

- “tolerance as an extension of one’s own experience and critical dialogue” allows not only to respect someone else’s position, but also to change one’s own as a result of critical dialogue [Lecturer V.A. Philosophy, science, civilization. - M., 1999.- S. 284-292].

According to A. Asmolov, the quality of tolerance expresses three intersecting values: stability, tolerance and leniency [Asmolov A. Historical culture and pedagogy of tolerance // Memorial.- M., 2001.- No. 24.- P.61-63.]

IV. DISCUSSION

A tolerant person is a person who knows himself well and understands other people. Intolerant personality can be characterized as a person who does not have the qualities of flexibility in interaction with others and empathy in relation to them. When we talk about a tolerant personality, we do not mean a rejection of our own views, value orientations and ideals. In our opinion, tolerance should not be reduced to indifference, conformism, infringement of one’s own interests. Tolerance, on the one hand, implies sustainability as a person’s ability to realize their personal positions, and on the other, flexibility, as the ability to respect other people's positions and values.

A tolerant young person combines the above-mentioned qualities that take shape in the context of the above socio-demographic characteristics of youth.

In the process of communication, each person encounters other people, social groups, etc., having different systems of moral values, beliefs, worldview. Often, they may not coincide completely with his own and cause too sharp a negative reaction, especially of young people.

In other words, each specific person, in order to be sure of his freedom and the right to self-realization, must respect the corresponding rights of other people. Tolerance is the minimum possible and, therefore, the fundamental level of mutual respect between people and other subjects of social relations. Tolerance in its diverse manifestations, in our opinion, is one of the principles underlying the consciousness and behavior of youth.

From our point of view, tolerance is a willingness to recognize a particular person, his opinion, a different culture, worldview, moral position as they are. Of course, not every person can be loved. If they commit, for example, unseemly moral acts, manifest dishonesty, etc., then he is not worthy of respect. This is of particular importance in the context of the globalization of extremism and terrorism. But for every person or group of people who do not pursue aggressive anti-legal goals, it is necessary to recognize the right to exist. The recognition of such a right is tolerance, which is one of the first prerequisites for all other forms of human communication.

In following the high principles, the universal line of the spiritual and moral formation of youth in the context of tolerance, which has embodied in such moral features as collectivism, humanism, life affirmation, is most clearly defined. Universal human thought always proceeds from compassion for the plight of a person, respect for his dignity, regardless of his social status, and contempt for everything that humiliates and disfigures a person. It is always based on the belief in the ennobling power of communication and unity of people, contributing to the awakening of interest in life, a cheerful attitude.

Such spiritual and moral qualities, feelings and principles are embodied and tested in the behavior and actions of a young person and are measured by the implementation of goodness into life - beneficence and beneficence. They embrace a culture of behavior, suggest tact, the ability to position people, which should be borne in mind throughout the educational process.

V. CONCLUSION

Spiritual and moral education based on tolerance is valuable not only because it contributes to a more effective socialization of the individual, the opportunity to become a good citizen, a reliable family man, a conscientious hard worker, a convinced patriot. Thanks to such education, the best aspects of a person are revealed, his desire for spiritual and moral perfection and ideal is indicated.

Thus, in the context of social and spiritual reform and the building of civil society in Uzbekistan, one of the priority areas is the spiritual and moral education of young people, in particular taking into account the increasingly globalizing problem of tolerance, which requires solving a number of conceptual and methodological issues related to this process in the context of universal and national values and factors.

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