

Improving the System for Forming Inter-Ethnic Harmony and the Idea of Religious Tolerance in Youth

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ABSTRACT

The article is devoted to the problems of forming the tolerant consciousness of young people in the multi-ethnic space of the country. Directions for improving the system of formation of interethnic tolerance are revealed.

KEYWORDS: *tolerance; culture of tolerance; interethnic tolerance; tolerance formation system.*

The growing trend of inter-ethnic, inter-confessional, socio-economic, inter-generational and political intolerance objectively exists in the conditions of the ethno-cultural, confessional, social and economic diversity of our society, which makes the problem of educating tolerance as a stable personality trait and behavioral imperative urgent. The multinational composition of the country's population, the history of forced migration of peoples, migration from the countries of the Near Abroad, unregulated legislation regarding immigrants makes the forecast of the situation of intercultural relations rather pessimistic [1].

In this regard, the study of national movements and problems of the formation of tolerant consciousness in our multi-ethnic regional society has not only relevant theoretical and methodological, but also social and practical significance - the study of the mental foundations of the formation of the "national" in the process of civilization of peoples of the country contributes to the development of an optimal state cultural policy and its implementation in the multi-ethnic space of the country. Effective recommendations in the field of long-term and current foreign and domestic policy are possible on the basis of a study of the similarities and differences in interethnic interaction in different regions of the country, the specifics of national movements.

Tolerance in the most general sense is interpreted as "the ability and ability to tolerate "something alien" [2], "indulgence and willingness to be tolerant", "respectful perception of someone else's identity" [3]. Tolerance is "recognition and respect for human rights and freedoms, which, despite all differences, should be the same for everyone" [4]. Another facet of tolerance is "the willingness to accept 'others' as they are and to interact with them on the basis of understanding and consent" [5]. In the process of historical and cultural development, the category of "tolerance" underwent changes, since society itself changed, different ideas were put at the forefront in human relationships.

The "Explanatory Dictionary of the Russian Language" emphasizes the ambiguity of "tolerance", which has a contemplative connotation, a passive orientation [6]. A similar characteristic of the concept has been preserved in modern dictionaries. In particular, in the "Explanatory Dictionary of the Russian Language" edited by D.N. Ushakov, the category of "tolerance" is completely identified with the category of "tolerance". In the Dictionary of Foreign Words and Expressions, tolerance is defined as "tolerance for other people's opinions, beliefs, behavior, indulgence towards something or someone." Tolerance includes a person's readiness for "civilized compromises" [7]. But its other component is resistance to behavioral deviations and uncertainty threatening society and morality. In

this sense, tolerance includes a certain “limit of patience”, its principles do not require the unconditional acceptance of the other “as he is”, but fix the line beyond which tolerance can transform into its opposite [8]. The relevance of the study of the phenomenon of tolerance has increased dramatically since the mid-1990s, when the UN declares 1995 "the year of tolerance".

In the Declaration of Principles of Tolerance adopted in the same year, it is defined as “respect for and diversity of the various world cultures, civilizations and peoples; willingness to understand and cooperate with people who differ in appearance, language, beliefs, customs and beliefs”, a necessary condition for communication between people of different cultures, ethnic and interfaith groups. “Tolerance means respect, acceptance and a correct understanding of the rich diversity of cultures of our world, our forms of self-expression and ways of manifestation of human individuality. It is promoted by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is harmony in diversity. This is not only a moral duty, but also a political and legal need. Tolerance is a virtue that makes peace possible and promotes the replacement of a culture of war by a culture of peace.” The socio-cultural mission of tolerance is to "ensure stable harmony between different confessions, political, ethnic and social groups."

In socio-cultural terms, tolerance acts as a condition for the preservation of diversity. “If the diversity of people, cultures and peoples acts ... as the value and dignity of culture, then tolerance is the norm of a civilized compromise between competing cultures and acts as a condition for preserving diversity, a kind of historical right to distinction, dissimilarity” [9]. The culture of tolerance is an integral part of the general culture of the individual, is considered as a value and social norm of civil society, as a person's ability to respond positively to the social differences surrounding him [10]. According to the definition given in the Declaration of Principles on Tolerance, tolerance means respect, acceptance and a correct understanding of the rich diversity of cultures of our world, our forms of self-expression and ways of manifestation of human individuality. It is promoted by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is freedom in diversity. This is not only a moral duty, but also a political and legal need. Tolerance is a virtue that makes peace possible and promotes the replacement of a culture of war with a culture of peace.

Improving the system of formation of youth tolerance involves the combined efforts of state bodies and morally responsible social forces in several areas.

Firstly, it is necessary to provide worldview conditions for the mass consciousness to demand the values of tolerance (conceptual understanding of the multiculturalism of our society, the consolidation of all social institutions of our society within the framework of a single concept of the formation of tolerance).

Secondly, the development of the values and practices of tolerance within educational institutions (conceptual understanding in pedagogical thought of tolerance as an independent educational task, its implementation in the value-normative and technological terms in the work of educational institutions of all levels; educational work with a person within educational institutions, including interaction with families of students).

Thirdly, the inclusion of adolescents and young people in the activities of social and cultural institutions and public organizations of a constructive nature.

Fourthly, in order to establish the ideas of tolerance and reduce the level of intolerance in a multinational and polyconfessional Country, it is extremely important to use the peacemaking and humanistic potential of mass traditional religious organizations.

Fifth, it is necessary to adjust the strategy and tactics of the propaganda direction of the prevention of

extremism and the formation of youth tolerance in the media. In educational and propaganda activities, it is necessary to emphasize the unifying role of universal human values, the importance of dialogue between communities with different religious values and cultural identities.

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