

ПЕДАГОГИЧЕСКИЕ НАУКИ

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SOCIO-PEDAGOGICAL FEATURES OF THE TOLERANT PRINCIPLES IN PREVENTION OF SPIRITUAL ALIENATION AND INCREASING HUMAN ACTIVENSNESS

Abstract. The article emphasizes the importance of preventing the spiritual alienation based on increasing the activeness of the individual in the society, giving specific definition of spiritual alienation and personality concepts. There is also a classification of methods that are widely used in the society to prevent individuals from being mentally alienated and to bring them up in the spirit of mutual respect, religious tolerance and interethnic harmony.

Keywords: globalization, spiritual alienation, human activity, factor, sociology, process, program, methodology, ethnic harmony, tolerance, peace.

In the context of globalization, the intersection of cultures, people and civilization, based on the idea of tolerance, needs to be overcome by various conflicts and negative attitudes in society. Against these obstacles, the problem of moral alienation seems quite natural. However, the ever-increasing diversity of the world, the escalation of social polarization, the rise of religious fanaticism and militant nationalism impede the constructive dialogue of cultures. Because this is the most difficult intercultural conflict to be solved in pedagogical practice, the uniqueness of the world of its own life, the undeniable reality of its own culture-based values, compels a person to deny and diminish other cultural values [3]. Tolerance refers to the norms of balancing various economic, social, political, ideological, spiritual relationships of people regardless of their nationality, race, lineage, economic status, religion or belief. That is, in order to avoid spiritual alienation, it is necessary to build human relationships with each other on the basis of genuine solidarity and cooperation so that each person will feel that he or she also needs others. In this regard, it is an important scientific and practical issue to identify ways to further enhance the activity of the individual by highlighting the social nature of tolerance. These efforts, first of all, are the basis of our efforts to further the spiritual development of the country, to achieve a high level of socio-political and legal culture of our citizens and, above all, to accept such responsible powers as leaders of the educational process, their fate and future depends on readiness. Therefore, the goal of democratization of society, improvement of participation of the population in the process of reforms, i.e. increase of the activity of the population has been set.

According to its historical form, tolerance is an impartial attitude towards religions, not overlapping one another, not dividing them, opposing each other, respecting the religious beliefs of a person, and not attempting to violently impose other religious ideas, such as atheists, or atheists respect for ideas that are inherently necessary [5]. The notion of modern tolerance includes not only the notion of religious and

educational tolerance that has historically been embedded in its content, but also the broader moral, cultural, ideological, and humanitarian principles. In modern societies, therefore, tolerance is interpreted as a respectful and tolerant attitude to various differences between people. In today's globalizing world, the idea of tolerance in people's minds is one of the most pressing problems. It should be noted that in the philosophical context, tolerance, the need for dialogue between cultures and civilizations, and from a pedagogical point of view, it is a social form of communication, a form of modern pedagogy [7].

Despite its high importance, the problem of tolerance is now superficially revealed, and some even seem to have resolved it. However, in our view such assumptions are inappropriate. In 1965, Herbert Marquise tried to criticize tolerance in his book "Criticism of Pure Tolerance". In particular, according to the scientist, tolerance is repressive [4]. The best way to change society for a better is to be intolerable [9]. In this context, the debate on this issue in the world science system is still intense.

The path of considering tolerance as a socio-pedagogical phenomenon requires the determination of the following sequence:

- defining the essence of the concept of tolerance,
- studying the classification of different types of tolerance,
- studying manifestations of tolerance in interpersonal relationships, including in the pedagogical process, to determine its features.

The adoption of the UNESCO Declaration of Tolerance Principles in November 1995, and the announcement of this year as the International Year of Tolerance, can be said to have opened a new phase in the development of large-scale research on tolerance.

From the analysis of the approaches to the principle of tolerance, it is clear that there is no consensus among scholars and researchers about the concept. From this point of view, it is possible to distinguish a few modern directions which are now aimed at the study of its essence. Specifically, rational,

valuable and subjective approaches have been developed to clarify the content of the phenomenon of tolerance.

An example of the rational interpretation of the principle of tolerance is an example of John Lock's ideas for recognizing other people's views and beliefs, and J.Mill's conception of the coexistence of different life-forms. The views of these classical philosophers are developed to some extent by modern Western scholars. In particular, P.Nicholson emphasizes that it is possible to go beyond the rational interpretation of tolerance and to consider this principle as a separate, independent spiritual benefit. According to S.Mendus, tolerance is a paradoxical phenomenon, since it is extremely difficult for the individual to implement. Another scholar, A.Makintayr, doubts that tolerance is a universal imperative value, which, in his view, lacks the rational safeguards to achieve spiritual and moral harmony in modern culture [8]. M.Wallcer's research shows that there are comments on different forms of tolerance [1]. It is also worth noting that the rationale of the concept of tolerance has become quite popular among CIS professionals. This is because in their scientific work, attempts to identify its peculiarities due to the structural characteristics of tolerance are a priority. In particular, A.V.Pertev's analysis of

tolerance through a conflict situation suggests that it should be understood as a transient, intermediate state rather than an end goal [2]. This approach focuses on the understanding that tolerance is not a condition that can be attained, but rather an opportunity for achieving specific goals. Besides, rational interpretations of tolerance in V.Lektorsky's scientific research are also worth noting [4].

Etymologically, the concept of "tolerance" comes from the Latin "tolerare" (to endure, tolerate). The word "tolerance" of the noun phrase is related to the word "tolerare" which, when translated into Uzbek, means "to tolerate", "to take out", "to bear," to hold. Given the etymology of the word more accurately, the word "tolerare" means "carry", "pass" because it is synonymous with the word "tollers". In addition, tolerance is a key element of "tolerance", that is, the ability to maintain a state of readiness and preparedness [2].

It should be noted that the word "tolerance" is used in the explanatory dictionary of the Uzbek language as "a broad, open approach to the matter" [9]. At the same time, the dictionary contains the word "tolerant" and is interpreted as "tolerant." It can be seen that "impatience" is interpreted as an expression of "impatience" [9].

Table 1

THE MEANING OF TOLERANCE

Language of nations	Meaning
Spanish language	Ability to recognize ideas that differ from them
French language	A relationship that assumes that others may think or act differently than you think
English language	Willingness to be patient
English language (The USA)	Living without interfering in the affairs of others or harming them. Recognizing and avoiding discrimination on religious grounds
Chinese language	Let me accept, be generous to others
Arabic language	Forgiveness, benevolence, gentleness, mercy, grace, patience, and a warm attitude toward others
Russian language	The ability to tolerate something or someone (the ability to endure the existence of something), that is, to accept something or someone, to consider what others think, to agree with something.
Persian language	Patience, endurance, willingness to reconcile

Another important point is that the word is interpreted differently in different nations and cultures, which is different from the official languages of the United Nations, as shown in Table 1.

The term "tolerance" in American scientists' research has changed its meaning over the past 25 years. Only in the neoclassical sense, the classical

definition of tolerance, which includes tolerance and indifference toward others, is believed to be fair and recognizable in equal terms with the beliefs, values, behaviors and criteria that each person's truth has established [8]. Previously, tolerance, which was previously only tolerated, is now a broader concept. For a resilient person, it is important to understand, imagine

and feel how their actions and decisions affect not only their faith and cultural traits but also other areas of life.

The principle of cultural relativity, which forms the basis of tolerance, emphasizes the equality of all cultures. However, his attempts to get rid of his ethnocentrism, to understand the other, to start his point of view, to study his life, cannot be entirely successful. Culture is inevitable as a set of common examples of true storytelling. During the course of human life, it performs a certain function. Activity is a source of personality formation, its systematic approach is a methodological basis that allows us to consider activity not as a simple value of these elements, but as a complex system of many components and the relationships between them. The most difficult of these is pedagogical activity [2].

Pedagogical activity is characterized by the uniqueness of the subject and the object, and the student is its object, but at the same time it is viewed as a subject because of its self-expression and initiative.

Pedagogical activity as a separate phenomenon of pedagogical science has a psychological nature that defines the specificity of all its components in any production by a particular culture [9]. The difference between the concept of pedagogical activity and the concept of shared activity stems from the cultural context in which the activity is performed. Within the pedagogical science, the institutional aspects of pedagogical activity are studied and the spiritual aspect expressed by pedagogical values is taken into account [10]. We believe that it is important to focus on examining the personality of the teacher, his or her thinking ability, intelligence, and individual needs, since most of the activity results depend on these characteristics. Taking into account the specific difference of pedagogical activity in the broad sense, given the peculiarities of its constituent elements, we define the definition of pedagogical activity. This requires consideration of the purpose, object, subject and learning outcomes.

Table 2

THE DEGREE OF TOLERANCE OF SUBJECTS IN THE INTERACTIONS

Degree	Characteristics of Level Indicators
Individual	Self Assignment
Interaction	Relationships to a specific person: Converting another to maintaining their autonomy
Social	Social demonstration of tolerance to various social groups, separated by their economic, sexual, professional, racial and other characteristics.
Socio-cultural	The highest level of tolerance expressed in respect, acceptance and appreciation of the diversity of world culture, forms of expression and the ways of human existence

A person who is able to live in the conditions of globalization, industrial development, modernization, being active in social formation, having a civic position, unbiased community life, willingness to solve problems, creativity, perseverance, ideology, and tolerance has become a social demand. It is impossible to build a modern civilized society without people with the above-mentioned social features, including the idea of tolerance. The practice of civil society is like the practical efforts of people with tolerant thinking in their daily lives. Therefore, upbringing in the educational environment today requires the continuity and priority of such concepts as "human - person - perfection - maturity - sustainable development - tolerance toward other human and environment." Therefore, tolerance is an important link in the educational environment and one of the main criteria for the formation of a harmonious human being. Tolerance in stabilizing the learning environment is not spontaneous, but it is a moral and pedagogical category that is consciously formed from the educational process and in a continuous and purposeful pedagogical process. Each student experiences the learning environment in the education environment. Comprehensively mature personnel are formed in the learning environment. Sustainability in the learning environment is the basis for the formation of a student's social outlook. In this

context, there is a growing demand for social functionality of the learning environment. The educational environment today is a balanced educational polygon for the formation of socially active individuals. In this regard, we believe that it is permissible to quote the words of educator A.Avloni that upbringing is for us either life or death or happiness or disaster. Being a great father, knowledge and worship is also a worship in the system of national values of Uzbeks, such qualities as honesty, tolerance, courtesy, gratitude, admiration, decency, honor, and compassion are nurtured by Islamic culture and are the source of human spirituality [10]. Therefore, the religious factor and religious beliefs were formed on the basis of tolerance and played an important role in the development of society. The process of forming a culture of tolerance in education has been brought up since ancient times, preserved through medieval Islamic spirituality, and then modernized by Uzbek educators, retaining its traditional meaning to the present day and developing new concepts. In this context, tolerance is in the process of continuous growth, change and perfection. It is in constant communication with social reality and reflects social change. Tolerance education in Uzbekistan is implemented in a pedagogical process, with a set of specific structures and features to stabilize the

educational process. However, we should acknowledge the existence and development of something that may be disastrous in any person or in a foreign culture, but that does not undermine the rights and interests of others or violates current laws. In other words, tolerance does not mean a passive, natural submission to the opinions, attitudes and actions of others. Rather, it refers to an understanding of each other, different groups, peoples, and social groups, an active ethical outlook, and pedagogical cooperation towards a positive partnership. Looking at existing research, we find that there are different approaches to the peculiarities and interpretations of the principle of tolerance. In particular, the dictionary on social work reads: "Tolerance is the principle of social work management, the recognition of cultural, racial and other differences between individuals, groups, and social communities".

The notion of "tolerance" has been around for centuries and is still being filled with different characters. The notion of tolerance is manifested in a variety of ways in connection with the historical experience of different cultures and people. The dictionaries published in the Uzbek language reveal the use of the word 'tolerance' as a synonym for 'tolerance'. Tolerance in the Explanatory Dictionary of Basic Concepts Tolerance is to respect the worldview, religious beliefs, national and ethnic characteristics, traditions and customs, prevent discrimination and humiliation in human relations, community, workplace, and neighborhood - the following implies adherence. These concepts imply the coexistence and peaceful coexistence of people of different religions, nationalities, and ethnicities within a single country." [2] With emphasis on the spiritual qualities of tolerance and the broader reflection of ethical activity within it, we can see that its national and ethnic characteristics include respect for worldviews, religious beliefs, traditions and rituals. In the context of national values in the learning environment, tolerance has gone through a certain phase, and the notion of a human being and a perfect human being is focused on cultivating such qualities as tolerance, gentleness, nonviolence, and forgiveness.

The time itself shows that in today's world, where the contradictions are growing, it is more important

than ever to increase the spiritual immunity of our young people and meaningfully spend their leisure time. Therefore, President Sh. Mirziyoyev adopted the "Strategy of Action on the Five Priority Areas of Development of the Republic of Uzbekistan for 2017-2021" and approved five new initiatives on social, spiritual and educational activities, approved by the Decree of the President of the Republic of Uzbekistan dated February 7, 2017, №. P-4947. Of course, this new society that we are building now is a practical help in overcoming the current challenges of spiritual alienation and steadfastly overcoming the current challenges for true development, perfection and freedom. There is every reason to hope that in the coming years the results of these actions will surely come.

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