

## Characteristics of Increasing Social Activity and Tolerance in Youth

**Khusniddin Juraev, Ph.D**

Fergana State University, Uzbekistan, Fergana city

**Mukhammadali Muydinov**

Student, Fergana State University, Uzbekistan, Fergana city

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### ANNOTATION

*Nowadays, the issues of social activation of youth and formation of religious tolerance in society are becoming more and more urgent. Also, the processes of globalization taking place in the world require the study of the issues of forming a positive attitude of young people to work, ensuring their employment, and at the same time, the circumstances that caused the emergence of a system of serious problems such as selfishness, unemployment, and apathy. This encourages the development of qualities such as involvement, self-sacrifice, entrepreneurship, and initiative among young people, to conduct scientific research on the basis of innovative approaches based on national and universal values .*

*In the article, the special features of increasing social activity and tolerance among young people are studied from a scientific point of view.*

### INTRODUCTION

It is very important to ensure the cooperation of all participants of the educational process, i.e. family, school, college, lyceum, and higher education institutions, in the formation of social activity in the young generation, and the formation of the mindset of tolerance. Because when the educational process is organized in this way, the necessary pedagogical polygon is created for the young generation to acquire knowledge, to test it, to show the knowledge to others, and to confirm it with life norms and moral examples.

The most important and common feature inherent in a person who holds a constant relationship with society, self-awareness and coordinates his every action is his activity. Activity (Latin “actus” - action, “activus” - a concept derived from active Words) is a category that explains an individual's manifestation of all behavior in life. It explains our work related to complex actions, from our elementary action of taking a pen in that simple hand and drawing a dash, to our abstract thinking, which we carry out in our moments of creative awakening. Therefore, the problems of the individual, his consciousness and self-awareness are expressed through the associated qualities of his activity, his participation in one or another type of activity and his accomplishment.

## **RESEARCH MATERIALS AND METHODOLOGY**

Under any circumstances, all actions are guided both from an internal-personal and external - social point of view. Human activity is closely related to the concepts of action, activity, behavior and goes back to the issue of the individual and his consciousness. The personality is formed precisely in the process of various activities, manifests itself. Hence, activity or human activity is not a passive process, it is an active process that is consciously controlled. The process of actions that embody human activity is called Activity. That is, activity is a specific form of activity, guided by human consciousness and thinking, arising from the various needs in it, and aimed at changing and improving the external world and self.

Social activism influences the concentration of thoughts, feelings and actions of people in any area of social reality to assess the life of society and, on this basis, change the relevant aspects of social reality. From the above points, one can say that “social activity” is a criterion that indicates the level of awareness, perfection of an individual from each area. Striving for social faoism is itself an idea. And its content is formed by a set of worldviews, formed on the basis of which knowledge, etiquette, talent, abilities, positive skills and qualifications, which ensure the spiritual rise of society.

The fundamental essence of reforms aimed at modernizing the country and building a strong civil society in the Republic of Uzbekistan is expressed in improving the well-being of the population lifestyle, raising the political and social culture and level of youth to a high level, forming a clear civil position in them. It is clear to all that this direction assumes the reduction of the role of state structures in solving many issues related to socio-economic processes and the gradual transfer of these tasks to public organizations. Therefore, in order to make a decision on civil society, the state must gradually transfer some of its functions from the neck to other institutions of society. To do this, it is necessary to create certain conditions, opportunities by the state, to create mechanisms that require the proper organization of the activities of the self-organizing and managing offices of society, as well as to increase the social fallibility of citizens and young people.

Citizens of Uzbekistan are legally equal and equally responsible to the law as citizens regardless of nationality, race, gender, profession, social origin. Therefore, in overcoming existing problems, it is considered as one of the urgent tasks for young people to learn about their civil rights and to educate them legally so that they can protect them and deeply understand their duties. As well as being a source of spiritual maturation for young people, the process is also instrumental in further enhancing their responsibility in this regard. That is why the concept of the transition from a strong state to a strong civil society to the construction of a democratic society in Uzbekistan is set as the main task to gradually bring human freedoms to the surface in accordance with the interests of the citizen and the people. It is known that in each article of the laws a person is given his freedoms in a certain direction. But it should be borne in mind-that such a procedure, instruction or opportunity was not introduced only to bring the freedom of one citizen to the surface. Perhaps this legal norm has an equal basis for all. Still, all that IS, members of the whole society are obliged to exercise their freedom at the same level on the basis of this norm. Also, the spiritual building of the legal democratic state and civil society, which we are building today, should be solid. This entails, above all, the education of citizens, especially young people, deeply educated, thoughtful, aware of the masterpieces and spiritual values of their past, patriotic, truthful, selfless.

And the upbringing of a perfect human personality is the most complex and difficult process. The implementation of this process is desirable to instill in their minds national values. This means that today's younger generation, when they perfectly know their history, culture, national values, language, religion and Customs, will deeply understand the true essence of independence.

It is no coincidence that civil society is also developed based on these national values. After all, as long as we are building a legal democratic state, a free civil society, it is necessary that our 21st – century program of action in the field of spirituality is based on darkor, that is, a free citizen-a conscious living, an independent-minded individual spiritual perfection is our main national idea. It

consists of cultural-spiritual views, moral values, traditions, religious-spiritual feelings instilled in a person from an early age. In this branch, he feels his unity with his family, relatives, neighborhood, nationality, land, of which he is a component. As a result, a sense of national pride, patriotism is formed in his mind and soul. In the process, a real civil position is formed in a person.

The fact that education is provided in seven languages - Uzbek, Karakalpak, Russian, Kyrgyz, Turkmen, Kazakh and Tajik - in general secondary schools in our country, as well as the fact that mass media operate in ten languages of the nationalities living in Uzbekistan, is a clear example of this. Wide opportunities have been created for representatives of all nationalities and peoples living in our country to study in their mother tongue, equal conditions have been created for representatives of all nationalities in universities, vocational colleges, academic lyceums and schools, newspapers and magazines are published in many languages, TV shows and the fact that radio broadcasts are being conducted is a clear evidence of the activity in this regard, that is, inculcating the idea of tolerance.

Civil society is a well-known social system that guarantees full freedom to every citizen of this country to build their economic and political life based on their own will[1]. Civil society is being formed in harmony with the increase of people's ability to understand themselves, to feel their objective sense of responsibility.

In civil society, social activism represents the level of conscious, unbiased analysis of social relations and the desire to change one or another of their elements. The desire for social activism increases when a person faces a serious problem of social importance and realizes that in order to solve them, it is necessary to adopt new laws or to improve the mechanism of existing laws. Social activity of society members can be manifested in different forms. According to the nature of its manifestation, it is divided into constructive and destructive types. Constructive social activity consists in the fact that the members of the society are faced with certain conflicts and these conflicts exist in the social system. Seeks to eliminate with the help of legitimate legal programs. Forms public associations to express their interests and solve problems based on existing laws.

If every citizen of our country, especially the young generation, does not have an independent opinion, life-national values that have passed the test of time, a worldview formed on a healthy basis, and a strong will, it will be very difficult to withstand all kinds of spiritual threats, their sometimes overt and sometimes hidden influence. .

Nowadays, it is no exaggeration to say that it is an honor for our youth to realize their identity, to fight for the concept of the Motherland and its prospects. It has spirituality in man spirit purification , heart waking up is available to be need \_ Man and present in our youth this feelings in itself to embody , internal \_ the world enrichment and to him human as approach will , faith faith whole in itself \_ endurance hi s sini appear if he does this of goodness one appearance we say can \_ If carelessness and indifference prevail in the spiritual education of our youth, if the most urgent issues are left to self-interest, then spirituality becomes the weakest and weakest point. Or, on the contrary, where there is vigilance and passion, high intelligence and thinking, then spirituality becomes a powerful force.

## **RESEARCH RESULTS AND DISCUSSION**

In today's world, the role and importance of the principle of tolerance in inter-state, inter-religious, inter-confessional relations is increasing. The goal of establishing the principles of tolerance in the life of society is to ensure peace and stability, harmony between nations and peoples.

The term tolerance is derived from the Latin word "endurance" and means tolerance for the opinions and views of others. "Tolerance is the possibility of achieving peace and the leading factor from the culture of war to the culture of peace," states the "Declaration of Principles of Tolerance" adopted by the General Conference of UNESCO in 1995. More precisely , tolerance, the ability to respect, correctly understand and accept the colors and forms of self-expression of the cultures of the world in which we live; fanaticism means renouncing the absolute truth and adhering to the norms established

in international legal documents in the field of human rights. Tolerance is not concession, dislike or hypocrisy, but above all, an active attitude based on the recognition of human rights and freedoms. Tolerance does not mean passive, natural submission to the thoughts, views and behavior of others. Perhaps it means an active moral preference and psychological readiness for understanding, positive cooperation between individual people, different groups, peoples, social groups[2].

In order to make our opinion more complete, we relied on a number of specific information. That is, the concept of "tolerance" was proposed by the English scientist P. Medavar (1953) in order to express the endurance of the body's immune system against foreign tissue[3]. In the encyclopedic dictionary of sociology: "tolerance (lat. - chidamak) - a) tolerance towards the way of life, behavior, customs, feelings of others; b) it is endurance to unfavorable emotional factors..."[4].

Researcher Z. Husniddinov defines this concept as follows: "tolerance in a general sense means to accept something, an event, a different opinion and view, regardless of one's personal understanding, with as much tolerance as possible"[5]. Also religious - tolerance and him formation and development about justified views before pushed .

The culture of religious tolerance is discovering a new meaning and content due to the globalization taking place in the world. In this regard, establishing a sense of religious tolerance in the conditions of globalization "serves as the basis of mutual understanding and respect" in the reality of the 21st century, where globalization and the synthesis of cultural values are taking place. Also, "tolerance makes it possible to achieve peace, it leads from a culture war to a culture of peace"[6]. The idea of religious tolerance means that people with different religious beliefs live and work together in one land, one country, in the path of great ideas and intentions.

From childhood, it is necessary to form the ability to accept other people as they are, with the complexities of their thoughts, nature, culture, views. by instilling such an idea in the youth through education and training, it should mean that people are equal to each other regardless of lifestyle, culture, social origin, material well-being, etc.

"It is important to harmonize the social-economic, political-legal, spiritual-cultural life of the society on the basis of establishing inter-ethnic harmony, inter-religious tolerance (tolerance) in a mutually proportionate manner. In our country, primary attention is paid to strengthening the atmosphere of mutual respect, friendship and harmony between representatives of different nationalities and religious confessions"[7]. In this sense, one of the universal human principles is the issue of freedom of conscience. As a part of the world community, it is a principle of universality that is also practiced in Uzbekistan. Because at the heart of this issue are social, political, legal, moral concepts such as legal, democratic, justice, humanitarianism of a person.

Being aware, not remaining indifferent to the happenings, requires the social activity of young people nowadays. And this revives the formation of characteristics such as educating young people in the spirit of kindness, justice, democracy, forming a sense of self-education and development in them, the need for social activity, the ability to correctly evaluate various and wide-ranging information, and mastering new areas of knowledge. One of the tasks of modern education is the development of social activity and tolerance among young people [8].

Being vigilant, not remaining indifferent to the happenings, requires the social activity of young people nowadays. This requires educating young people in the spirit of kindness, justice, democracy, forming a sense of self-education in them, increasing their social activity, being able to correctly assess the scope of information and mastering new fields of knowledge. One of the priorities of modern education is the strengthening of tolerance and social activity among young people.

Some young people face difficulties in not being able to understand the thoughts of others and not wanting to understand. They cannot even imagine that there is a person with their own way of thinking and even acting in front of them. They often try to impose their opinion on others, besides, they are illiterate in matters of tolerance. The use of the basic principles of cooperation between the teacher and students in the course of the lesson will give good results in the formation of tolerance of

students.

In order for the youth of the society to be socially active and tolerant, to ratify the existing international conventions on human rights in our republic, to adopt laws that ensure the implementation of youth policy, and to create even wider opportunities for instilling their content and meaning into the minds of all classes of people and individuals in our society and for their assimilation. and would be appropriate to introduce.

## CONCLUSION

In conclusion, it can be said that only by relying on the ideas of inter-ethnic harmony and religious tolerance, forming a tolerant worldview in the youth through solidarity in the path of common goals, it is possible to achieve noble goals such as development of the Motherland, peace of the country and prosperity of the people. The principles of the civil society being built in our country, the legal foundations of building a just society are supported by our people. The fact that peoples of different religious beliefs in our country live together in the same homeland on the path of great ideas and pure intentions is a bright example of religious tolerance.

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