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Investigation of the study of diagnosing tolerant behavior in students as examined in psychological-pedagogical and methodological literature

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Abstract: This article highlights the attitude of student youth towards the principles of tolerance and the relevance of this phenomenon today. The views of Eastern thinkers on tolerance were analyzed, and the formation of the concept of tolerance in the minds of modern youth was studied on a scientific basis.

Keywords: Tolerance, cooperation, compromise, reconciliation, conflict avoidance, adaptability.

Tolerance signifies a respectful and accommodating attitude towards other nationalities, races, peoples, their cultures, languages, customs, views, and traditions. The concept of tolerance has evolved since ancient times, based on the necessity for different peoples and nations to adapt to one another and coexist in mutual harmony. In the 21st century, global economic, spiritual, and cultural relations are characterized by two opposing trends: on one hand, the processes of generalization and resulting globalization, and on the other, an increase in interpersonal and ideological conflicts within states, stemming from this generalization and mutual convergence. This dichotomy highlights the need to focus on relations between the world's nations and peoples. Consequently, tolerance is becoming one of the most crucial modern perspectives and modes of thinking for humanity today.¹

In Chinese culture, tolerance is understood as treating others with gentleness, kindness, and respect. In Arab and Islamic traditions, this concept is expressed by the word "tasamul" - which encompasses qualities such as forgiveness, gentleness, mercy, patience, and respect. In Buddhism, tolerance means treating others with love and respect, remaining true to one's promises, and showing respect to people as one would treat oneself. The Chinese sage Confucius expressed this idea through the precept "Do not do unto others what you do not wish for yourself." This principle is also reflected in religions such as Christianity, Hinduism, and Jainism. In Buddhism, it is said that a person should show kindness to others in five main ways: respect, attention, mercy, goodwill, and loyalty. In Hinduism, there is a principle that states: "Do not wish upon others what causes pain to yourself." Jainism emphasizes treating every living being, in both joy and sorrow, the same way we treat ourselves. In

¹ Asmolov A. Formation of Attitudes of Tolerant Consciousness as a Theoretical and Practical Task. - Ташкент, 2016. Asmolov, A.G. On the Path to Tolerant Consciousness. M., 2000; Valitova R. R. Tolerance as an Ethical Problem: Abstract of the dissertation of Cand. Philosophical Sciences. -M.: 1997. 20 p.; Zolotukhin V. M. Genesis and actualization of the concept of "tolerance" in the European philosophical tradition: Abstract of diss.... Cand. Philosophical Sciences. Yekaterinburg, 1993. - 22 p.; Kruglova N. V. Tolerance: Genesis and Typology / SPbSU. St. Petersburg, 1998. -19 p.; Lukovitskaya E. G. Socio-psychological significance of tolerance to indefiniteness: Author's abstract.... Cand. psych. sciences. SPGU, 1998. -19 p.; Magomedova E. V. Tolerance as a Principle of Culture: Abstract of Cand. Philosophical Sciences. Rostov-on-Don, 1999. -22 p. Bolotina T. Tolerance // Citizenship / Appendix to Uchit.gaz. 2001. No 3.P.5-8; Glazachev S. N., Anisimov O. S. Methodological Aspects of Creating Tolerance Pedagogy // ECO: Ecology. Culture. Education. Stavropol. 2002. No. 6. P.13

Zoroastrianism, there is a concept that "A good person is one who does not wish evil upon others." Christianity promotes the principle "Treat others as you would like to be treated." In Islam, the core essence of tolerance is expressed through the principle "None of you truly believes until you love for your brother what you love for yourself."

The historical roots of tolerance were formed in ancient times in literary monuments such as the "Avesta," "Orkhon-Yenisei inscriptions," and "Sogdian writings,"² and became a necessary requirement of human etiquette and spiritual-moral beliefs. "Respecting elders and showing honor to the young have been considered national moral requirements of Uzbeks."

In a narrow sense, tolerance represents the recognition of religious diversity and interfaith understanding, while in a broader sense, it is considered a concept based on mutual respect among all nations and ethnicities, and openness to cultural diversity. In today's world, the intensification of ideological conflicts and threats such as religious extremism, pseudo-democratic values, and information onslaughts increase the need to view tolerance as an important factor in ensuring national interests and state stability.

Tolerance is an important idea and value that serves to foster healthy relationships between people. It teaches members of society the culture of mutual communication and occupies a firm place in human thinking. This concept is particularly contrary to extremist views and is reflected in the structure of philosophical and social consciousness.

Since the last quarter of the 20th century, tolerance has become one of the pressing issues on a global scale. On November 16, 1995, at the 28th session of UNESCO in Paris, the "Declaration of Principles of Tolerance" was signed with the participation of representatives of 185 states. This document was ratified by UNESCO General Assembly Resolution 5.61, recognizing tolerance as an important principle of global cultural diversity. Thus, November 16 will be celebrated as the International Day of Tolerance.

This declaration recognizes the growing global threats, including violence, terrorism, xenophobia, racism, extremist nationalism, antisemitism, and discrimination against religious and ethnic minorities, and emphasizes the need to eliminate these problems. The Declaration also notes the need to pay special attention to the principles of tolerance in the upbringing of the younger generation.

In the preamble of the document, the members of the United Nations emphasized the need to rely on the ideas of tolerance in order to protect humanity from wars and conflicts, and expressed the need to support the principles of good neighborliness and peaceful coexistence between the peoples of the world.

² Kayumov A., Is'hokov M., Otakhujayev A., Sodiqov K. Ancient Written Monuments. -T.: Writer, 2000. - Б. 75-80; Hasanov S. Khorezm enlightenment - a mirror of the world. -T.: Teacher, 1996. - P. 46; Umarzoda Muhsin. Secrets of the Avesta. // World Literature, 1997, Issue 4, -P. 199-200; Yuldashev J., Hasanov S. Moral and Educational Views in the Avesta. -T.: Teacher, 1992, -P. 24; Boboyev H., S. Hasanov. The Avesta is the source of our spirituality. -T.: Adolat, 2001, -P. 107; Sulaymonova F. East and West. - T.: Uzbekistan, 1997, -P. 28; Kayumov A. Monuments of Antiquity. - T., 1972; Is'hoqov M. Letters from a Forgotten Kingdom. - T., 1994; Nasimkhan Rahman. Turkic Khaganate. - T., 1993;

The concept of tolerance is one of the important principles that helps to correctly understand the socio-political processes in society. It is closely related to such phenomena as "multiculturalism," "poliethnicity," "monoculture," "multiculturalism," and "intercultural dialogue," and at the same time requires a conscious attitude towards various negative concepts. In particular, such views as genocide, racism, xenophobia, extremism, ethnocentrism, fundamentalism, radicalism, nationalism, chauvinism, national and group egoism, religious fanaticism, and religious hypocrisy are distinguished by their contradiction to the principles of tolerance.

In modern society, tolerance embodies the formation of relationships between people based on mutual respect and balance, regardless of nationality, race, culture, customs, economic status, religion, and beliefs. This principle is a set of rules regulating the economic, cultural, ideological, and religious relations of people, which plays an important role in ensuring the stability of society and interpersonal harmony.

Thanks to independence, enormous positive changes are taking place in all spheres of society's life. In particular, this process is becoming increasingly evident in the sphere of spiritual life, with great attention being paid to the development of national identity and the spiritual and educational system. At the video-selector meeting held by the head of our state, these issues were discussed, and specific tasks were set to strengthen spiritual education and strengthen cooperation between state and public organizations. In particular, educating the younger generation in the spirit of patriotism, humanism, and national pride, as well as instilling in them qualities such as honesty, purity, diligence, and dedication, was highlighted as one of the urgent goals of today.

A society can develop sustainably when the criteria of humanity, such as faith, conscience, and honesty, are firmly rooted in the human heart. Therefore, one of the important tasks today is to educate youth based on the principles of tolerance.

Throughout human history, tolerance has emerged as a standard for respectful treatment of people from other nations and religions. It implies an impartial approach to different cultures, traditions, and views, acknowledging the diversity of the world. In Uzbekistan, the concept of tolerance is primarily interpreted in relation to religious tolerance, peaceful coexistence, and social harmony. However, this concept has a broader meaning and is inextricably linked with the rich historical, spiritual, and intellectual values of Central Asia.

Our people have experienced various events and phenomena over the centuries, and this process has left a profound impact on their material and spiritual culture, socio-economic conditions, and psychological life. It would be incorrect to view the concepts of tolerance and national identity as phenomena that were formed in a single day or introduced from outside. They are the product of a long historical process, and their roots should be sought in the ancient culture of our people.

The Avesta³, the earliest written source on the history of Central Asian peoples, along with archaeological findings, indicates that in the 8th-7th centuries BC, nomadic pastoral tribes inhabiting the steppe and mountainous areas of the region achieved significant advancements in the field of military technology and weaponry. The battle axes, daggers, bronze spears, and arrows they produced laid the foundation for the formation of cavalry forces and posed a serious threat to settled agricultural peoples. Consequently, the oasis inhabitants constructed large defensive structures to protect themselves from external threats. Fortified castles were established, serving not only as shelter for people but also for safeguarding livestock and other valuables that were communal property. The remains of such fortresses have been discovered and thoroughly studied by archaeologists in the oases of Margiana, Bactria, Sogdiana, and Khorezm.

Religious tolerance has been developing in Central Asia since ancient times. This phenomenon was evident even in antiquity and played a significant role in relations between peoples during the early Middle Ages of the 5th-8th centuries. The Central Asian region, situated at the heart of the Silk Road, served as a crucial intermediary in spreading various religious beliefs - Buddhism, Zoroastrianism, Manichaeism, and Christianity - to East Turkestan and the Far East. These religions made substantial contributions to the spiritual development of the region. Furthermore, writing systems such as Sogdian and Parthian scripts, as well as new musical instruments, were introduced to neighboring countries under the influence of Central Asia. In China during the 7th-8th centuries, musicians from Bukhara, Samarkand, and Chach became renowned and achieved fame for their talent.

Tolerance forms the foundation of a person's worldview and actively contributes to the constructive consciousness of citizens and the stability of the country. Looking back at history, we can confidently assert and take pride in the fact that Uzbekistan has been a land of tolerance throughout its three-thousand-year history. There are ample grounds to claim that this virtue in people's minds and consciousness actually originated in Transoxiana. This is evidenced by our ancestors such as Farabi, Beruni, Ibn Sina, Bukhari, Amir Temur, Navoi, and Babur, who were exceptionally humane individuals with generous hearts.

Today, one of the crucial tasks is educating youth in the spirit of tolerance and shaping them based on national ideology and the principles of independence. In this process, the views of Eastern thinkers on tolerance are of particular importance. Specifically, the legacy of great scholars who promoted tolerance as a moral criterion in their works serves as a valuable resource in this regard. Notably, Al-Faqih Abu Lays as-Samarqandi (910-1003), the author of "Tanbeh G'ofiliyn" and "Bo'ston ul-orifiyn," put forward significant ideas in this direction. His spiritual heritage is dedicated to the study, analysis, and interpretation of humanity, moral purity, and tolerance, and remains relevant even today.

³ Declaration of Principles of Tolerance. UNESCO Representative Office publication. Responsible for publication: A. Saidov, K. Juraev. Tashkent: 1999; Declaration of Principles of Tolerance. // <http://toleration.bsu.edu.ru/Publicatsii/Declaration.htm>; Declaration of Principles of Tolerance // Moscow: Uchitelskaya Gazeta (Teacher's Newspaper), 2000, September 12. No. 35. pp. 20-21.

In the current era, instilling the qualities of tolerance in the minds of young people is one of the most pressing issues. Particularly due to independence, we have gained the opportunity to study our historical and spiritual heritage more deeply. The value of Eastern thinkers' teachings, especially their works that promote values such as forgiveness, compassion, and tolerance, is increasingly appreciated today. These human virtues play a special role in the upbringing of young people and help them approach life with a healthy perspective.

As the First President of our country noted, every person, regardless of nationality, language, and religion, is born to live a happy life. To achieve such a noble goal, a person must contribute to the improvement of their country, their surroundings, and the formation of an atmosphere of harmony and tolerance in society. Indeed, if a person's inner world is prosperous, this is reflected in their behavior and place in society. Tolerance, compromise, and forgiveness are the highest qualities inherent in our people, and they are one of the important factors of socio-political stability and development in our country. Therefore, in order to educate young people in the spirit of tolerance, it would be advisable to work in the following areas:

1. Inclusion in the curricula of subjects and topics that instill the ideas of tolerance and tolerance.
2. Formation of a culture of mutual respect and harmony among young people through the promotion of national values.
3. Study and popularization of the views of historical figures and thinkers on tolerance.
4. Implementation of projects that strengthen the culture of tolerance in the media and social networks.
5. Organization of events for dialogue with representatives of different cultures and religious beliefs among young people.

These measures will serve the formation of the younger generation not only as educated, but also as possessors of high moral qualities, making a worthy contribution to the development of independent Uzbekistan.

Educating young people in the spirit of tolerance serves the sustainable development of society and the strengthening of an atmosphere of harmony. In this process, it is important to teach knowledge about human rights, form a culture of communication with people, develop the ability to behave calmly, and instill a culture of interethnic communication.

Youth raised in this spirit will possess such high human qualities as patriotism, tolerance, respect for others, and a sense of responsibility. They are formed as individuals who can think independently, understand social relations in society, and make a positive contribution to it.

For a long time, tolerance was considered a phenomenon characteristic of Western civilization. However, today many European and American historians, political scientists, and cultural scholars emphasize that this concept actually existed in the East since ancient times and was only later adopted as a value by the West.

According to historical sources, tolerance based on kindness, patience, and respect for people was first formed within the framework of Eastern civilization.

The territory of Uzbekistan has long been a place where various civilizations, cultures, and beliefs have lived in harmony. The inhabitants of this land did not migrate from other places, but took root here and created their own cultural foundations. This land is an ancient center of development, located in the heart of Central Asia, where East and West, North and South, past and future intersect. Here, religious and philosophical views of the earliest periods of human history were formed. The ancient Greek sage Heraclitus did not call this region "the cradle of philosophical thought" for nothing. It was in this place that a unique tolerant mindset was formed, and Zoroastrianism, Buddhism, Judaism, Christianity, and Islam coexisted.

At the same time, it should be noted that Christian communities first appeared in Central Asia in the 3rd century BC. During this period, persecution based on Zoroastrianism intensified in the territory of Iran. Particularly, at the initiative of the Zoroastrian priest Kartir, pressure on representatives of other religions intensified in Iran and its surrounding territories. Fleeing from this pressure, Christians migrated to Sogd, Chach, and Khorezm, where they found refuge. The peoples of Central Asia welcomed them with tolerance and kindness, allowing them to continue their new lives.

In conclusion, in the process of educating young people in the spirit of tolerance, it is extremely important to be based on the ideas of national ideology and independence, as well as to form in them such qualities as patriotism, humanism, faith, conscience, honesty, purity, diligence, and business acumen. In this regard, the views of Eastern thinkers on tolerance can serve as the main guide. Studying and promoting their teachings helps to educate the younger generation as spiritually mature and tolerant individuals.

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