



SOCIO-LEGAL FRAMEWORK FOR RELIGIOUS TOLERANCE IN STUDENTS

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Abstract

Students get acquainted with the social and legal foundations for ensuring religious tolerance and the culture of interdependence of peoples and ideologies, the diversity of nations, peoples, cultures, views, ideologies.

Keywords: Students, religious tolerance, socio-legal, fundamental, interpersonal, inter-ideological, contradictions, nations, peoples, peoples, cultures, views, ideologies diversity, solidarity.

Introduction

In the 21st century, the world's demand for a philosophy and culture of mutual understanding in the context of economic, social, financial integration and globalization, growing human and ideological conflicts, diversity of nations, peoples, peoples, cultures, views, ideologies is growing day by day. . The Declaration of Principles of Tolerance, signed in Paris on November 16, 1995 with the participation of 185 member states of UNESCO, recognized the education system as an important factor in shaping the mindset of tolerance. Education in the spirit of tolerance begins with the work of explaining human rights and freedoms. It is only after people have a deep understanding of their rights that they begin to pay attention to these aspects in their relationships with others.

In the world, tolerance thinking is interpreted as a skill to teach a person to live in a developed democratic and civil society. Tolerance is opposed to harmful ideas and concepts such as genocide, racism, xenophobia, ethnocentrism, extremism, terrorism, and is part of the philosophical and social consciousness and thinking. Tolerance is the most necessary and priority social requirement of a secular state, and a secular state cannot live without tolerance. The concept of tolerance embodies the modern principles of human involvement in various economic, spiritual and ideological, religious relations in society. Accordingly, teaching a person to live in a developed democratic and civil society is tantamount to teaching him tolerance.

The culture of coexistence in Uzbekistan has been formed since ancient times and has become one of the national features of the Uzbek people. In Zoroastrianism and





Islamic philosophy, the issue of educating a socially active person with a deep understanding of tolerance is a priority. As stated in the hadith, "Be polite to your children and make their manners beautiful." Accordingly, first of all, tolerance in our country is defined as an integral part of the national idea. Second, tolerance is embedded in concepts such as social partnership, inter-ethnic harmony, inter-religious tolerance. Third, tolerance is an integral part of educating young people to be perfect human beings and is recognized as an important pedagogical task today.

The purpose of building a secular and democratic society in the Republic of Uzbekistan and the conditions for its implementation have a natural impact on the process of determining the pedagogical system of the country and its future directions. Because the educational process has always been closely linked with the issues of civic education, which constitute the reserve for the future development of the state. The issue of civic education has a special place among the strategic goals of the state.

Secular statehood is based on the ideas of tolerance. The perfection of the modern 21st century is inconceivable without a mindset of tolerance. Because the idea of tolerance refers to the order and processes of living on the basis of mutual cooperation and mutual acceptance, equality and respect in the conditions of diversity of nations, peoples, peoples, cultures, views, ideologies.

Tolerance, as a healthy belief and idea, regulates human relationships, teaching them to communicate healthily. In this sense, the concept of tolerance is opposed to such concepts as genocide, racism, xenophobia, ethnocentrism, extremism, is part of the philosophical and social consciousness and is reflected in human thinking, behavior, character.

Tolerance requires that every citizen have a clear knowledge of issues such as the state and religion, the relationship between religion and man, and man's obligations to the state. Tolerance consists of the principles of man and the state and the regulation of diverse relations between people. Therefore, the transformation of tolerance thinking into an integral part of the worldview of young people, as well as educating them in the spirit of religious tolerance is of great socio-pedagogical importance.

The formation of a mindset of tolerance plays a special role in strengthening the state, protecting its security, protecting young people from various ideological alien ideas, preparing them for life on the basis of tolerance. Tolerance is one of the most essential characteristics of a secular state.

One of the important foundations for building a secular and democratic society is the formation of youth tolerance thinking. Therefore, what is tolerance at all stages of the education system, what are its foundations and ideas, what should be the relationship between religion and the state, man and faith, the foundations of sound faith, the state





of different denominations The youth, especially students, rely on modern, science-based, national and universal values on dozens of topical issues, such as how to treat each other, whether religions can be opposed to each other, and how to develop human relations. the formation of a set of knowledge and skills is one of the important social tasks of today.

The intensification of various ideological contradictions inherent in the modern era it strengthens man's need for common sense, for his ideological awareness, for the formation of ideas based on national interests. Therefore, in the context of building a democratic society, it would be appropriate to include the issue of forming the mindset of tolerance among young people among the tasks of national ideology and ideology, national interests, state importance.

The intensification of the struggle of faith and profession in the world, the political reforms carried out by intellectuals, youth, women, all people who see themselves as citizens, the correct understanding of the nature of the aggression against the country's independence through various internal and external opposing forces. thinking, coming to certain conclusions, the ideas of secular thinking based on creativity and tolerance need to be widely propagated and promoted among the population.

Among any complex reality, ideological contradictions are not the same as what forces they rely on, what ideas they propagate, how and in what ways they poison the public consciousness, measures to build national immunity against destructive alien ideas. It is important to work within the framework of the goals, to identify problems in the formation of youth thinking on the basis of tolerance. Every citizen should have a clearly defined knowledge on issues such as the relationship between the state and religion, the relationship between religion and man, and man's obligations to his state. The preamble to the Declaration of Principles of Tolerance states: We want people to live together, based on the traditions of good neighborliness. "[46]

The Declaration of Principles of Tolerance states that "the world must rely on the intellectual and spiritual unity of mankind." As stated in the Universal Declaration of Human Rights, it is necessary to ensure the freedom of "thought, belief, religion" (Article 18). Article 26 of the document emphasizes the importance of the education system in the countries to foster "mutual understanding, tolerance and friendship between all people, races and religious groups."

Also, the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights, the Vienna Declaration (1993), the International Conference on Social Development Action Plan (Copenhagen, 1995), International Conference on Population and Development Action Plan (Cairo, 1994)





Convention 47, the Universal Declaration of the Rights of the Child (December 18, 1979), the Declaration on the Survival, Protection and Development of the Child (September 30, 1990), International instruments such as the Convention on the Elimination of All Forms of Discrimination against Women are the basic human rights instruments.

The Declaration of Principles of Tolerance addresses the recent rise in violence, terrorism, xenophobia, aggressive nationalism, racism, anti-Semitism, ethnic, religious and linguistic groups, as well as refugees and social protection.

Neglect and disrespect for the needy "requires special research on the issue of tolerance. respect for one's faith, refraining from engaging in missionary activity, and respecting the rights of atheists. The formation of the concept of tolerance in young people is of great importance in preventively strengthening the security of the state, protecting the younger generation from ideological alien ideas, preparing them for life in the spirit of tolerance.

The Constitution of the Republic of Uzbekistan also guarantees freedom of religion. In particular, Article 31 stipulates that citizens have the right to believe in any religion or vice versa.

The forcible assimilation of religious beliefs and the use of religious pressure are prohibited. Article 61 of the Basic Law is significant in that it prohibits the state from interfering in religious affairs, while Article 57 prohibits any religious parties or public movements that are militarized, aimed at overthrowing the constitutional state, promoting interfaith intolerance . According to the Constitution, religious organizations are separated from the state, which are independent public associations and organizations.

Chapter 7, Article 24 of the Constitution, entitled "Personal Rights and Freedoms," states that "the right to life is an inalienable right of every human being," while Article 29 states that "everyone has the right to freedom of thought, speech and religion."

For the first time in the years of independence, the Law on Freedom of Conscience, which defines the principles of religious beliefs, was adopted on June 14, 1991. The significance of this state document for its time was very important and was warmly welcomed by the people.

Because this law was the first in the history of our statehood to guarantee the freedom of religion of the Borinsons on the basis of the law. The implementation and practice of the law also confirm that its positive role in the development process of the new foundations of statehood based on democratic principles is high.





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