



THE ROLE OF RELIGIOUS TOLERANCE IN FORMING SPIRITUAL EDUCATION IN VOCATIONAL SCHOOLS

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Abstract: The article describes the mechanisms, methods and means of instilling the concepts of religious tolerance in the minds and hearts of students in the formation of spiritual education in vocational schools. The bridge connecting spiritual and national education is religious education, and the methods and means of gradually forming its laws in the hearts of students are analyzed.

Keywords: Civil society, religious tolerance, spiritual education, interethnic harmony.

Today, in our country, creating a new image of Uzbekistan, establishing a strong civil society, harmonizing national, spiritual and religious values, and implementing democratic principles are of great importance. We know well that in the East, the attitude to life is built on the basis of education, spirituality and the idea of perfection. This, in turn, requires the pursuit of happiness and goodness, which serves to ensure the spiritual education of a person, as well as the need to live based on these principles. It is that a person has the ability to perceive and understand a being that is different from other living beings and is higher than them. The rich spirituality and enlightenment formed in the East created a foundation for development that caused a sharp turn in different regions of human history in different periods. It is a fact that ignorance and superstition have been condemned in our country since ancient times, and spirituality, enlightenment, religious tolerance and thinking have been widely allowed.

Today, in order to achieve inter-religious tolerance, cultural communication and cooperative relations in the way of goodness are being established between them. Since religious tolerance fulfills the function of integration (uniting) and stability in the process of social relations and has its own psychological structure, it is difficult to form it. At the same time, religious tolerance is a pattern of individual behavior, a psychological property reflected in the level of tolerance of social consciousness. O. Baranova, M. Paromonova, L. Salahova, I. Serebrennikov, and L. Skorova pointed out the following reasons for its complexity: • While negative stereotypes are easily formed, it is difficult to change them. Intolerance is simpler and easier to understand than tolerance; • Tolerance is a complex category compared to intolerance according to its internal structure; • Intolerance is easier to learn than tolerance. It is more interesting for the researcher to study the aggressive, deviant behavior than to study the standard behavior pattern.

Enriching the spiritual world of man, living based on spirituality, education, striving for perfection, and perfection in all aspects have been glorified in our country as the highest value. Regardless of people's nationality, race, social origin and religious belief, the main criterion is to appreciate the humanity of a person and to be worthy of the holy name of a person. In this process, the existence of lofty goals such as mutual trust, mutual respect, and religious tolerance between peoples and the nation is undoubtedly of great importance in the formation of the spiritual education of a person.

In the years of independence, interreligious tolerance in our country has been recognized as an idea that implies the cooperation of not only the representatives of the religious sphere, but also the members of the whole society in the path of goodness, and is considered an important condition for strengthening peace and stability. From this point of view, this idea has become the main criterion for the work of harmonizing

the interests of people of different religions and ensuring harmony between our country, which is on the way to building a democratic society. As the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, noted, "In this sense, Uzbekistan's initiative to adopt a resolution called "Enlightenment and religious tolerance" at the 72nd session of the UN General Assembly has a deep logical basis. After all, our holy religion emphasizes that enlightenment is the path that leads to tolerance, good deeds and happiness.

It is gratifying that today, the fundamental basis of reforms is the way of life of our people, our national traditions and values, the spirit and mood of the population, which are being taken into account in all respects. The final result of any reform is measured, first of all, by the extent to which its necessity is understood and supported by the broad masses of the population, and by the practical impact of these changes on human life and increasing their well-being. Based on this fact, it is important to clearly explain to people the meaning and essence of reforms, on this basis to instill confidence in the future among members of society and thereby shape the spiritual image of a person.

The fact that, at the initiative of our President, the "Strategy of Actions" was developed on five priority areas of development of the Republic of Uzbekistan in 2017-2021, and the fifth area of this strategy is "Ensuring security, interethnic harmony and religious tolerance, as well as priority areas in the field of a well-thought-out, mutually beneficial and practical foreign policy" is a confirmation of our opinion. This also indicates the attention paid in our country to the security of our citizens, nationalities and religious tolerance. The concept of "tolerance" is widely used in various fields of scientific activity and social life, including political science, sociology, philosophy, theology, ethics, and religious studies. "Tolerance" – this word, which comes from the Latin "tolerare", which means "to endure", "to be patient", basically means accepting something, a different opinion or view, regardless of one's own personal understanding, with as much tolerance and patience as possible. In particular, this concept has the same or complementary meaning in almost all languages, and has meanings such as "endurance", "tolerance", "tolerance", "tolerance", "to treat different views and actions with respect", "kindness", "tolerance", "forgiveness", "kindness", "compassion".

Here, we should especially note that one of the important areas of tolerance is "religious tolerance". This concept, which implies the peaceful coexistence of representatives of different religions, regardless of their differences in beliefs, and respect for each religious teaching, implies that everyone is free to practice their own beliefs, while recognizing that others also have this right. As stated in the "Declaration of Principles on Tolerance", "Without tolerance, there can be no peace, and without peace, there can be no development and democracy."

For centuries, mosques, churches, and synagogues have operated freely in the cities and villages of our country, and peoples of different nationalities and religions have been practicing their religious rituals in harmony. Even in the most difficult and difficult periods of our history, there have been no conflicts between them on a religious basis. This indicates that, regardless of nationality and religious beliefs, feelings such as respect for a person and appreciation of others, respect for elders, and respect for the younger ones, in a word, the spiritual image of a person, have been ingrained in the blood of the population of our country. It is precisely these qualities that form the spiritual basis of religious tolerance inherent in our people.

As is known, each religion has its own beliefs. Sometimes they are in harmony with each other, sometimes they can also contradict each other. Religious tolerance prevents conflicts that may arise on the basis of this diversity, and serves to ensure that different beliefs can coexist and coexist.

In the hadiths, our Prophet (peace be upon him) says: "The best of faith is patience and tolerance." Indeed, according to the teachings of Islam, tolerance is a sign of faith.

The creation of equal opportunities for representatives of different religions living in our country today, especially the strengthening of the rules on religious tolerance on a legal basis, is commendable. First of all, the rule enshrined in Article 31 of the Constitution of the Republic of Uzbekistan, which states that "Freedom of conscience is guaranteed for everyone. Everyone has the right to profess the religion of their choice or not to profess any religion. Forced indoctrination of religious views is not allowed," serves as a practical guide to religious tolerance. According to this principle, everyone is free to practice their religion or belief, and everyone must recognize that others also have this right. One person's religious views cannot be forced on others.

In addition, Article 18 of the Constitution of the Republic of Uzbekistan also recognizes the equality of people of different religious beliefs before the law, regardless of their religion and beliefs, based on the norm that “All citizens of the Republic of Uzbekistan have the same rights and freedoms and are equal before the law, regardless of gender, race, nationality, language, religion, social origin, beliefs, personality and social status. Privileges are established only by law and must comply with the principles of social justice.”

It is clear from this that not only the feelings of solidarity, tolerance, and brotherhood of the peoples and representatives of religions living in our country, but also the results of the consistent and fair policy being pursued in our country in this regard are reflected in a certain way. This is especially evident when, in accordance with the principles of building a democratic society, the correct attitude towards national and religious factors is determined in our country and activities are carried out that are fully consistent with the core of all social, spiritual and cultural development. In this regard, life itself confirms at every step that the separation of the state from religion, religion from the state, and the observance of the principle of freedom of conscience are in accordance with civil society.

To ensure the practicality of pedagogical psychological technologies for the formation of religious tolerance, it is necessary to stage the appearance and conditions of life situations at different times through roles. In this case, to form religious tolerance, the psychologist must

- Develop a scenario;
- Determine the goals and objectives of the training;
- Assign roles to each participant, taking into account the expressed psychological defect;
- Record the performance of roles (observe the process of changing the psychological defect);
- Assess the level of formation of religious tolerance;
- Prepare conclusions and recommendations.

A sample program of socio-psychological training aimed at the formation of religious tolerance: Purpose of socio-psychological training: Psychological training is intended for students, and is intended to provide them with practical content to ensure their socio-psychological maturity, to form an identity, social roles, choice of life path, and a way of relating to cultural processes.

In conclusion, it can be said that in today's globalizing society, spiritual education, interethnic dialogue, tolerance, and strengthening religious tolerance have become an urgent task in all respects. In this process, it is necessary to make effective use of the centuries-old experience accumulated in our country, taking into account modern realities in this regard, to ensure socio-political stability, interethnic harmony, and religious tolerance in our country. We must deeply understand that ensuring the security of our country is of even greater importance, and we must conduct our activities accordingly, serving our country with dedication and devotion for the prosperity of our country.

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