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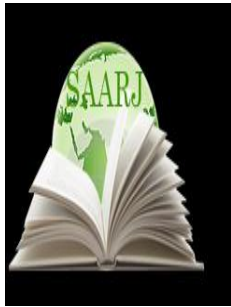
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## DEVELOPMENT OF TOLERANT CONSCIOUSNESS IN A GLOBALIZED SOCIETY

**Khurshid A. Mirzakhmedov\***

\*Basic Doctoral Student,  
 Namangan State University,  
 Namangan, Republic of UZBEKISTAN  
 Email id: devdas@mail.ru

### ABSTRACT

*The article deals with new non-traditional types of mass culture that prevent the formation of spiritual and moral life of young people. In the era of market economy and transformation of national values and ideals, there is a need to improve the tolerant attitude of mass culture. Tolerance as a special quality of the ethno-confessional life of the peoples of the region is the result of a long historical process of developing the idea of collectivism of the people for the sake of achieving the common good.*

**KEYWORD:** *National Value, Transformation, Mass Culture, Tolerance, Starism, Kitsch, Flashmob, Vandalism.*

### INTRODUCTION

Scientific and technological progress, in particular information technologies, are radically changing the face of modernity: the rapid dynamics have complicated world politics, the probability of war is high, the priority of threat and danger is focused on the spiritual life of peoples, that moral education and the education of citizenship of young people are becoming the primary task of the education system. [2, p.27] In the context of the implementation of a promising course of Action Strategy, the education of tolerant behavior of young people, awareness of what is happening in the country remains relevant.

### Methods

In this regard, the formation of tolerance of young people involves not only compromise or loyalty, but their activity in the spheres of creative life. At the same time, the phenomenon of tolerance has not yet been sufficiently studied in the social sciences. In many cultures, the



concept of "tolerance" is characterized by a kind of synonym for tolerance: Latin-*tolerantia*; Portuguese-*tolerância*; Italian-*tolleranza*; Dutch-*tolerantie*; Uzbek-*bag'rikenglik and sabr-toqatlilik*. In addition, all dictionaries of the twentieth century clearly indicate a direct interpretation of tolerance as tolerance. In a globalized world, tolerance is seen as loyalty or neutrality to someone else's lifestyle, behavior, customs, feelings, beliefs, and opinions. It is assumed that tolerance can be a useful and profitable value within the framework of one state or society, forming related religious-national relations. However, it can play a negative role at the international level, as the values of European society differ from those of the East, which can affect religious feelings with destructive force.

Tolerance as a special quality of the ethno-confessional life of the peoples of the region is the result of a long historical process of developing the idea of collectivism of the people for the sake of achieving the common good. Thus, "tolerant relations to representatives of other nationalities among Uzbeks are so developed, as the first President of Uzbekistan I. A. Karimov noted, that national and spiritual tolerance has become an integral feature of their common culture and mentality." [1, p. 77]

It should also be noted that this value has become popular in the last decades of the new century. We often hear from TV screens, from leading politicians, the word "tolerance" or "tolerance in different guises and meanings of socialization of young people, which we were not familiar with until recently. Apparently, this phenomenon arose with the process of globalization in all spheres of life, which is a response to the challenges and realities of our time, which open up huge opportunities for humanity. As we noted above, tolerance as a norm of relations plays a negative role in social life. Moreover, some forces in the world use values to achieve selfish goals. An example is the recent increase in cases of violence, intolerance, vandalism, which have exacerbated conflicts among young people on the basis of ethnic confessionalism.

## Results and discussion

In our opinion, it is tolerance that has become the basis for the spread of new types of mass culture among young people. In order not to be unfounded, we will cite starism, kitsch, flash mob, vandalism, which are gaining popularity as new types of youth mass culture. Starism – translated to English means the stars that youth have a new artificial idols role model for the youth [5]. These idols, i.e., stars, popularize the norms of behavior and the image of European society in our republic with their mass culture. New-found idols from among the performers of pop music, actors, athletes, TV announcers become the subject of youth discussion and bearers of a new model of advanced youth culture. An example is the performance of young artists and showmen in unconventional clothing on the stages of the capital's palaces of art.

Another type of mass culture of young people can be distinguished by Kitsch -(German: kitsch -hack, tasteless, "cheap") [6]. One of the earliest standardized manifestations of mass culture, characterized as modern hack work, tasteless production and status value. This form is dangerous by focusing on the needs of the everyday consciousness of young people. It is harmful because it lowers the aesthetic taste, turns the consumer of European unconventional fashion, which is not possible to be tolerant and loyal.

Another type of modern youth action, the so-called Flashmob - (from the English flash - moment, instant, mob - crowd) - a pre-planned mass gathering in which a large group of people appears in a public place, performs pre-agreed actions (scenario) and then disperses [7].

Recently, it has become a new value to car gatherings on significant dates and images of cars on a large area—a flash mob of cars "2019", the number "27", etc.

The danger of such a gathering is that today it is positive, that tomorrow it becomes the most powerful weapon of immorality of young people. Today, in European cities, it has become a flash mob to walk naked in public places and events of young people, which is not tolerable for the peoples of the East.

Vandalism [8] is becoming one of the negative phenomena of the youth of the post-Soviet space, which is included in the life of the youth of the republic. As we assume, vandalism in the past has manifested itself in the destruction of historical monuments of the people, which passes into the area of the spiritual life of the population, especially young people. It is difficult to be a tolerant vandal girl who mocks not only the monument in honor of the Shomakhmudov family, but also the historical memory of the multinational Uzbek people.

Sociological analyses of some types of modern non-traditional forms and patterns of culture have a negative impact on the spiritual and moral life of the younger generation. The determinant of the spread of this kind of negativity, as we believe, is the result of the vacuum of educational and educational work of the system of science and education. In addition, there is a lack of participation and activation of political parties and public organizations, apart from their occasional events held to report on the activities of organizations. We stand in solidarity with those specialists in the expediency and consistency of the work carried out among young people. However, the most important innovative method that ensures the effectiveness of educational work, as we think, is the revival of the traditional social status and function of the family. All the good things a person gets from his native home, ancient thinkers said, that no public organization can replace family education. The family as a traditional institution has been modernized to the detriment of national color and ideals. Based on the principles of innovative educational approaches, we assume that the education of tolerance covers not only the education system, but also the family life of young people.

At the same time, the results of globalization are manifested in equipping the life and everyday life of the population with modern information technologies and mobile connections, which is a source of penetration of non-traditional "mass values" - this is a process that gives a high assessment of objects that do not have artistic aesthetic value. Values that are popular and prevalent among a wide range of young people in a given society, which affect the spiritual life. Thus, it is necessary to pay attention to the "transplantation" of values - the "transplantation" or replacement of the traditional way of life and values with new Europeanized values, which negatively affects the social moods and orientations of young people. As a result, there is a "transplant" of new values in place of traditional values, replacing them with new norms of behavior of national ethics.

People are increasingly coming to understand that uncompromising and intransigence should give way to higher values - the ability to find mutually acceptable solutions in the family, to prevent emerging and overcome existing conflicts. However, we are inclined to the idea of the supremacy of the national interests of society, education, which acquires the most important conditions and is the guarantor of the social progress of the republic.

In the interval of ideological work, the family has a special responsibility in the formation of high moral character of the young people that we believe the improvement of the legal acts in the field of marriage and family.

Practice has shown that the implementation of the most effective measures of the principle of tolerance involves some not difficult conditions:

- The creation of a family atmosphere based on blood-related principles at the level of democracy and the rule of parents' rights, the innovation of family education, as we think, is that the equality and freedom of each family member places the responsibility on everyone to form their own civic position.
- Fostering a sense of love for the national culture, improving literacy, ensuring academic performance in all educational systems. Familiarity with the culture, traditions, and way of life of representatives of other nationalities will allow you to translate the evaluative activity inherent in many people into cognitive activity.
- To form a culture of patience, i.e., to accept the other as he is. This condition means that the subjects of interaction should strive not to remake each other, but to perceive the other as something whole with all the individual characteristics.
- to focus on the unifying factors of socialization and professionalization of young people, high moral, spiritual and intellectual ideals of the people.

## CONCLUSION

The work on the formation of tolerance in modern society should be associated not only with the training of young people in specific skills of tolerant behavior, but also with the formation of certain personal qualities in them. We are talking about a sense of self-esteem and the ability to respect the dignity of others; the awareness that each person is diverse in their manifestations and is not like others; a positive attitude towards himself and representatives of other peoples and other cultures [4, p.26].

Uzbekistan has always been a multi-ethnic country with various national and religious confessions, which is enshrined in the constitutional norms that "The people of Uzbekistan are citizens of the Republic of Uzbekistan, regardless of their nationality." [3, p. 5]

The unity and unity of the people on the highest universal and national ideas, as we see it, can play a creative role of society, which ensures a bright future of the republic.

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