



belgilab olamiz. U shuningdek nafaqat mazkur fanlararo tadqiqot mavzusiga, balki media nazariyotchilari etiborining predmetiga aylangan atamalar va konsepsiyalarning paydo bo'lishiga xos.

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THE MODERN CONCEPT OF "TOLERANCE" PHILOSOPHICAL DEFINITION

<https://zenodo.org/doi/10.5281/zenodo.11612115>

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Abstract: *Interethnic harmony and religious tolerance are among the basic principles of a democratic society. Tolerance ensures harmony between citizens, does not allow aggravation of social and national differences. In addition, protects society from the occurrence of such conflicts. Today, not only in our country, but also throughout the world, religious tolerance, interfaith mutual respect, and understanding of each other are becoming the basic principles of life. The true essence of the reforms carried out in our country is also aimed at further increasing the international prestige of the Republic of Uzbekistan. This gives our country, focused on interethnic harmony and religious tolerance, the conduct of a foreign policy in accordance with the national interests of Uzbekistan.*

The article is devoted to the analysis of modern practices of introducing tolerance in societies with liberal ideology. It is based on the opinion that the modern practice of tolerance in the West does not lead to individual changes in society, but to the formation of a new social reality. The following signs of a change in social reality are identified: a change in norms and values, a change in social consciousness, the transformation of the majority into a minority, a change in the system of social management. The article emphasizes the manipulative nature of the tolerance practices of the modern West, which, under the guise of a noble idea, forms a "new normal" in accordance with the "great reset".

Keywords: *Social control, social specialization, new norms, tolerance, social control.*



ФИЛОСОФСКОЕ ОПРЕДЕЛЕНИЕ СОВРЕМЕННОГО ПОНЯТИЯ "ТОЛЕРАНТНОСТЬ"

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***Аннотация:** Межнациональное согласие и религиозная толерантность являются одними из основных принципов демократического общества. Толерантность обеспечивает согласие между гражданами, не допускает обострения социальных и национальных различий, а также защищает общество от возникновения подобных конфликтов. Сегодня не только в нашей стране, но и во всем мире религиозная толерантность, межконфессиональное взаимоуважение и понимание друг друга становятся основными принципами жизни. Истинная суть проводимых в нашей стране реформ также направлена на дальнейшее повышение международного авторитета Республики Узбекистан. Это дает нашей стране, ориентированной на межнациональное согласие и религиозную толерантность, проведение внешней политики в соответствии с национальными интересами Узбекистана.*

Статья посвящена анализу современных практик внедрения толерантности в обществах с либеральной идеологией. В основе этого лежит мнение, что современная практика толерантности Запада ведет не к индивидуальным изменениям в обществе, а к формированию новой социальной реальности. Видятся следующие признаки изменения социальной реальности: изменение норм и ценностей, изменение общечеловеческого сознания, превращение большевизма в меньшинство, изменение системы социального управления. В государстве подчеркивается манипулятивный характер практической толерантности современного Запада, который под видом благородной идеи формирует «новую норму» в соцветии с «великой перезагрузкой».

***Ключевые слова:** социальный контроль, социальная специализация, новые нормы, толерантность, социальное управление.*

ZAMONAVIY "TOLERANTLIK" TUSHUNCHASINING FALSAFIY TA'RIFI

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***Annotatsiya:** Millatlararo totuvlik va diniy bag'rikenglik demokratik jamiyatning asosiy tamoyillaridandir. Bag'rikenglik fuqarolar o'rtasidagi totuvlikni ta'minlaydi, ijtimoiy va milliy tafovutlarning kuchayishiga yo'l qo'ymaydi. Shuningdek, jamiyatni bunday nizolarning yuzaga kelishidan himoya qiladi. Bugun nafaqat mamlakatimizda, balki butun dunyoda diniy bag'rikenglik, konfessiyalararo o'zaro hurmat va bir-birini to'g'ri tushunish hayotning asosiy tamoyillariga aylanib bormoqda. Mamlakatimizda amalga oshirilayotgan islohotlarning asl mazmun-mohiyati ham O'zbekiston Respublikasining xalqaro nufuzini yanada oshirishga qaratilgan. Bu millatlararo totuvlik va diniy bag'rikenglikka alohida e'tibor qaratgan mamlakatimizga O'zbekistonning milliy manfaatlaridan kelib chiqqan holda tashqi siyosat yuritish imkonini bermoqda.*

Maqolada Liberal mafkuraga ega jamiyatlarda bag'rikenglikni joriy etish bo'yicha zamonaviy amaliyotlarni tahlil qilishga alohida e'tibor qaratilmoqda. G'arbning zamonaviy bag'rikenglik amaliyoti jamiyatdagi individual o'zgarishlarga emas, balki yangi ijtimoiy voqelikning shakllanishiga olib keladi, degan fikr asoslanadi. Ijtimoiy voqelik o'zgarishining quyidagi belgilari aniqlanadi: meyor va qadriyatlarining o'zgarishi, ijtimoiy ongning o'zgarishi,



ko'pchilikning ozchilikka aylanishi, ijtimoiy nazorat tizimining o'zgarishi. Maqolada ezgu g'oya niqobi ostida "buyuk qayta o'rnatish"ga mos ravishda "yangi norma"ni shakllantirayotgan zamonaviy G'arbning bag'rikenglik amaliyotlarining manipulyatsiya xarakteriga urg'u berilgan.

Kalit so'zlar: Ijtimoiy nazorat, ijtimoiy mayor, yangi normalar, bag'rikenglik, ijtimoiy nazorat.

INTRODUCTION

The term "postmodernism" first appeared in 1917, during the First World War. In Ranvis's book "The Decline of European Culture" the term was used in philosophy and art to designate innovations that appeared after modernism, that is, innovations after the "New". [1:29] In 1934, the literary critic F. in "an anthology of Spanish and Latin American poetry" by de Onis, this conquest was used in the form of a concept opposed to modernism. The famous sociologist A. In his book "The Study of History," written in 1947, Toynbee gave postmodernism both cultural and social meaning, using it as a concept meaning that the sole dominance of decline over the interpretation of cultural and artistic phenomena had ended, and a particular way of thinking in the universe also began to acquire a certain weight. In the 70s of the 20th century, the American theologian H. Cox supported the term "postmodern theology" in his scholarly work on religion in Latin America, giving it also a religious meaning. The term "postmodernism" became very widespread after Jenks's book "The Language of Postmodern Architecture". The author attaches a very special meaning to this term, which has long been used in his work in different meanings. [2:362] He notes that postmodernism marks the beginning of a new era in the history of architecture, that now in the field of architecture it is possible to use previous methods, copy previous ones if they occur, give a new look to pre-existing buildings with their physical changes. The author notes that this approach is typical not only for architecture, but also for other types of modern art. Thus, since the 70s of the last century, the term "postmodernism" began to be used to designate new principles in architecture, art and literature[3-184]. Since 1979, when Lyotard's book "The Postmodern Status: A Lecture on Knowledge" was published, the term has also been used in a philosophical sense.

In this verse, Allah Almighty said: "Verily, Allah is Knowing, Wise, Wise" (Surah al-Baqarah, verse 19). But in each case, modernist thinking had some common features, some of which criticized postmodernism and found it quite unpleasant. Modern philosophers adhere to the basic rules:

- Faith in the power of the human mind, the affirmation of rationalism as a way of knowledge and the basis for organizing social life. The belief that being passes through thinking in all its manifestations and corresponds to the system is determined by logical categories and concepts.

- Development of objective science and objective knowledge. The desire to get a clear answer to any question. Uniformity and unification in scientific methods



of cognition. Scientific knowledge and the desire to organize social life from one center.

- An attempt to free philosophy, science and culture from irrationality (mythology, religion, superstition).

- Confirmation of knowledge and ideas about progress in various areas of public life.

In all directions, postmodernism places the individual and his rights above the interests of the state and nation, giving priority to science, technology, industry and the desire for democracy. Since its appearance, it has had a significant influence not only on the artistic and aesthetic, but also on the moral state of a significant part of humanity. If earlier such qualities as diligence, discipline, seriousness, accuracy, hard work were extolled in a person, which can help a person to ensure life, satisfy needs and increase social status, now preference is given to such qualities as the power of imagination, creativity, emotionality, flexibility. That is, art and literature influence him, rebelling against existing reality. [4:1121]

Postmodernism is an ambivalent (dual) phenomenon, which is both a logical continuation of modernism and its completion. If for modernism the ideal was considered to be disobedience to existing aesthetic models, freedom of expression of the artist and creative uniqueness, then postmodernism, based on the lack of order and uniqueness in the technical aura that has captured the world, considers it important instead of individual creative freedom to artistic mastery of other people's artistic creations through the means of physical transformations, games and aesthetic cunning. In postmodernism, the typical distinctions between art and being, as well as between internal types of art, are blurred, and unlimitedness and confusion acquire a universal character. In it, aesthetic interpretation replaces artistic novelty, imitation of works popular in the past, their new presentation and interpretation with certain changes are intensified. Obscene rebellion in modern society is replaced by postmodern flexibility and compliance - conformism. If modernism denies the existing literary tradition, which is based directly on life itself, then in postmodernism life itself is perceived as a set of text, signs and passages that need to be reconstructed in parts, that is, deconstructed.

It must be said that from a postmodern point of view, the unethicity of a person with a special status, the curbing of any desires, same-sex marriage, relationships that are completely contrary to our national spiritual values, such as naked eroticism, not only strike a blow at our morality and trample on our spirituality, but and contribute to making individuals feel comfortable and comfortable in accordance with their desires. the accounting will be correct. With this in mind, it can be argued that while popular culture that elevates immorality to the level of morality is not considered completely harmless, it is not an evil



phenomenon specifically designed to seduce anyone. Postmodernism attempts to compensate for the depreciation of traditional aesthetic values with the value of “cultural phenomena” that are in fact irrelevant. Postmodern aesthetics is steadily expanding as it also embraces areas of modernism such as popular culture, ecology, feminist, which are not related to art and are considered irrelevant.

Postmodern aesthetics also bring significant changes to the mission of television, with the result that the show is Real Life and life as experienced as the perception of television. The fact that postmodern shows are primarily about entertainment, spectacle and continuity also changes the mentality of the viewing audience. The rapid technological and information development, which led to the globalization of the world, also led to the globalization of the human psyche and taste.

Of course, it is also difficult to imagine the modern world without the idea of tolerance. Among them there are those that are political, psychological, pedagogical, religious and educational. We come across many topics dedicated to tolerance in international forums and school classes, in scientific monographs and, of course, on Internet sites. The idea of the need for a tolerant attitude towards other, different people (cultures, countries, thoughts, etc.) is very important, since it is difficult to find a society free from conflicts, aggression, and, unfortunately, violence. [5:163]

The mood of dissatisfaction with reality, which is now widespread among most people, combined with technical pragmatism has led to mistrust, sarcasm, and a mocking view of everything among the masses. The fact that it was originally created as entertainment and treat, that it can be easily watched without much preparation, without straining the mind and senses, leads to the popularity of postmodern works. As a result of the non-recognition of any artistic and moral restrictions, the entire culture created by humanity in the past began to be viewed as a single object and material of postmodern aesthetics. That is, in the field of art, it was decided to look at the culture of the past not as an inviolable aesthetic value of special value, but as raw material for parody, as primary material that can be artistically processed at will. Removing the stigma of holiness from artistic creations gives the postmodern approach a populist character.

Instead of concluding, we can say that the reasons for the emergence and stages of development of postmodernism emphasize its relevance as a separate movement. To understand the world in modern society, you need to know what is happening in it. Only then will observations and interruptions regarding the phenomena of the surrounding world acquire a logical basis.





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TOPONIMLAR SHAKLLANISHINING AYRIM USULLARI

<https://zenodo.org/doi/10.5281/zenodo.11612157>

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***Annotatsiya:** Maqolada toponimlarni o'rganishning ayrim usullari tadqiq etilgan. Ular qiyosiy tahlil etilgan va shu asosda mintaqa toponimik tizimlarining tipologik qonuniyatlari aniqlangan. Bunda formant usuli topografik modellarning o'ziga xos xususiyatlarini aniqlash imkonini beruvchi eng istiqbolli usul ekanligi ko'rsatilgan.*

***Kalit so'zlar:** toponim, apellyativ, semantika, leksika, struktura, qiyosiy-tarixiy metod.*

НЕКОТОРЫЕ СПОСОБЫ ОБРАЗОВАНИЯ ТОПОНИМОВ

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***Аннотация:** В статье исследуются некоторые методы изучения топонимов. Проведен их сравнительный анализ и на этой основе определены типологические закономерности топонимических систем региона. Показано, что формантный метод*