



SIGNS OF TOLERANCE AND ITS CHARACTERISTICS

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Annotatsiya: Ushbu maqolada “tolerantlik” tushunchasining yagona ilmiy ta’rifini berishdagi murakkabliklar yoritiladi. Bu murakkablik uning turli fan sohalarida — etika, psixologiya, siyosat, dinshunoslik, falsafa va boshqa yo’nalishlarda turlicha talqin qilinishi bilan izohlanadi. Manbalarda, xususan lug’atlarda tolerantlik ko‘proq rahm-shafqat va chidamlilik sifatida izohlanadi.

Аннотация: В данной статье рассматриваются сложности в формулировании единого научного определения понятия «толерантность». Эта сложность объясняется тем, что оно по-разному интерпретируется в различных научных областях — этике, психологии, политике, религиоведении, философии и других направлениях. В источниках, особенно в словарях, толерантность чаще всего определяется как милосердие и терпимость.

Abstract: This article discusses the difficulties of providing a single scientific definition of the concept of “tolerance.” This complexity is explained by the fact that it is interpreted differently across various academic fields—ethics, psychology, politics, religious studies, philosophy, and other disciplines. In sources, especially dictionaries, tolerance is most often defined as compassion and tolerance.

Kalit so‘zlar: tolerantlik, murosasozlik, bag‘rikenglik, axloq, ijtimoiy ong, qadriyatlar, urf-odatlar, e’tiqod, madaniyat, shaxs, ma’naviyat, muloqot, qarashlar



xilma-xilligi, millatlararo munosabatlar, diniy bag‘rikenglik, ijtimoiy rivojlanish, axloqiy tamoyillar, insonparvarlik.

Ключевые слова: Толерантность, Компромиссность, Терпимость, Мораль, Общественное, сознание, Ценности, Традиции и обычаи, Вера, Культура, Личность, Духовность, Общение, Разнообразие взглядов, Межнациональные отношения, Религиозная терпимость, Социальное развитие, Моральные принципы, Гуманизм

Key words: tolerance, compromise, tolerance, morality, social consciousness, values, traditions and customs, faith, culture, personality, spirituality, communication, diversity of views, interethnic relations, religious tolerance, social development, moral principles, humanism.

There are great difficulties in trying to give a single scientific definition of tolerance. The reason for these difficulties is that the word "tolerance" is used in various fields of knowledge - ethics, psychology, politics, religious studies, philosophy, medicine, etc., and is interpreted depending on these fields. In the dictionary of V.I. Dal (Volume 4), "tolerance" is interpreted as the quality, quality of looking at someone or something with patience only out of compassion, mercy. Most modern dictionaries almost repeat this interpretation.

We read an expanded definition that reveals the necessity and positive essence of the quality expressed by the word “tolerance” in the “Kratkaya filosofskaya ensiklopedia” (brief philosophical encyclopedia): “Tolerance is a lack of tolerance towards other views, customs, and traditions.

Tolerance is necessary towards the peculiarities of different peoples, nationalities, and 12 religions. It is a sign of self-confidence, confidence in the strength of one’s own position, and an open ideological current for all, not afraid of comparison with other points of view and not shying away from spiritual competition” (p. 457).



A more complete definition of the meaning of “tolerance”, in our opinion, is given in the dictionary of ethics, edited by A.A. Guseynov and I.S. Kon: “Tolerance is a moral quality that expresses the attitude of other people to their interests, beliefs, religions, customs and actions. It is manifested in the desire to understand each other and bring different interests and points of view to an agreement without any pressure, mainly by means of explanation and persuasion...” (p. 351).

In the philosophical literature, various types of the concept of “tolerance” are indicated. In particular, L.V. Skvortsov emphasizes the existence of a connection between the social consciousness prevailing in a given country at a certain historical time and the type of tolerance that has developed. In the table below, based on the signs of tolerance indicated by this author, we will try to give appropriate names to the types of tolerance.

Types of tolerance: "hidden" tolerance; "paradoxical" tolerance; "cultural" tolerance; Compromise in the field of scientific mentality. Signs of tolerance: "tolerance has not yet been conceptually understood. Society treats the specificity of philosophical thinking with compromise, because it does not yet lead to the destruction of mythical images of consciousness, but as a result, a tendency to suppress philosophy arises...."

"Tolerance cannot exist in monotheism, that is, in an absolute belief system, because it erodes absolutism, but religious wars based on religious intolerance ultimately gave rise to tolerance..." As a result of the recognition of truly universal moral principles in a secular society, tolerance becomes a reality. On this basis, there is now the possibility of treating the "other" with respect, accepting differences in ethnic and national identities and social views caused by lifestyle, professional activity, cultural traditions. In this case, tolerance is the result of a high spiritual and moral culture.

“In science, tolerance for other opinions is possible only when the issue has not yet been fully clarified. Theoretical truth based on irrefutable evidence should



be recognized. Only in cases where pro and contra arguments are presented on a given issue, tolerance is allowed in evaluating the arguments of opponents” (L.V. Skvortsov, p. 61).

“Sociocultural tolerance” is a moral quality that expresses a person’s conciliatory attitude towards other people, regardless of their ethnic, national or cultural affiliation. The quality of sociocultural tolerance is extremely necessary in relation to the specific aspects of different cultural groups or their representatives. It is a sign of a person’s confidence in himself and the strength of his positions. It is also a sign of an ideological trend open to all, not afraid to compare with other points of view and not shying away from moral competition. It is manifested in the pursuit of mutual respect, consensus, and the desire to understand and harmonize different interests and points of view without any pressure, mainly through methods of explanation and persuasion.

To fully understand the essence of the concept of “Tolerance”, let us consider its opposite, “Intolerance”. Based on the definition given to tolerance, intolerance means a negative, hostile attitude towards the cultural identity of a particular social group, towards other social groups in general or towards their individual representatives. One of the least socialized, and therefore historically most primitive emotions included in the “Triad of Hostility” is anger. Since it is characterized by a high degree of involuntariness and a low level of control, it can manifest itself in a form of aggression characterized by its extreme violence. The feeling of superiority over others, on the other hand, is caused by a lack of attention to the real characteristics of the object to which hatred and disrespect are directed. This feeling is much more dangerous than anger in its consequences.

Of the three types of hostility, hatred is the coldest feeling. The danger of hatred is that it is more stable than feelings of anger and disgust. Anger is characterized by a rapid rise and rapid passing. The feeling of disgust can also require the focus of attention on another, more pleasant, thing. Therefore, both it and



the actions it provokes can be repeated. According to tradition, the historical and cultural recurrence of the oldest feeling, which arose from the ideas of “pure” and “impure” rituals, is manifested in the feeling of disgust. For example, representatives of the conflicting Muslim and Christian communities of Beirut consider each other “unclean”. The feeling of disgust encourages a person to distance himself from the object of disgust or to distance himself from this object. From the point of view of general psychology, the reason for the emergence of this feeling is associated with the need to contact something that is physically or spiritually rotten or corrupted. Physical impurity is the most appropriate object of shame. In social life, when a person who embodies the cultural values to which he belongs appears as one of the counterparties, this category of physical condition can also be transferred to relationships between people.

Thus, concepts that contradict the concepts that make up the “triad of hostility” are included in the categories that express the essence of “tolerance”. Political tolerance. In the current situation, it is important to clarify the concept of political tolerance.

Political tolerance is to be patient with the opinions, beliefs, and customs of others. Political tolerance is a requirement imposed on everyone who actively participates in social life and understands the need for orderly, cultural relations both within the state and between states. Unwavering adherence to the principle of tolerance is the first condition for establishing effective relations between individuals, public organizations, parties, and the state. Whether it is organizations, parties, or states, the ability to be patient and tolerant is of particular importance during negotiations on acute political issues that cause disagreement between the parties. In such cases, tolerance is not a weakness, but a strong, objectively positive and beneficial quality for the party that demonstrates such ability.

The ability to be tolerant allows you to listen to all the opinions and arguments of the other side, carefully observe them, objectively approach the other side's point



of view, identify the strengths and weaknesses of their approach, and then adjust your own point of view and tactics accordingly. Researchers conclude that active resistance to racism - xenophobia, religious hatred, terrorism, and various types of extremism is a characteristic feature of tolerance. It is also appropriate to dwell on the definition of ethnic tolerance. Ethnic tolerance should be understood as the presence of a positive attitude towards another culture, while having a positive perception of one's own culture. This means that ethnic tolerance is not a rejection of one's own culture and assimilation into another culture, but a kind of interethnic integration, which includes a positive attitude towards both one's own ethnic culture and the ethnic culture of another group with which this group comes into contact. This understanding of the similarity of group perceptions is based on the principle of equality of values of ethnic 16 cultures and the principle of not allowing one culture to be considered superior to another.

In “tolerance”, however, limitation is the main imperative, which presupposes the existence of a subject (subjects) in society who have sufficient emotional, rational and practical-volitional spheres of their psychological activity and are able to control both the direction and content of their experiences and actions. “Intolerance”, on the contrary, implies complete freedom in critical-destructive actions, the depth and duration of which (at least their external manifestations) do not know what kind of self-restraints the intolerant subject (subjects) impose on themselves. The opposite of tolerance is intolerance, quarrelsomeness. Although tolerance does not resolve conflict situations, it is the most important condition for finding a way to compromise and helps create an environment for peaceful, non-violent resolution of conflicts. Fanaticism, which expresses mutual hostility and disagreement between religions, peoples, and classes, strengthens intolerance. Thus, the principle of tolerance implies respect between individuals, between societies working in different civilizations, between men and women, between adults and



children, between teachers and students, and between peoples. In conditions of various conflicts, tolerance is self-determination without harming others.

Tolerance has various forms: personal, social forms reflected in morality, character, social psychology, consciousness, and state forms reflected in legislation and political practice. Having considered the many definitions of the subject we are studying, we believe that it is appropriate to consider tolerance in our work in a broad sense - as a moral norm of a person, a belief, a model of behavior (which implies a willingness to make difficult compromises), as well as a personal or social response to various social phenomena, primarily interethnic relations.

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