

**Socio-philosophical and theoretical analysis of the category of tolerance**

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**Abstract:**

This article focuses on the content of the origin of the concept of tolerance.

**Keywords:** Tolerance, philosophical-political, term, tolerance, Mahatma Gandhi.

In the conditions of globalization, the provision of international cooperation is gaining urgent importance as a factor of maintaining peace in the world, forming feelings of tolerance, solidarity, kindness in the minds of our youth, and achieving that they follow these universal human qualities in their activities.

Natural and social problems of the 21st century, some negative consequences of man-made development are creating certain alienation and individualization in people. Prevention of this alienation requires the unity of the intellectual elite of the world based on tolerance and exchange of ideas in order to preserve and protect the humanity of mankind.

In today's rapidly changing and modernizing world, the place and role of the factor of tolerance based on mutual kindness, trust and sympathy is extremely important. Tolerance is a complex phenomenon that means readiness to accept each specific person, his opinion, point of view, any other culture, worldview, belief as they are. It also shows the desire for dissimilar people to live together in harmony.

Tolerance (Latin tolerance – compromise, tolerance, acceptance) is a custom of others-Philosophical, meaning tolerance of customs, lifestyles, values, and worldviews-is a political term[1,576] In the current process of globalization, the concept of tolerance is social in society-It serves as an important basis for ensuring political stability. Because tolerance is a diverse and pluralistic phenomenon, it has many forms of manifestations that are dialectically related to each other. Including tolerance, patience, peace-loving, tolerance, friendship, solidarity, mutual trust, unity of people-respect for one another (regardless of nationality, language, religious belief, cultural values, social origin and region of residence), understanding, knowing and striving for understanding, and other such moral qualities play an important role in the development of society's culture.

The concept of "Tolerance" was explained as follows in the 2001 textbook entitled "The Idea of National Independence: Basic Concepts and Principles". "TOLERANCE (lat. tolerantia - patience), tolerance - being tolerant of the way of life, behavior, habits, feelings, opinions, ideas and beliefs of others . Tolerance is very important in today's world. Globalization and further mobilization of the economy, rapid development of communications, integration and interdependence, large-scale migration and displacement of people and other societies increase the importance of the principle of tolerance. The principle of tolerance means the rejection of fanaticism, absolutization of truth and confirms the rules established in international legal documents in the field of human rights. According to this principle, everyone is free to practice their own beliefs, and everyone should recognize that others have this right as well. One person's views cannot be forced upon others. Individuals, groups and countries should show tolerance. In order to fully support tolerance, UNESCO adopted the "Declaration of Principles of Tolerance"

(November 16, 1995). The attitude of tolerance towards the characteristics of different peoples, nationalities and religions in the society can be seen in the example of Uzbekistan. In our country, the principle of cooperation between different categories of people, political forces and parties, interethnic harmony, interreligious tolerance is one of the most important factors of social development. Representatives of more than 130 nationalities and peoples live in Uzbekistan. There have been no national disputes between them for centuries, and this shows the age-old tolerance of our people. The fact that representatives of more than 10 religious denominations live together in our country is a clear example of interreligious tolerance". [2,38]

In many cultures, the concept of "tolerance" is synonymous with the word "patience". For example, the terms tolerance in English, tolerance in French, and tolerance in German mean patience, tolerance, compromise. In the process of historical and cultural development and the development of philosophical thought, the category of "tolerance", that is, "patience", "benevolence", "compromise" has undergone some changes. This is a natural phenomenon, and the social development of the society itself leads to the modification of relations between people and various ideas.

It is also possible to find different meanings of this phenomenon in explanatory dictionaries of the Russian language. But in them, the meanings of "patience towards other people's thoughts, beliefs, actions, benevolence towards something or someone, tolerance" [3,14] gain priority.

The harmony of relations presupposes, first of all, mutual respect of subjects. The American Heritage Dictionary refers to this phenomenon as "tolerance—it is defined as the ability to recognize or actually recognize and respect the beliefs and behavior of others.[4] Maltese researcher Kenneth Wayne, in his article "Education and Tolerance", points out that the definition of tolerance given in this dictionary is also incomplete. Because, according to the author: "Tolerance is not only the ability to recognize or actually recognize and respect the beliefs and behavior of others, but also the recognition and respect of "other" people who are different from us. is to do. "Others" should be recognized both as individuals and as representatives of the ethnic groups to which these "others" belong. is an urgent issue for countries.

Also, tolerance includes philosophical and religious factors as well as socio-political factors. In this process, the category of "political tolerance" is of particular importance. It is considered that "Political tolerance is a necessary requirement for mutual relations of all active members of the society, who have realized the need for civilized relations, regulating both intra-state and inter-state relations" [6,42].

Tolerance as a socio-political phenomenon that appeared in ancient times, opened the world to the institution of citizenship and the system of relations related to it, and strengthened values such as freedom, equality, respect for man and his personality. The ancient Romans raised these concepts to the level of law, their official doctrine and diplomacy early adopted the full benefits of toleration and made it one of the main norms within civil international law.[7, 176]

The need to resist religious persecution enriched the "tolerance" factor with its own content. Tolerance, first of all, should protect people from any oppression and violence, with equal rights with people belonging to "other" religions. In fact, the origins of religious tolerance go back to the period of religious conflict in Europe, when the relationship between religious and secular authorities was often accompanied by serious conflicts. The spread of religious ideas mainly caused conflicts with the existing ideas in society.

Although the problem of tolerance was initially associated with religious intolerance, the principles of tolerance are very important to many religions. For example, under the influence of Christianity, which sought to practically control all spheres of social life, the tendency to religious

persecution began to decline in the early Middle Ages. Most representatives of Christianity condemned religious intolerance. In the religious books, the fourth commandment of God is to love others as you love yourself and calls not to break it.

Ancient religious books called people to be tolerant while living in society. Even 2.5 thousand years ago, the teachings of Buddhism and Jainism, which were widespread in India, preached tolerance and compromise. In the Tattvarthasutra of Jainism, it is recognized that: "Support all living beings, rejoice in goodness, have compassion for suffering and be benevolent", [8, 162-163].

Mahatma Gandhi's idea of non-violent resistance to evil is based on the ancient Indian theory of 'Ahimsa', according to which violence begets more violence. The results of M. Gandhi's efforts were met with success, and the foundation of the "satyagraha" people's movement, which included the fight against injustice in the form of civility, disobedience and non-violent cooperation, was laid. He managed to win people's sympathy in the example of passive rebellion. When the movement became mass, repression was weak (prisons would not be enough) and the authorities were often forced to make promises - repealing unjust laws or paying peasants a fair wage for their hard work, and so on. M. Gandhi believes that "the fastest way to achieve justice is to be fair to the opposite party". [9] He applied this principle to India's relations with the British government, and he insisted on hating the British system, not the British.

In another religious and philosophical doctrine - Confucianism, the principles of tolerance are manifested in the form of compassion and tolerant attitude towards people. The ancient Chinese philosopher Mencius states in his writings: "Respect your elders, and do the same to other elderly people. Love your children, extend this love to strangers, and it will be easy to rule under Heaven. Therefore, when they show mercy, it is enough to protect everyone within the four seas. If mercy is not shown, even wife and children cannot be protected". [10]

Today, scientists say that two stages of the formation of tolerance culture can be distinguished in the world. The first stage covers a very broad historical stage from ancient times to the Renaissance. The second stage begins with the Enlightenment and is explained by the spread of modern models related to the genesis of liberal thought in various forms, the concept of human rights and freedoms, the development of constitutionalism, the principles of pluralistic democracy and cultures of peace, tolerance and multiculturalism. .

Despite the special importance of the second stage, it is necessary to analyze the process of the formation of the culture of tolerance more deeply and from a historical point of view.

The spiritual and ideological foundations of the culture of tolerance are primarily related to the works and researches of ancient Greek and Roman thinkers. For example, we should mention Democritus (460-370 BC), who had a great influence on the formation of the ideas of tolerance in the modern sense among the authors of antiquity and believed that all the evil intentions of the world originate from ignorance. As a result, overcoming evil can only be achieved by acquiring knowledge that leads to a happy state. According to him, knowledge should also help to overcome the illusions of the power of the gods and their submission to natural phenomena such as thunder [11, 247]. Thus, Democritus opposes the sacred perception of the world, which reflects values that are devoid of good moods and passions, comparable to knowledge and tolerance.

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