The Reflection of The Principle of Social Tolerance in Society

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Abstract. Social tolerance is a spiritual factor that helps to maintain a certain qualitative integrity of systems and structures and social subjects and the relationships between them, despite all actions and changes. Social tolerance is manifested through the interdependence of systems in society, the cooperation of different individuals, state and public organizations, families, self-governing bodies, etc., their interdependence and interdependence.

Keywords: Tolerance, justice, idea, social tolerance, society, politics, activity, social equality, education, stability, ideology

A tolerant society is the one that develops steadily in the economic, social, political, ideological, cultural and other spheres, while maintaining its stability, the mechanism of change that ensures it, and does not allow absolute contradictions of existing social forces and subjects.

Peace, cooperation, solidarity and tolerance in such a society are achieved not through a state of absolute stagnation, but through the gradual and gradual implementation of the social changes necessary for the development of society. Social changes and gradual reforms in this process, in turn, will become an important factor in ensuring and strengthening tolerance in society, helping to create the necessary conditions for renewal and development.

It is necessary to pay special attention to one issue, that is, the idea of social tolerance is a spiritual-cultural phenomenon, a psychological phenomenon associated only with man and society. Therefore, in interpreting social tolerance, which is the main topic of our research, it is expedient to use historical sources, views of scholars, different approaches and comparative interpretation of man and society, their life and development.

 "Social tolerance" is often compared to the concept of "social intolerance". Therefore, according to some researchers, for example, A.N. Samarin, "Social intolerance in the state is characterized by resistance to dissent, the struggle against any different views, the suppression of the pursuit of different ideas and goals." The author cites the activities of the German state during Hitler's time as an example.[1] Here all organizations and forces were in the hands of the Nazi government, which showed that the state was absolutely intolerant of dissenting views, ideas and opinions. A large part of the population was tortured, forced to endure the harsh treatment of the government, poverty, and lies in the media. People in general did not feel safe in their homeland, and many tried to go abroad if they could, all political parties except the Nazi party were banned. The press was brutally censored, and school textbooks were reprinted. The upbringing of the boys was carried out with the assumption that they would be exclusively military and mostly soldiers, and that a large number of children and adolescents began to become members of the Young Nazi organization. Hitler organized punitive police and concentration camps for his enemies, brutally punished them, and massacred many people and nations. He then advanced further in this direction, invading some countries, starting a war against some states, and eventually leading to World War II. The war killed more than 53 million people and destroyed thousands of towns and villages.[2]

Distinct aspect of an intolerant person from others is manifested in the fact that he rarely trusts people, has a habit of dominating relationships with people, does not listen to others, speaks loudly about himself and

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[1] Самарин А.Н. Культура мира как открытый междисциплинарный проект/ А.Н. Самарин / / Конфликтология. Теория и практика. - М.; СПб., 2005. - № 1. - С. 13-21.

[2] Самарин А.Н. Культура мира как открытый междисциплинарный проект/ А.Н. Самарин / / Конфликтология. Теория и практика. - М.; СПб., 2012. - № 1. - С. 18.

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his interests. As a result, he knows little about the people around him, and he seems less interested in it. He always lives with the fantasy of violence and subversion.

Social tolerance, in contrast to social intolerance, is always at the center of any activity: politics, production, the media, the social front, education, governance, and so on. In such a country, a tolerant attitude to cultural or religious diversity prevails. In turn, people with social tolerance are sincerely respected all over the world. One such tolerant man in history was Mahatma Gandhi. He was a prominent political figure of India. Because it was Gandhi who in 1947 managed to liberate India from British colonialism without shedding a single drop of British blood. Gandhi said, "Do not offend anyone, do not even think cruelly about the enemy. Whoever adheres to this doctrine will never be an enemy. " In his view, only a non-violent political struggle can be won. Otherwise victory will at some point lead to defeat. Gandhi's methods of nonviolent struggle include: mass (short-term) suspension of work, strikes, social uprisings, the organization of a boycott movement for foreign goods, hunger strikes, and so on. Interestingly, every time Gandhi declared a famine, the British colonial administration was forced to grant his wishes in full or in part. To a man of European culture, Gandhi's views seemed unattainably wise words or childishly simple words. In Gandhi's practice, politicians thought that their goals could be achieved through tolerance, not through violence or pressure, and that their people could be taught to do the same.

Today, this idea is one of the main principles of the United Nations. Deciding on social tolerance is closely linked to tolerance. Today, the question of how to develop tolerant relations between people of different nationalities and religions is a priority. In this regard, it should be noted that tolerance can be decided on the basis of the following principles: a) the principle of non-violence, non-aggression as a means of communication and persuasion; b) the principle of non-coercion, being demanding of oneself and not of others; c) the principle of acceptance - everyone has the right to be unique. These are the principles that everyone must follow. For example, if we take a simple life, some people are becoming progressive because of their justice, honesty, respect, and patience with different people. Any person who has the same qualities, who respects the human person in general, is valued in society.

It is clear from this that not every country can oppress, but respect other people's opinions and that one person's non-violence can also change world culture. However, in a culture of war, a sharp boundary is drawn between "us" and "them". A country or an individual sees himself as opposed to everyone, always argues with someone, always sees danger for himself from everyone's position. A similar interpretation is found in other literatures. In general, the view of social tolerance as a new paradigm, a social reality, requires the study of its internal components, social functions, national and universal aspects. Only in this way can social tolerance be explored as a new paradigm.

Today's scientific definition of the term "culture of tolerance" is based on the provisions of UNESCO documents, in particular the Declaration of Principles of Tolerance. Accordingly, "Social Tolerance" is a unique set of social phenomena that reflects some aspects of modern development and promotes cooperation and integration between ethnic groups, nations and continents, without harming citizens. The call to end human rights abuses and unite against racism is at the heart of social tolerance.[3] The relevance of our research is that in the context of Uzbekistan there is a need to organize this problem in a systematic and scientifically based way, but the existing educational and scientific literature does not pay special attention to it. For this reason, there are different approaches to identifying and exploring spiritual, moral differences in social tolerance and intolerance. The most common of these are political, historical, philosophical, sociological, axiological, functional, didactic, semiotic, anthropological and humanistic approaches. Although each of these approaches has its own meaning, their commonality is reflected in the principle of tolerance.

Examples of universal factors in ensuring social tolerance include the World Health Organization, the Red Cross and Red Crescent, environmental movements and social organizations that serve the interests of the world and man. Another example is the global focus on self-reliance in the fight against hunger, poverty or disease, and the policy-oriented policy of tolerance of health, industry, science and education professionals.

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[3] Алимасов В. Тинчлик маданияти ва унинг глобал муаммолари // Мустақил Ўзбекистон: Фалсафа фанларининг долзарб муаммолари (маърузаларнинг қисқача матнлари 2002 йил 5 июнь). Республика VIII илмий-назарий конференцияси. – Т.: И.Мўминов номидаги Фалсафа ва ҳуқуқ институти, 2002. – Б. 38.

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We can also cite the activities of celebrities as a clear example of social tolerance. Henri Duane, for example, saw the horrific suffering of soldiers wounded in the Solferino War in 1859 and set out at the time to do the impossible - to establish an international community to help the wounded. And he achieved his goal, which is to create a large organization called the Red Cross. Muhammad Yunus of Bangladesh opened "Gramin Bank" (Gramin means "Poor") and established a banking system in his country that provides small loans and financial assistance to millions of people. Established for the poor, this banking system has become so popular in Asia and Africa that the experience has become popular in more than 30 countries on these continents. In 2006, Yunus was awarded the International Nobel Prize. The people named above are an example of true tolerance that is known and respected by the whole world. Their work has won the admiration of many, regardless of citizenship, religion or nationality.

It is known that at the end of the twentieth century, the former socialist camp was replaced by new states that got rid of the dictatorial regime, the peoples who gained independence formed their own nation-states and chose certain paths of development. However, there are many issues that are causing controversy around the world and are waiting to be resolved. In some countries, for example, acts of sabotage, military action and torture of the population, punishment in order to provoke panic, violate the principles of tolerance, to create ideological chaos, as well as to harm spirituality, fanaticism, sources aimed at maintaining their ideological influence on an ongoing basis are becoming increasingly dangerous. The 37-year long civil war in Afghanistan and the fact that lasting peace and stability based on tolerance have not yet been achieved in Iraq, Libya, Syria and some other countries are the result of such destructive ideas. As the President of the Republic of Uzbekistan Sh.M.Mirziyoev rightly noted: "Today there is a growing danger of such disasters as "religious extremism", "terrorism", "drug addiction", "human trafficking", "illegal migration", "mass culture". The deeper meaning and significance of these words become clearer as we consider them. Indeed, today the education of young people remains for us an issue that will never lose its relevance and importance".[4]

There is no doubt that the whole Earth is the only place for mankind. But it is known that in history there have been countless wars to change existing borders, to occupy certain territories. In this process, the intensity of globalization and democratic reforms around the world, its security and the success of societies that are rapidly moving towards political stability, tolerance, development - in many respects depends on the effective implementation of the idea of tolerance in international dialogue.

The above considerations may be the basis for the following conclusions:

a) social tolerance is one of the highest socio-political and humanitarian principles, an integrated cultural phenomenon related to the prevention of wars, the settlement of interstate disputes and conflicts through internal tolerance, the rule of law and human rights;

b) (b) In order to establish tolerance and stability in the world today, it is necessary, first of all, to put an end to bloody conflicts, to establish tolerance and harmony, to preserve cultural heritage, relics and traditions, and to ensure the equal enjoyment of scientific achievements. In such a system of cultural change, social tolerance has a special place;

c) It is possible to know and imagine what stage of development, what values are building a society in which any state is at the present time by studying the criteria of social tolerance.

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[4] Мирзиёев Ш.М. Қонун устуворлиги ва ва инсон манфаатларини таъминлаш – юрт тараққиёти ва халқ фаровонлигининг гарови. – Тошкент: Ўзбекистон – 2017. – Б.44.