



THE IMPORTANCE OF THE IDEA OF TOLERANCE IN THE DEVELOPMENT OF SOCIETY

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A B S T R A C T	K E Y W O R D S
Tolerance as a socio-political phenomenon originated from ancient times, it opened the world to the formation of a welfare society and a system of associated values, and strengthened such values as freedom, equality, respect for a person, for his person.	tolerance, idea, Society, Development, civic Institute, freedom, equality

Introduction

Thinking about the influence of the idea of tolerance on the development of society, it is necessary first of all to realize the essence of the concept of tolerance. Tolerance as a socio-political phenomenon appeared in antiquity, it opened the world to the institution of citizenship and its associated value system - strengthening such values as freedom, equality, respect for a person, for his person.

The ancient Romans elevated these concepts to the level of law, their formal doctrine and diplomacy early appropriated the full privileges of tolerance and made it one of their fundamental norms within the framework of civil international law [1, 176]. The role and role of the tolerance factor, based on mutual affection, trust and sympathy, is fundamental in today's rapidly changing and renewing world. Tolerance is a modern concept-it is a complex phenomenon that symbolizes the presence of each particular person, his opinion, point of view, any other culture, worldview, belief to accept as they are. It also means that people who are not like each other strive to live together in harmony, treating them with respect.

We encourage tolerance between people, that is, tolerance, to comment on the role of society as a normative value.

Main Part

There are different manifestations of the formation of a culture of tolerance in the world, which we can study in two stages. The first phase covered a very extensive historical period from this antiquity to the Enlightenment (Renaissance). We can exemplify this by the fact that peoples of different nationalities living in many countries have lived peacefully for several years, and shared natural and social problems. The second stage is the beginning of the Enlightenment, which is explained by the spread of modern models in various manifestations of the genesis of Liberal Thought, related to the concept of human rights and freedoms, the development of constitutionalism, the principles of pluralistic democracy and cultures of peace, tolerance and multiculturalism. Or if we define the second stage in a different way mainly the emergence of Democratic states in the world, the formation of

Popular Democracy in public administration, we can see the participation of all communities in solving social, political, economic problems.

In the social life of society, it is required to analyze several approaches to the specific peculiarities of the tolerance factor. In this process, it is necessary to recognize that the culture of tolerance is one of the "constructive" models of the development of society, covering factors of mutual respect, tolerance and intolerance towards others. By culture of tolerance or tolerance, it is necessary to have a positive attitude towards other people, realities and processes, without limiting their rights and freedoms. This given definition is seen as the basis of human – being, as it implies the material value of tolerance. In addition, the principle of participation is important in communicating the understanding and cooperation of the other factor. Otherwise, tolerance is manifested only on the basis of the tolerance – psychological factor, which can create an unhealthy social environment in society. In this case, the individual's access to communication with his or her fellow and respect for his or her position is seen as a manifestation of tolerance.

The idea of religious and secular tolerance is a very remarkable human quality, in which people with diverse thinking Live as partners and partners in the cause of good intentions on the same land, in the same Homeland. For centuries, religion has embodied most spiritual values. Islam, like all world religions, "promoted a whole new way of ridding out of error the fallen humanity, completely far from the idea of discord among the Rings" [2, 168]. Having deep roots in Central Asia, in particular in Uzbekistan, we can see from history using a huge number of examples that the direction of the essence, which in many respects rose to the level of strict criteria and norms consistent with the social ideals, behavior, behavior of the peoples of this region. Therefore, religion and secularism, an integral part of human spirituality, constitute a complex interrelationship with nationality and nationalism. In doing so, it fulfills functions such as tolerance – the Prevention of unhealthy social relationships, such as intolerance and intolerance of various forms.

Great Eastern thinkers have created ideologies that serve as the main idea of humanity for the future generation on the topic of the ethics of their society, the culture of their spirituality and the well-being of their imagination. In their works on the topic of spirituality society and politics, they left their moral ideas that lead humanity to perfection to the viz. As Abdullah Avlani points out, the seeds of culture, enlightenment, Justice spread to the universe thanks to humanity, humanity, calculated from good manners that glorify, adorn man. "If it undermines humanity," says Abdullah Avlani, "hatred instead of alliance to the heart of Muslims, oppression instead of Justice, hostility instead of love, inertia instead of zeal (apostasy), anger instead of courage, anger instead of Honor, arrogance instead of honor, pride instead of loyalty (defamation), envy instead of compassion, honor instead of Honor, contentment instead of contentment, horror instead of patience,), superstition (heresy) intervenes instead of zeal" [3, 31]. Therefore, human beings must be tolerant in society, firmly establishing a social justice scale towards oneself and the other. It is through this culture of tolerance (tolerance) that the progress of society is progressive.

As a vivid example of modern globalization, today an intercultural dialogue is being formed that does not recognize either spatial or temporal dimensions. Even in recent history, territorial boundaries have eoyed local societies to both progress and decline in the socio-political and cultural sphere, which is going on in countries with a high or low level of development in relation to the outside world or our country. Today, however, these physical limitations are practically absent and there is a process of widespread spread across the globe of various cultures and civilizations. A significant role in the

spread, intervention and mutual harmonization of cultures is also played by the mass media and the migration processes that cover tourism, labor and forced migration in itself.

Contrary to the idea of tolerance, which is found in our society today, negative situations – indifference, intolerance, jealousy, disdain for reality, unhealthy familiarity-ignorance, localism, seed-fraud, officialdom-the existence of cab vices is a sad situation. The following mechanisms for overcoming these vices that society has formed can be cited: the variety of free thoughts and ideas in society (pluralism), criticism, the creation of an environment of self-criticism; in interpersonal social relations, equal rights, harmony of mutual interests and absorption of political, legal culture factors into citizens; strengthening the atmosphere of democracy, transparency and transparency; creating a healthy and free competitive environment; achieving an increase in the status of Science and education in society are required.

Conclusion

Tolerance does not imply a side-click or erk to any ideological and ideological teachings, system of worldviews, political situations, forms of social action and decisions. Also in tolerance: volatility, freedom, independence, individuality and other democratic principles also do not express obedience to any evil, just as society does not express indifference to political life, deviant behavior, indifference, spiritual subordination.

Especially in the 21st century, which has become a global problem and has become global: phenomena such as international terrorism, extremism, separatism, xenophobia, drug trafficking, human trafficking are also subject to a reevaluation of the criteria of compromise and tolerance principles. In other words, we must pay special attention to the fact that the changes in the methods and scope of their activities are completely opposite to the principles of tolerance. The basis of tolerance is the fundamental values of society, without which humanity cannot exist.

Article 4 of the Constitution of the Republic of Uzbekistan ensures that the languages, customs and traditions of all nationalities and elates residing in their territory are respected, creating conditions for their development; Article 8 establishes the people of Uzbekistan as citizens regardless of nationality; Article 18 contains the same rights and freedoms of all citizens, regardless of gender, race, nationality, language, religion, social origin, faith, personality and social status.

Article 29 of the Constitution of the Republic of Uzbekistan establishes that everyone has the right to freedom of belief, and Article 31 guarantees freedom of conscience for all, that every person has the right to believe in any religion he wants or not to profess any religion. Also, in the law on freedom of conscience and religious organizations adopted in the new edition in 2021, among the main priorities for ensuring freedom of conscience are the strengthening of peace and harmony between denominations, ensuring religious tolerance in society.

In our country, the attitude of our people towards representatives of other religions, other nations and nations is sincere. Our ancestors had a tolerant attitude towards representatives of different nationalities and religions who settled in the God of our country from time immemorial. If we look at the recent history of the people of different peoples and nationalities who were transplanted to our country during the years of the second Jahan war, our people also extended their hands to the material spiritual yorda.Or today in our country more than 133 nationalities and representatives of Honor live peacefully and comfortably.

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