

SCIENTIFIC APPROACHES TO DEVELOPING SOCIAL TOLERANCE

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Abstract:The article examines historical approaches to studying the problem of tolerance, what educational programs should help improve mutual understanding, strengthen solidarity and tolerance in relations between individuals, as well as between ethnic, social, cultural, religious and linguistic groups, as well as nations.

Keywords:tolerance, moral values, solidarity, etiquette, culture, educational programs, tolerance, empathy, respect, sociology, independent thinking, redegia, intolerance, worldview

Kalit so'zlar:bag'rikenglik, axloqiy qadriyatlar, hamjihatlik, odob-axloq, madaniyat, ta'lim dasturlari, bag'rikenglik, empatiya, hurmat, sotsiologiya, mustaqil fikrlash, redegia, murosasizlik, dunyoqarash.

Ключевые слова:терпимость, моральные ценности, солидарность, этикет, культура, образовательные программы, толерантность, сочувствие, уважение, социология, независимое мышление, редукция, нетерпимость, мировоззрение.

In 1995, UNESCO adopted the "Declaration of Principles on Tolerance", which expressed the need to strengthen the spirit of tolerance and to foster an attitude of openness, respect and a correct understanding of the rich diversity of cultures, forms of self-expression and ways of expressing oneself. Every year, November 16 is celebrated all over the world as the International Day for Tolerance. As defined in the "Declaration of Principles on Tolerance", tolerance means "respect, acceptance and correct understanding of the rich diversity of cultures of our world, forms of self-expression and ways of expressing human individuality". [6, p. 2].

This definition means treating other people with tolerance, regardless of their nationality, race, skin color, language, religion, place of residence. In our opinion, a more complete definition that reveals the essence of tolerance is given in the work of V.N. Gurov: "Tolerance is a moral quality that characterizes the attitude of one person to the interests, beliefs, beliefs, customs and behavior of other people. It is a form of respect for another person, recognition of his right to his own beliefs." [7, p. 41].

The issue of tolerance has become the subject of study of many social and humanitarian sciences. For the first time, the concept of "tolerance" was introduced by the English immunologist P. Medovar, who interpreted it as a decrease or complete absence of the normal reaction to any drug or other substance in the body, which leads to the manifestation of certain symptoms. Therefore, in order to achieve a therapeutic effect, the patient must constantly increase the dose of the drug taken. Also, tolerance is observed in the immune system, that is, a state of the body in which it is unable to synthesize antibodies in response to the introduction of a particular antigen,

while maintaining immune reactivity to other antigens, which is of great importance in transplantology when transplanting organs and tissues. In addition to medical justification, there is also biological confirmation of the important role of tolerance in the life of the human body.

From a biological point of view, tolerance provides the body with resistance to external influences, which is manifested as a result of the organism's adaptation and resistance to stress factors, in other words, tolerance is the body's ability to tolerate the negative effects of one or another environmental factor. From a psychological point of view, the concept of tolerance is interpreted as the absence or weakening of the response to any unfavorable factor as a result of a decrease in sensitivity to its effects. [2, p. 431]

Also, the desire and ability to establish and maintain a community with people who differ to some extent from the dominant type or do not adhere to generally accepted ideas is considered tolerance.

Within the sociological paradigm, tolerance is viewed as a system of values, norms, and behavioral patterns united around the "readiness to accept others as they are and to interact with them on the basis of consent" [2]. Tolerance is a sign of a person's confidence in the reliability of his or her own positions, the fear of comparison and competition with other points of view, the fear of losing one's own differences. Given that the main factor in establishing tolerance is the objective external conditions of the existence of an individual or social group, in each particular case the individual psychological characteristics of the individual, his or her natural predisposition to tolerance and consent also play a role. [32].

Thus, from the analysis of the definitions of tolerance given from the point of view of several scientific disciplines, we can conclude that, despite the differences, they all have something in common, which defines tolerance as the ability of a person to adequately respond to external stimuli. It is necessary to be tolerant of people, processes and phenomena (value orientations, attitudes, lifestyle, religion, appearance, culture, language, etc.), to understand that the world is big and diverse and cannot be reduced to only one person, to understand that it is the worldview of a particular person. Based on the content of Article 4 of the "Declaration of Principles on Tolerance", education is the most effective means of preventing intolerance.

Tolerance education begins with teaching people what their common rights and freedoms are, ensuring the implementation of these rights and encouraging them to protect the rights of others.

Tolerance education should be seen as an urgent imperative. In this regard, it is necessary to promote systematic and rational methods of teaching tolerance, to reveal the cultural, social, economic, political and religious sources of intolerance that lie at the root of violence and exclusion. Educational policies and programmes should promote greater understanding, solidarity and tolerance among people, across ethnic, social, cultural, religious and linguistic groups and nations. Education in the spirit of tolerance should aim to counteract influences that foster feelings of fear and alienation towards others. It should help to develop in young people the skills of independent thinking, critical thinking and reflection based on ethical values." [1].

Conclusion.

Thus, in the formation of a tolerant worldview in the student's personality, it is assumed that he will develop real technologies for resolving conflicts using non-violent methods, the ability to discuss tolerantly, and the ability to empathize. Based on this, taking into account interethnic and interfaith relations, there is a need to form a new tolerant attitude and behavior, which includes

tolerance and mutual respect, empathy, readiness for compromise, and skills of non-conflict behavior in difficult situations.

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