



REASONS FOR THE DEVELOPMENT OF THE ISSUE OF TOLERANCE IN THE INTERNATIONAL ARENA

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Abstract: *This article provides information about the interaction of the process of tolerance and globalization in our country and the actions that are taking place in our country to support tolerance.*

Key words: *Political tolerance, globalization, strategy, gender, age, information, ethnic, racial, religious, geographical, class, physiological, political, directional, marginal.*

ПРИЧИНЫ РАЗВИТИЯ ПРОБЛЕМЫ ТОЛЕРАНТНОСТИ НА МЕЖДУНАРОДНОЙ АРЕНЕ

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Аннотация: *В данной статье представлена информация о взаимодействии процесса толерантности и глобализации в нашей стране и действиях, которые происходят в нашей стране по поддержке толерантности.*

Ключевые слова: *Политическая толерантность, глобализация, стратегия, гендерная, возрастная, информационная, этническая, расовая, религиозная, географическая, классовая, физиологическая, политическая, направленная, маргинальная.*

Tolerance (lat. tolerantia - patience), tolerance - tolerance 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, the 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. According to the principle of tolerance, everyone is free to practice their beliefs and everyone





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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 conflicts between them for centuries, and this shows the eternal tolerance of our people. The fact that representatives of more than 10 religions live together in our country is a clear example of inter-religious tolerance.

Analysis of the speed of priority directions being implemented, large-scale democratic reforms, political, economic, social, spiritual liberalization and significant successes achieved in other aspects of public life. The people of Uzbekistan have a single idea. It gives all the reasons to emphasize that the Republic of Uzbekistan is united around the single goal of achieving noble goals and extremely important tasks in the priority areas of development. At the same time, in the context of ongoing globalization and transformation in international and regional relations, growing economic, political, national, religious and other conflicts in the world, and increasing conflict in information and cyber spaces, in the field of inter-ethnic relations and further development of friendly relations with foreign countries a number of urgent issues that require their solution remain.

The 74th goal of the Development Strategy of New Uzbekistan for 2022-2026, developed at the initiative of our country's President Sh. Mirziyoyev, is aimed at ensuring religious tolerance and inter-ethnic harmony. President Sh. Mirziyoyev's address to the 2022 Oliy Majlis also stated that "Regardless of nationality, language and religion, every citizen who considers Uzbekistan as his Motherland and contributes to its development will continue to be in the attention and honor of our state and society." "We will mobilize all our strength and capabilities to further strengthen the atmosphere of inter-ethnic friendship, harmony between religious confessions, and social tolerance," he said. Globalization and tolerance In the world that is becoming more and more globalized, the principle of tolerance is attracting great interest in various areas of social and spiritual life. From the point of view of the essence of man,





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society, and the problems of their destiny in the future, the issue of tolerance has many different aspects. level approaches are taking place. By the beginning of the 21st century, the concept of "tolerance" has risen to the level of a unique cultural phenomenon in the life of society. In the early days, it was recognized in the sense of compromise, but gradually its meaning expanded. To date, the concept of tolerance is directly used in the fields of social sciences - ethics, history, psychology, pedagogy, sociology, philosophy, etc.

Tolerance is not just a concept, but as a component of the spiritual life of the people, it is understood as a specific socio-spiritual phenomenon, a unique situation in various types, forms and interpretations. The peculiarity of the principle of tolerance is that it is necessary when we talk about the differences, conflicts, and differences of events. In general, tolerance is not patience or indifference, it is manifested in different cultural, religious, and anthropological categories. It has become interpreted in the sense of treating diversity with respect and dignity. The only limit or limitation is that the diversity must not deviate from universally accepted humanitarian norms, which implies the acceptance of these norms by humanity. Nowadays, this problem is of particular importance for all mankind. In the globalizing world, tolerance has become an objective reality and has begun to acquire an international meaning. Tolerance has become a fundamental democratic value in building a civil society, a necessary condition for the survival and development of modern civilization. Today, tolerance is interpreted as a new category of social relations. The unique nature of the phenomenon of tolerance is its interdisciplinary nature, which is why it is studied by most of the humanities. Although some results have been achieved in the field of studying the reality of tolerance, the practical orientation of this concept as a scientific category has not yet been clearly defined. The meaning and essence of tolerance is interpreted in a similar way in different nations. For example, in Spanish - a way of recognizing an idea that is different from its ideas; in French - to allow others to think or act differently than you; in English - to be patient, gracious; in Chinese to be forgiving, kind, noble towards others; in Arabic - to be forgiving, merciful, gentle, kind, merciful, noble, patient; in Russian - to be patient with something or someone, to be patient, to be patient; to tolerate something or someone, to consider the opinions of others, to be courteous; in Uzbek - open-mindedness towards others, being kind to the way of life, character, customs, feelings, opinions, ideas and beliefs of others, etc. means no.





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In fact, if we look at the etymology of this word, the true human meaning of the phrase tolerance in social relations is like-mindedness, solidarity, interpersonal practicality corresponds to communication. The theoretical and practical application of the term tolerance is based on the definition given in the 1995 "Declaration of Principles of Tolerance". This document states: Tolerance means respecting, accepting and understanding the diverse ways of self-expression and individuality of the rich cultures of our world. It is created by knowledge, sincerity, open communication and free thought, conscience and faith. Tolerance is unity in diversity. This is not only a moral duty, but also a political and legal necessity. Tolerance is an enabler of equality and a shift from a culture of war to a culture of peace. Tolerance is, first of all, an active attitude formed on the basis of recognition of universal human rights and fundamental freedoms. In any case, tolerance does not serve as an excuse for attacks on these basic values. Tolerance should be shown by individuals, groups and countries. Tolerance is a commitment to promote human rights, pluralism (including cultural pluralism), democracy and the celebration of rights. Tolerance is a concept that means abandoning fanaticism, absolutization of truth, and confirms the rules established in international legal documents in the field of human rights. Tolerance is consistent with respect for human rights, and it does not mean being tolerant of social injustice, giving up one's beliefs, or giving in to the beliefs of others. It means that everyone is free to practice their own beliefs and everyone should recognize that others have this right as well. It also means that people are different according to their nature (appearance, appearance, behavior, speech, behavior and values) as they deserve to be recognized, they can live in the world and maintain their individuality. They are right. It also means that one person's views cannot be imposed on others. 12 types of tolerance according to science: gender, age, education, race, religion, geography, class. It is necessary to consider tolerance as a necessary condition of cultural development. It requires a step up and a better understanding of the content and essence of the changes taking place in September 2000. who identified the main problems that should be solved without delay. The Summit Declaration describes six values of great importance to all humanity. These are freedom, equality, solidarity, respect for nature due to responsibility as well as tolerance as the basis of international relations. Since the beginning of the 21st century, violence has increased in various regions of the globe, and international terrorism has increased. Currently, ethnic, religious and ideological differences are often used as a pretext for extremist forms of behavior.





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The antics of certain political forces pursuing their own goals are making the situation more and more tense.

The rise of extremism has become a new threat to peace, stable and safe development of mankind. Political-national, economic and it is clear that there is a wide gap between the actual processes that demonstrate the viability of violence in order to achieve other goals. Almost all countries in the world are multinational. Globalization also affects this process. More precisely, globalization has its effect on the strengthening of the processes of intermingling of different nations. The impact of this process on international relations is extremely large. We can see this in the following.

First of all, as we noted above, as long as humanity exists, the feeling of belonging to the nation will continue to be manifested as a high manifestation of its spirituality. In this sense, no one can be indifferent to the honor, pride, and honor of his nation. Second, globalization can lead to a gradual erosion of the identity of national cultures in multi-ethnic countries. The problem in this process is that the impact of the globalization process on the national spirituality of the non-titular nation and its representatives is stronger than the uniqueness of the spirituality of the "titular" nation.

Because the opportunity to use the national-cultural roots, which always give him "charge", strength and inspiration, to the level of growing need is limited. Moreover, the penetration of the "mass culture" formed under the influence of globalization into the spirituality of the "titular" nation, its opportunity to be mutually enriched with the culture of the representatives of non-"titular" nations will also disappear. In such conditions, the influence of the "mass culture" formed by the peoples of developed countries replaces the process of interaction and enrichment of representatives of different nationalities and peoples living in relatively less developed countries and the spirituality of the "titular" nation. The transfer process will be able to take over. This, in turn, leads to the erosion of the identity of the national spirituality, under its influence, the violation of the essence of national-spiritual "closeness" in multinational countries. This also has a negative impact on the stable development of inter-ethnic relations. As long as there are nations, there will be mutual relations between them.

Therefore, today, it is the most urgent task facing all the nations that are able to appreciate their independence, freedom, and uniqueness to find effective mechanisms to prevent the negative impact of globalization on this process. As globalization deepens and rapidly develops, the formation of effective factors aimed at countering its destructive effect on national identity is also inevitable.





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For this, it will be necessary to create a movement of the peoples of the world aimed at preserving and developing national characteristics. In this movement, it is of great importance to achieve mutual enrichment of the cultures of nations as a natural process. First, the main conflict arises between globalization and the desire of nations to realize their identity. Once globalization reaches its peak, its ability to influence the erosion of national identity ceases. Because the realization of national identity as a universal human value rises above any "welfare" that globalization "gives". Secondly, the influence of globalization on the life of different nations and peoples is increasing. When this process reaches a certain stage, their "awakening" increases the process of realizing their rights and freedom.

As a result, if today the national borders are "collapsing" under the influence of globalization, in the future they will begin the process of their restoration. The conclusion from this is that globalization no matter how powerful the process, it can have a certain effect on the identity of nations, but it is not able to completely destroy it. Globalization gives a new quality and sharpness to the problem of tolerance. In the current situation, it is important to clarify the concept of political tolerance. Political tolerance - being patient with other people's thoughts, beliefs, customs. Political tolerance is a requirement for everyone who actively participates in social life and understands the need for orderly cultural relations both within and between states. Adherence to the principle of tolerance is the first condition for effective relations between individuals, public organizations, parties and the state. The ability to be patient and tolerant is of particular importance when dealing with divisive political issues between parties, be it organizations, parties, or states. In such cases, tolerance is not a weakness at all, but a strong, objectively positive and beneficial quality for the party exhibiting such capacity. Tolerance is the ability to listen to all opinions and arguments of the other side, consider them carefully, approach the other side's point of view objectively, identify the weak and strong aspects of his approach, and then adjust your own point of view and allows you to make corrections to your tactics.

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