



THE EVOLUTION OF THE CONCEPT OF TOLERANCE AND ITS PLACE IN MODERN SOCIO- CULTURAL PROCESSES

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Abstract: *This article analyzes the philosophical essence of the concept of tolerance, the stages of its historical formation, and its interpretation in various philosophical views. It also highlights the role of tolerance in the development of society, its importance in stabilizing interethnic and interfaith relations. The article scientifically analyzes the views of ancient and modern thinkers on tolerance, revealing the role of tolerance as a socio-cultural and spiritual factor.*

Keywords: *Tolerance, tolerance, philosophy, social relations, intercultural dialogue, interethnic harmony, religious tolerance, human rights, globalization, spiritual values, freedom, social development.*

In the context of modern globalization processes, mutual relations between representatives of different nationalities, religions, cultures and ideologies are increasingly expanding. In such a complex social process, the principle of tolerance is of great importance in ensuring the stability of society and creating an atmosphere of mutual respect and solidarity between people. Tolerance means recognizing and treating different views, beliefs and cultural values in society with respect. Therefore, tolerance is interpreted today not only as a moral and normative concept, but also as an important socio-philosophical category. At different stages of historical development, human society has encountered political, religious, national and cultural conflicts. It is in such complex conditions that the idea of tolerance was formed as an important means of resolving conflicts in society, protecting human rights and freedoms, and ensuring social harmony. Therefore, the issue of tolerance has been the focus of attention of thinkers and philosophers since ancient times. In particular, the philosophical and ethical foundations of tolerance are widely covered

in the works of thinkers such as Confucius, Erasmus of Rotterdam, Michel Montaigne, John Stuart Mill, and Vladimir Solovyov.

Today, the issue of tolerance is closely related to such pressing issues as ensuring human rights, strengthening interethnic and interfaith harmony, and preventing extremism and radicalism. Especially in multinational and multi-confessional societies, the establishment of the principles of tolerance is an important condition for the development of civil society.

This work analyzes the philosophical essence of the concept of tolerance, the stages of its historical formation, and its interpretations in the views of various philosophical schools and thinkers. Also, the place, social significance of tolerance in modern society, and its role in the development of society are scientifically and theoretically illuminated.

In the conditions of modern globalization, the interaction of representatives of different races, nations, cultures, religions, ideologies, and worldviews is increasingly expanding. At the same time, the social and interethnic conflicts that arise in society indicate that tolerance has not yet fully become a generally recognized principle of social relations. In most cases, tolerance manifests itself in the form of indifference or passive attitude, but in some situations it is interpreted as the ability to respect the views and beliefs of other people, to reach a compromise in conflict situations, and to accept different points of view.

Currently, there are various scientific approaches and definitions to the concept of tolerance, and a single scientific concept regarding the essence of this phenomenon has not been fully formed. The emergence of the concept of tolerance is inextricably linked with the fact that this issue has become an object of scientific research as a socio-philosophical phenomenon. Therefore, before analyzing the essence of the concept of tolerance, it is of great theoretical importance to consider its general interpretations formed in the scientific literature.

In modern philosophical dictionaries, tolerance is interpreted as the principle of renouncing violence and coercion in relation to the thoughts, beliefs and actions of other individuals or social groups, recognizing their existence and respecting their existence. The issue of tolerance has long been the focus of attention of thinkers and researchers, and this idea has also found expression in ancient philosophical views. For example, the ancient Chinese thinker Confucius emphasized the importance of the principles of mutual respect and tolerance between people, saying: "Do not do unto others what you do not wish upon yourself."

The concept of tolerance first began to take shape in the process of religious conflicts and interfaith wars that occurred in Europe in the 16th-17th centuries. One of the first thinkers who tried to theoretically substantiate the principle of tolerance during this period was the famous Renaissance humanist Erasmus of Rotterdam. Later, the idea of tolerance was further developed by Michel Montaigne. Francis Bacon also paid special attention to the issue of tolerance, emphasizing the need for people to treat each other with kindness and gentleness. In the history of philosophy, there are various theoretical approaches aimed at justifying tolerance, one of the most important of which is the theory of skepticism. One of the researchers of tolerance, Preston King, notes the existence of an inextricable link between tolerance and skepticism. In his opinion, skepticism is based on the principle of not accepting certain ideas as absolute truth, and not denying even the evidence that refutes them. In this sense, tolerance implies the recognition of the existence of different views and beliefs and a compromise attitude towards them.

The theory of rational reductionism seeks to reduce the essence of different ideas, views and beliefs to a single common basis. According to this approach, the differences between religious or ideological views are mainly manifested in external forms, and there is no sharp opposition in their basic essence. In this regard, the Neoplatonic philosopher Nicholas of Cusa, in his work "On the World of Faith",

emphasized that the differences between different religions are mainly manifested in rituals and practices, and there is a commonality in the essence of faith.

The work of the 19th century English philosopher John Stuart Mill "On Liberty" plays an important role in the development of the theory of tolerance. In this work, the thinker deeply analyzes the issues of individual freedom and the influence of society on it. Mill believed that a person can be free in his activities, but this freedom should not harm other individuals. On this basis, he put forward the theory of the "harm principle". According to this principle, any harm caused to a person or property directly or indirectly affects the well-being of society.

The problem of tolerance also occupied an important place in Russian religious and philosophical thought. In particular, the issues of tolerance were widely covered in the works of such thinkers as Ivan Ilyin, Nikolai Berdyaev, Vladimir Solovyov. They considered the equality of all peoples, the right of people to freely choose their religious beliefs and respect for them as one of the main social values.

The issue of tolerance was also given special attention in Russian religious and philosophical thought, and the views of Vladimir Solovyov in this regard are of great importance. Describing human nature, the philosopher singles out five main virtues, and among them he especially touches on the issue of patience.

According to V.S. Solovyov, "patience" is one of the spiritual and spiritual qualities of a person, the form of its active manifestation is expressed as generosity or spiritual courage. The scientist evaluates tolerance as one of the important manifestations of patience. At the same time, he interprets tolerance not as an absolutely positive or negative phenomenon, but as a complex moral category that manifests itself depending on a specific social situation and internal motives. The philosopher notes that in some cases tolerance can express respect for the rights and interests of others, faith in the highest truth and spiritual generosity, while in other situations it can manifest itself in the form of indifference, cowardice or indifference to the truth.

Thus, the virtue of “patience” put forward by V.S. Solovyov has a dual nature, and its positive or negative content is determined by the specific socio-cultural situation. In modern philosophical research, the traditions of Russian philosophers are continued, and the concept of tolerance is further enriched and interpreted in a broader context.

Russian academician Vladislav Lektorsky distinguishes four main concepts of tolerance in modern society. The first is the classical liberal approach, which interprets tolerance as indifference, according to which different views and practices are of secondary importance in the face of the main problems facing society. The second approach associates tolerance with the impossibility of mutual understanding. The third approach interprets tolerance as leniency towards the weaknesses of others, but this may also contain elements of contempt or hatred. The fourth concept understands tolerance as a broadening of experience, critical dialogue and cultural polyphony.

V.A. Lektorsky emphasizes that each culture develops in the process of dialogue with other cultures, expanding its boundaries by absorbing their experience. In his opinion, the development of society often occurs as a result of critical discussions between different views and paradigms. Therefore, tolerance is manifested as respect for the point of view of others and a willingness to change. However, the scientist notes that the implementation of this concept in practice is difficult, since it is not always possible to accept other points of view.

Russian philosopher M. B. Khomyakov emphasizes that the boundaries of tolerance depend on the cultural and social characteristics of society. Therefore, he believes that it is almost impossible to create a model of “absolute tolerance” that is universal for all people. In this regard, some researchers note that the manifestation of tolerance is inextricably linked with a person’s internal culture, spirituality, level of upbringing and education.

For example, V. I. Samokhvalova believes that forced tolerance can have negative consequences. In this case, tolerance risks becoming a form of compromise towards evil, immorality, or deviation from social norms. It is also noted that excessive tolerance can lead to the erosion of traditional cultural values and the violation of social norms.

Thus, the analysis of the philosophical concepts of tolerance shows that there is no single universal definition of tolerance. Because the content of this concept is formed on the basis of various philosophical, cultural and social approaches. As a result, tolerance can be interpreted as a complex and multifaceted social phenomenon, the acquisition of which is positive or negative, depending on the specific socio-cultural situation and the mutual relations of various social groups.

The existence of absolute and universal tolerance in modern society is a complex issue. Because tolerance implies the recognition of different opinions, views and beliefs and a compromise attitude towards them. Analysis of the essence, content and boundaries of tolerance in the system of social relations shows that this concept is a multifaceted and complex socio-philosophical phenomenon.

Tolerance is a multifaceted concept that has different characteristics and is interpreted on the basis of different theoretical approaches. The existence of political, religious, national, and social conflicts at all stages of society's development has led to a diversity of views on tolerance. Therefore, the definitions of tolerance have changed depending on the historical period, social environment, and scientific approaches.

Scientists and thinkers of different eras have developed various methods for resolving existing contradictions based on their theoretical views on tolerance. As a result, the concept of tolerance has developed along with the development of society, enriched with new content and forms. In each historical period, social tolerance, national ideology and religious values have been manifested in a new modern form, harmoniously combining them.

Tolerance is a complex philosophical concept that has been formed in the process of historical development as one of the important spiritual and social values of human development. In different historical periods, thinkers and scientists have put forward different views on tolerance, which have formed theoretical approaches aimed at resolving political, religious, national and cultural conflicts in society.

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