

ISSUES OF TOLERANCE IN THE PHILOSOPHICAL THINKING OF WESTERN THINKERS

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Abstract:

This article highlights the place and role of the concept of tolerance in the history of Western countries and today in the process of globalization. In addition to the formation of a tolerant worldview in the mind of the Western society, the essence of the concept of tolerance is explained from their own points of view.

Keywords: West, tolerance, globalization, youth, Europe, globalization, idea, information, society, social, equality.

XIV and the 16th centuries are considered to be the renaissance period in Europe. by this time, first in Italy, and then in other European countries, the development of capitalism on the basis of feudalism led to the development of natural science, and then, as a result of the formation of philosophical thinking, philosophical sciences began to develop. By this time, the exact sciences in Europe, particularly mathematics, physics, geography, and human physiology, had evolved due to scientific research.

The process of modernization of social life in the current European countries is developing more and more. This, in turn, leads to a change in the moral standards and values of the society and to the strengthening of secularism. This situation can be explained by the emergence of new communicative forms of human activity. Nevertheless, social infrastructures outside of religious ideology and national interest are becoming increasingly important in Europe. In society, tolerance and mutual respect on the basis of interpersonal relations are gaining importance.

According to the famous English philosopher John Locke, who lived and worked in the 17th century, it is the basis of the limit of natural perception in man. According to J. Locke, the wide spread of the concept of "tolerance" among the people and masses does not pose any threat to the peace of the state. An activity prohibited by state laws cannot be an object of tolerance for any category of people.

J. According to Locke, there can be no talk of mutual cooperation unless moral norms are observed among people. John Locke describes how the development of tolerance in society can benefit humanity as follows.

1) Justification of tolerance through non-religious moral compromise;



2) Not recognizing the right of impatient people to tolerance;

3) The importance of judgment in public policy not for religious or other type of belief, but for work done and determined.

J. Locke does not see tolerant relations between people as merely a product of political agreement. This quality is the basis of any type of society and reflects the most basic moral law. J. this topic. Locke, applying it to the political topic, says: "The consent of men is a requirement of reason, otherwise we would not search in vain for the secrets of nature." , "The voice of the people is the voice of God" - how wrong and how false it is to say. "If justice and law were evaluated by human experience, neither morality nor conscience would exist"[1].

According to the philosopher, the desire of each person to survive in life does not come from his natural law. A person's independence cannot be the beginning of his social existence. Moral laws play a key role in uniting society and preventing it from collapsing. This makes it possible to harmonize individual interests and aspirations by forming the concept of "tolerant". J. In his work "Social Contract", Locke evaluates the social origin of society and the state as a social necessity. He considers it an instinctive trait to live a life based on unity and tolerance.

European research philosophers (B.M. Khomyakov, J. Kerry, J. Niederman, G. Menshing) are trying to find the basis of tolerant behavior in the ideas of pluralism in today's society. In their opinion, they are trying to distort the basic laws of liberalism, saying that illiberal societies cannot live together in harmony.

The criticism of the representatives of the Frankfurt School by the left-wing radical neo-Marxists can be the conclusion of our above opinion. Due to this movement, an important shift in the value of society took place.

By the beginning of the 20th century, European enlighteners were fighting fiercely against the scholastic ideas and religious fanaticism that had dominated the previous era. They tried to connect philosophical thoughts and ideas in society with life, and theoretical knowledge with practice. In this regard, they aimed to achieve human freedom, to support the fight for their own happiness, to unite everyone under the idea of equality and tolerance, and to create conditions for man to demonstrate his potential.

According to French Enlightenment Voltaire, "self-love" is the main cause of human aspirations and actions. "Wise nature could not have given a man more love than his own love"[2] Voltaire wrote in "Metophysical treatise".

With this idea, Voltaire calls people to love others by loving themselves. On the basis of the concepts of "mutual equality" and "tolerance", the concept of "love" in a person comes to the top.

Speaking about the concepts of "love" and "goodness" that are characteristic of a person, Voltaire says that "he invites us to unite with other people"[3].

Among European scientists, the desire to combine the interests of society with individual ambitions grew stronger. In this regard, the formation of the idea of a perfect person in all respects was put forward, combining the moral views of a person with the requirements of the time.

Philosophers such as D. Diderot, Galvetsi, and Holbach emphasized the importance of personal interests in human activity, and emphasized that love for oneself and others lies in human



activity. In this way, it would be wrong to accuse them of thinking only of their own interests. European Enlightenment philosophers strove to build a society based on the principles of equality and tolerance for all, bringing happiness and well-being to people.

Herbert Marcuse, one of the famous sociologists of Europe, emphasizes that various types of violence are committed against some subjects in the liberal society.

Although people in the society show the concept of "tolerance" in a structured way, due to the absence of political opposition, tolerance tries to support and maintain the existing conditions. Because the real political subjects remain beyond the limits of human tolerance and tolerance. At the beginning of the 21st century, a sharp turn in the idea of tolerance, which somewhat limited freedom of speech, was adapted to political movements in Western society. The nominal recognition of a small number of groups has reduced the demand for the concept of "tolerance".

According to G.M. Denisovsky and P.R. Kozyreva, political tolerance is divided into two levels: The first - in the interaction of political forces, when it is manifested in the form of recognition of the existing oppositional right; the second is considered in the form of willingness and inclination to listen to the opinions of political opponents in the lives of individuals [4].

The work "Robinson Crusoe" written by the English writer Daniel Defoe in the 18th century showed how limitless the human hand and intelligence are, and showed that a person needs unity and harmony, regardless of the nationality and people he is a representative of.

In particular, Jean-Jacques Rousseau called the work "Robinson Crusoe" an "Educational novel" that can provide great spiritual nourishment to mankind. Because through this work, the concepts of the limitlessness of human will and the need to work for human existence, to be satisfied and to treat other races based on the principles of tolerance were a spiritual lesson for many students.

European philosophers are well aware that the further development of the people is hindered by vices such as being locked in their own shell, characteristic of feudalism. That's why the concept of "a person who is free to the whole world" has a wide place among them.

The focus of attention of the European enlighteners was on issues of social morality. "Ideal gentleman", "ideal nobleman", "ideal person" - the sign of morality was conformity to the times and mobility, i.e. flexibility [5].

At a time when various reforms were taking place in the society, the fight against the order and moral norms that did not meet the requirements of the old era required a person's intelligence, foresight, enthusiasm, courage, and determination. In its place, relations between people required to be built on the ground of tolerance and equality, humanity. According to Galvetsi, the basis of human morality is love for oneself and others, pleasure, and these concepts mean self-interest that is properly organized in its place. "However, it is possible to repeat what was said about "Enlightened Humanism" about "Common Sense", which is on the side of personal interest. That is, if from the point of view of "Enlightened Humanism" they sentence the criminal to execution, they think about the interests of many conscientious citizens. The idea of justice is included in the word humanity, which includes almost all ideas of good behavior in a broad sense»[6].



German philosophers think about the ideal man, and they describe him as a person who cares not only about himself, but also about others, who encourages people to unite. Reflecting on a well-formed person, he says: "education is a high truth given to an individual; truth is the education given and still being given to the human race" [7].

Philosophers try to reveal the social and spiritual nature of man and show that his environment, conditions, ideas of unity and tolerance are closely related to human education. In this way, in the 18th century, enlightenment began to take shape in European countries, which had a unique development trend.

A well-rounded person, promoted by European philosophers and enlighteners, strives first of all for personal gain. In this regard, when it comes to the freedom of a person, they oppose the old feudal order that prevents him from fully expressing himself, the religious morality that fetters his freedom and urges him to give up his happiness and interests. J.J. This is what Rousseau meant when he said: "Man is born free, but everywhere he is shackled" [8]. The French enlightener K. A. Gelveti said that the "idea of God" subjugates the will of poor people, breaks their will, does not allow them to realize their interests and achieve freedom. "In order to enslave people, it is necessary to blind them" [9]. With this view, Helvetia, along with other European Enlightenment philosophers, understands religion as serving this purpose.

Edmund Burke, one of the English enlighteners, lists two main characteristics of human nature: one is the characteristic of self-preservation, and the other is the desire to deal with other people. Based on this characteristic, enlighteners try to develop a sense of "civility" in a person, thereby forming the socialization and unification of people. "The state of nature is a state of freedom, it is not arbitrariness at all, it governs the laws of nature, to which every person must obey: the mind that discovers these laws teaches people that no one has the right to harm another person's life, health, freedom, property" [10].

Realizing that a well-rounded person in the history of mankind is prone to virtue, freedom and equality, and that social morality develops under the influence of the environment and conditions, European scientists paid special attention to education in creating a highly formed person.

On the basis of the Western Enlightenment, concepts such as connection, unity and equality, which interpret human behavior as a determining factor, are in the main place. The most basic conditions for a person to achieve happiness are the concept of "love" for oneself.

It should be remembered that philosophical, social and moral concepts formed and formed over the years lie at the basis of the development of European enlightenment and culture. The essence of the Enlightenment was the extent to which the ideas of trust, religion, old order, personal freedom and tolerance were instilled into the minds of the younger generation. Therefore, we can easily say that the 18th century was a period of struggles expressing different ideas in the systems of literature, art, and enlightenment.

The 20th century has a special place in the history of mankind with its globalization and intensification of the flow of information. By this time, humanity has experienced unprecedented development, world wars and rapid development of technology. Technical development is primarily aimed at serving the development of mankind, but if we look at it from the other side, it has also affected mankind in a negative way. The consequences of the



development of technology are such that humanity is left helpless when it comes to discovering the technology itself and eliminating its consequences. Instead, such a development presents global problems to humanity. Through their works, Western scientists have been promoting to humanity that we can overcome these problems by properly educating young people, relying on the principles of equality and tolerance.

"The logic of life is like this," says Friedrich Nietzsche, "whoever is strong will be tolerant and noble, whoever is wise will be gracious, and whoever is enlightened will be kind and generous" [11].

A weak person, according to Nietzsche, is a person who is gratuitous and does not appreciate work. A strong person will be noble. He believed that this person embodies the principles of tolerance. He said that being patient is a person who has a lot of hard work, hard work and all positive qualities.

Z. Freud tries to explain that it is possible to get humanity out of the vortex of global problems only through unity and cooperation, treating everyone as equal. Humanity notes that it is possible to find a solution to these issues through science and education of the young generation, using the intellectual potential and using the spiritual and moral factors correctly and effectively. In general, we can point to the inability of the concept of "tolerance" as the main reason why humanity has reached this level.

Therefore, to prevent and eliminate such negative consequences of the globalization process, the combination of spiritual and moral factors with other factors (more precisely, its reliance on spirituality) is the most correct way. After all, "The main criterion for us to achieve not only material well-being, but also spiritual growth during the reforms, is of great importance in ensuring the balance and stability in the life of society, which is as necessary as water and air" [12].

XX By the 1960s and 1970s, society in Europe, the origin of mankind, and the science of anthropology in general changed dramatically. As a result of the expansion of scientific and analytical experience, theories based on the concepts of "equality" and "tolerance" have deepened in society.

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