

THEORETICAL APPROACH TO THE STUDY OF TOLERANCE FROM THE SCIENCE OF PSYCHOLOGY

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ABSTRACT

This article discusses the theoretical and practical problems of religious tolerance in classical psychological literature based on different theoretical approaches. Conceptual and differential analyzes of modern approaches to religious tolerance were also carried out.

Keywords: Tolerance, religious tolerance, concept, modern studies, interpersonal relations, phenomenon, individuality, religious identification.

INTRODUCTION

In modern psychological research, tolerance is studied as one of the special, unique qualities of a person. Tolerance is the respect and recognition of equality, the rejection of domination and the use of force, the recognition of the multidimensionality and diversity of human culture, norms, beliefs, and this diversity does not lead to uniformity or the dominance of some point of view. to refuse to bring A.G. Asmolov and G.U. It was reflected in Soldatova's works. Scientists A.V. Petritsky, A.V. Zimbuli, Yu.A. Ishchenko, V.M., Zolotukhin, S.Yu. Golovin, A.G. Asmolov and G.U. From Soldatova's point of view, resilience is a component of tolerance, and tolerance, in turn, is considered a more "broader" concept.

When considering the relationship between the concepts of "endurance" and "tolerance" Rean's opinion is contradictory. According to him, tolerance is a psychophysiological concept, and it means a decrease in exposure to an incompatible factor as a result of a decrease in sensitivity to it. A.A. According to Rean, the concept of "endurance" includes tolerance and is more general. Resilience is understood as a characteristic of a person related to his attitude to different opinions, not having a preconceived opinion when evaluating people and events.

A.A. In the structure of tolerance as a general phenomenon, Rean distinguishes two types of tolerance that are connected to each other based on different mechanisms:

1. Sensual endurance of a person is related to his tolerance to environmental influences and is associated with a decrease in sensitivity to some negative factors due to a decrease in sensitivity, this is "endurance-tolerance, endurance-wall".
2. Dispositional resilience of a person is characterized by his tendency to prepare a reaction of resilience to the environment. Behind this is a specific attitude of a person, a sum of his attitudes towards reality, i.e. "endurance-position", "endurance-assumption", "endurance-worldview".

A.V. Petrovsky and V.V. According to Yurchuk, tolerance can be seen as psychological stability in the presence of frustrates or stressors, when it is formed as a result of reduced sensitivity to repeated exposure.

From this point of view, tolerance is always a personal-emotional behavior. Such a mental state of a person V.S. Solovev calls spirituality. Such an assumption is emphasized by the

conclusion that tolerance is closely connected with morality on an emotional-emotional level. In addition, tolerance is not considered historical at the emotional-emotional level, because it has been consolidated in the cultural-historical traditions of many nations. True tolerance is provided by the inner spiritual freedom of a person, and it is not always compatible with outer freedom.

The phenomenon of tolerance was described by P.F. Kolmogorov analyzes from three different positions. Firstly, in the context of the anthropological problem in the form of "I and You", secondly, the problems of values from an axiological point of view, and thirdly, in terms of praxeology, including communication activities. Initially, the topic "I and You" was developed by the German thinker L. Feuerbach. "He claims that he is a separate person, he is somehow isolated and does not reflect the essence of humanity, morality and thinking. The human essence is manifested only in communication, in the unity of man with man, and only in relying on the reality of the difference "I and You". In this, L. Feuerbach believes that the human essence is not given to a person by nature, but is recognized from the position of naturalism. M. Buber, unlike L. Feuerbach, assigns a sacral (sacred) character to the relationship "I and You". In his opinion, tolerance is related to the way people live in small communities and groups where they communicate with each other.

From this point of view, a tolerant person gains his uniqueness by realizing the relationship of "I and You", that is, by interacting with other people, of course. An intolerant person isolates himself from others.

The problem of "I and You" was analyzed in a different direction in Russian religious philosophy of the 20th century. N.A. Berdyayev emphasizes the existence of "We" in addition to "I and You", "He". But "We" has a two-sided nature. First, "We" is the quality given to any "I" from the outside as a social community, and secondly, "We" is the communication between the internal social community and "I". "We" is the primary social unit, "I" is determined as the content and quality of life, and it determines the attitude not only to "You", but also to the human plurality.

This "We" is N.A. Berdyayev calls objectivity, the world of communication, and it manifests peace, friendship, love, consensus and compromise. An individual always tries to get rid of his loneliness. S.L. According to Frank, "We" is manifested in the activities of the sense of the Motherland, religious unity, family, army, church, economic affairs, and spiritual friendships that encompass people. In his opinion, the relationship between "I" and "You" is contradictory. In this relationship, there is also a negative state, which is manifested in the conclusion that the other person is interfering in my life, and this situation creates a threat to my personality. There is also a positive case. Because "I" can find the spirit of brotherhood in "You" and in this I will be free from the scourge of loneliness. The deep essence of the relationship between "I" and "You" is revealed with the help of a universal phenomenon - love, which directs all life activities of a person to control the love of parents to children, teachers to students, believers to God. This love is manifested in caring for others, respect, sympathy, etc.

In the form of the relationship between "I" and "You", "You" is recognized as a threat to the identity of "I", and this situation can be the reason for the emergence of intolerance. Similarity and closeness in the relationship between "I" and "You" creates conditions for the formation and emergence of tolerance.

Psychologists emphasize the value-based nature of tolerance and connect it with the development of human morality. Such an approach was adopted by S.M. We can see it in Shalyutin's works. He explores tolerance as a universal human value passed down from century to century. In behaviorism, tolerance is seen primarily as a special character of a person. Also, in the cognitive approach, tolerance is based on knowledge and rational arguments. From the existential-humanitarian point of view, full and thorough tolerance is a directly realized, proud and responsible social phenomenon. S.L. According to Bratchenko, such tolerance does not lead to automatism and simple patterns of actions, it is a value and a life position, the implementation of which in a concrete situation acquires a certain meaning, and this definition from the subject of tolerance looking for bread and responsible decision is required.

Such an approach, A.G. From Asmolov's point of view, tolerance is not a solid rule or a ready-made recipe for consumption, especially a mandatory requirement for punishment, on the contrary, it should serve as a responsible choice of a person - an approach to life based on a valuable tolerance.

Foreign and domestic works on tolerance show that it is difficult to give a general definition of tolerance.

Also, to recognize the rights and freedoms of each person, to be able to live with others, to enter into cooperation with them that is far from oppression, that is, to be ready to enter into dialogue.

In the concept of dialogue, interpersonal tolerance can also be revealed and researched with the help of the "personal communicative right" construct. With its help, the psycho-legal system of communication is explained, it defines the limits of freedom of the interlocutors in such a way that it ensures that they recognize each other and do not oppress each other.

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