HISTORICAL INTERPRETATION AND THEORETICAL FOUNDATIONS OF THE TOLERANCE FACTOR

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Resume: *This article discusses tolerance and its scientific and historical conceptualization, the central role of the problem of tolerance in the scientific study of the system of democratic values.*

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INTRODUCTION

Tolerance (Latin tolerantia - compromise, endurance, acceptance) is a philosophical and historical term denoting a tolerant attitude towards the customs, lifestyle, values, and worldview of others [1].

Tolerance is the non-discrimination of conscious people against representatives of other nationalities, and the peaceful coexistence with them. Tolerance means that people treat each other with respect, patience and understanding. This concept is mainly important in maintaining peace in society, ensuring social stability and developing friendship between people. Tolerance means, first of all, openness to different opinions, beliefs and lifestyles.

Recognizing that each person has their own way of thinking, respecting them and accepting their differences is one of the main principles of tolerance. This, in turn, helps to reduce conflicts in the social environment. Today, tolerance is of great importance on a global scale. It is necessary to develop dialogue and cooperation between different cultures, religions and nationalities, to eliminate misunderstandings between people. Through tolerance, we can better understand each other, create opportunities to live and work together. Tolerance also plays an important role in the educational process. Tolerance between teachers and students creates a positive atmosphere in educational institutions. Students can gain a broader knowledge by exchanging ideas and respecting different points of view.

One of the unique aspects of tolerance is patience. Conflicts and misunderstandings that arise between people are natural. However, tolerant people approach these situations patiently and strive to solve problems. They try to maintain a balance between expressing their opinions and listening to others.

At the same time, tolerance is not limited to personal relationships. It is also reflected in social and political life. A tolerant policy serves to improve relations between different groups in society and maintain peace among citizens.

The first empirical studies of tolerance in the 1950s-1960s, in contrast to the ratio of the parameters of "tolerance", the factors of "threat", "fear" arise. The socio-psychological approach to the conceptualization of tolerance was characterized by its focus on the

affective perception of social groups that pose a certain threat to the subject. Stouffer includes communists, socialists, atheists in this category.

In the scientific study of the democratic value system of highly developed societies, the central place of the problem of tolerance is largely occupied by the criteria for determining the degree to which the value system (a factor of culture formed from history) is.

- Literature review.

According to S. Huntington, tolerance implies the recognition of the legitimacy of reaching a compromise as a standard of value, as well as tolerance of differences and contradictions that exist in relations between social and political groups. Tolerance is an indicator of the democratic nature of historical traditions and culture. The opposite quality (manifested in the desire for dominance as a means of eliminating the diversity of social relations, the exclusion of agreement and social harmony) suggests an indicator of an authoritarian or totalitarian political culture [2].

Since the 1970s, Easton's institutionalism has given way to a more concrete and somewhat reduced institutionalism of Robert Dahl. It covers forms of approach to the individual foundations of these processes, rather than focusing on institutional objects of democratic support and trust.

The search for adequate approaches to conceptualizing and applying such an abstract concept as "tolerance" is even more difficult and contradictory. The complexity of this path is represented by three main figures: scientists such as Samuel Stouffer, John Sullivan and Paul Sniderman should be mentioned.

Tolerance is defined as the ability of a subject to adapt and get along with people with whom a person does not approve or sympathizes. Based on this approach, research was conducted in the 1950s and 1960s by Samuel Stouffer, James Prothro and Charles Grieg [3].

A synthesized version of the conceptualization of tolerance was presented by Gibson in the 1990s, who introduced the category of "majoritarian tolerance" into his systemic model. Gibson's synthesis is distinguished by a more pronounced rationalist component. The search for a synthetic conceptual model of tolerance is also reflected in the work of James Kuklinski and his colleagues [4].

-Analysis and results.

Tolerance, tolerance, and its scientific and historical conceptualization at different stages of the historical development of society, "socio-cultural activity" and "tolerance", at first glance, seem to be distant, even contradictory realities and phenomena. In fact, they are essentially close and complementary historical realities:

firstly, tolerance, tolerance is also a reflection of a person's external connections, social relations. It is the external environment that serves as a common space, a kind of "background" for a person's social relations, socio-cultural activity and tolerance;

secondly, tolerance, tolerance also relies on the historical, spiritual, moral, creative forces in a person. These forces essentially encourage a person to create new values, wealth, and to assimilate existing values and traditions;

Thirdly, tolerance completely rejects inaction, indifference, the rule "you don't touch me, I won't touch you", it is an active response to changes taking place in the life of society,

resistance to the "clash of civilizations", prevention of the spread of destructive phenomena, in short, support for the qualities that contribute to creativity and cultural development in a person.

- Conclusion. In today's era of historical changes, interfaith and interreligious dialogue and partnerships are necessary, which counteract intolerance and discrimination based on religion or belief for all people, promote mutual understanding and respect between people and communities practicing different religions or beliefs, and strengthen freedom of religion or belief.

History shows that the politicization of the religious factor can also become a threat to the security and stability of society. This situation begins with any religion attempting to go beyond purely religious matters and interfere in the issues of state and social construction. To prevent this, first of all, it is necessary to stabilize the socio-spiritual environment and religious and secular tolerance in society.

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