

HISTORICAL SIGNIFICANCE OF INTERNATIONAL TOLERANCE AND HARMONY

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Abstract.

This article mainly reflects the peculiarities of the historical formation of the problem of international tolerance, its historical significance. At the same time, tolerance is considered one of the main sources of national relations, and the place and role between nations has been analyzed in depth. It is also analyzed that tolerance is related to the specific characteristics of nations and peoples.

INTRODUCTION

It is known to all of us that maintaining the unity between peoples and nations, living harmoniously in relations between them has been one of the most important problems for every era. That is why it is very important to approach the study of this problem according to its historical significance. In this regard, we tried to scientifically analyze the historical significance of the ideas of international and national tolerance in this research.

METHODS

The systematic-structural approach based on objectivity, universality, concreteness, logical, and historical dialectical principles was used in the research. This makes it possible to see the concepts of tolerants and nationality as a whole system of human society.

RESULTS AND DISCUSSION

The problem of tolerance as an ethnic phenomenon is related to the consciousness of the individual and, to a certain extent, the consciousness of the society as a whole. In this case, the ethnic consciousness is seen as a part of the social consciousness, which is more dominant, as a bad segment. The ethnic self-understanding, which can be defined as "all the things included in the image of "us" (that is, ethnic autostereotypes, language, culture, concepts of origin, ethnic interests, etc.)" ³⁹ was considered the nucleus of ethnic consciousness. According to this, ethnic tolerance, interpretations of the phenomenon of tolerance in the

³⁹ Qaran`iz: Титова Т.А. Этническое самосознание в национально-смешанных семьях. – Казань, 1999. – С. 3.

humanitarian aspect have a genetic meaning: "In a broad sense, the peoples in all areas - in politics, culture, etc.⁴⁰ The scope of application of this problem is considered to be different, as it touches on inter-ethnic relations, which are understood as interpersonal relations, and in a narrow sense - in the spheres of all aspects of relations - marriage, family-family, neighborhood, friendship and other informal spheres.

In the 19th century, the emergence of a new type of state - "nationality" - began to be formalized. Although the term "nationality" had a more political meaning in Europe at that time, historically "nationality" had an ethnic meaning. For example, according to V. I. Kozlov, Antic was used to "declare community associations..." in Ancient Rome. In the scientific literature of the European countries of the 19th century, the word "Nation" was used to refer to any nationality, origin, language, culture, ethnic self-understanding, etc. It is also used in its ethnic sense to describe a group of people connected with me. For example, we exaggerate K.Kautsky's words that "in the era of parliamentarism and democracy, the national unity of the state is more necessary than in the era of bureaucratic absolutism." According to him: "All kinds of manipulations and demands to re-establish equality will become places to squeeze the nation out of me, but nothing will come out of their hands except to inflame discontent." In this case, K.Kautsky had in mind the situation that arose in the Austro-Hungarian Empire, which he expelled. In Russia, "starting from the end of the 19th century, the word ethnic is written as a pure synonym for the words "nation" and "nation" in the dictionary of foreign words." N.A.Berdyayev, looking at the national question, said, "Nationality is an individual marriage, it is impossible for humanity to do it outside of it, it is a value that is deeply rooted in life, and nationalism is considered a dynamic problem in history. The formation of humanity in the form of national marriage does not mean a low and zoological state of mutual enmity, in which the increase of humanity and unity will disappear. "There is an eternal ontological significance and an eternally valuable goal behind nationalism." He says that "the establishment of human brotherhood among peoples will not be the loss of national individuality, but the strengthening of it."

At the same time, N.A. Berdyayev, against the western scientists who considered the self-understanding of the ethnos as a collection of correct structures about oneself and false structures about "others", wrote: "Self-understanding implies self-criticism and self-expression. "Bakhval'stvo" has never had any self-understanding, it can only be complete darkness... The people's self-understanding

⁴⁰ Арупопян Ю.В., Дробижева Л.М. и др. Этносоциология. – М., 1998. – С. 185.

is always critical, always freed from individuality, always able to track its own chaotic currents.

The concept of "ethnic self-understanding" is considered one of the concepts that structure the problems of inter-ethnic relations. In the process of ethnic self-understanding, psychological relationships are not understood and remain a form of action in real inter-ethnic relations. Ethnic self-understanding and the concept related to it have old traditions that have made the study of ethnic identity concepts and turned them into their own orientations of ethnopsychology. The difference between these concepts is their origin: the concept of ethnic self-understanding appeared in patriotic ethnography, ethnic identity is considered a product of Western social psychology.

Ethnic self-awareness, like other phenomena, is functionalized at the collective and individual level. The first theoretical, historical and psychological aspects of the emergence of the ethnic self-understanding of the group are by B.F. Forshnev: "... even in the tribal society itself, the understanding of "We" is formed as a result of understanding the differences between the representatives of other ethnic groups as "Not Us" can be, i.e. contrast with "Them"..." This fact is confirmed by the words of L.S. Vygotsky: "Understanding similarity from a psychological point of view requires a less developed conceptualization and assimilation than the understanding of a possible difference, even on a sensitive level".

In other words, the emergence of ethnic self-understanding is the result of social (group level) and mental (individual level) reflection of ethnic relations, which is secondary in relation to real relations between ethnic groups and relations. On the one hand, it exists in the context of inter-ethnic relations, and on the other hand, it contains the emotional and psychological relationship of a person.

The concept of "ethnic identity" is considered important for understanding ethnic self-understanding and ethnic identity phenomena. The concept of "identification" was applied to psychology by Z. It is introduced by Freud as a characteristic of the child's unconscious emotional similarity between parents and role models, and later, the scope was expanded to the mechanism of interaction between the individual and the group. Identification refers to psychological and social processes of "self-identification", "self-representation" of an individual in a group and society. In modern society, identity is a part of many social processes. "Identification as a socio-cultural phenomenon appears in various forms: personal group, social. The importance of knowledge of the mechanisms of socio-cultural identification is that its specific function is the introduction of individuals and groups into the system of social relations.

The concept of "ethnic separation" is considered as a concept related to the problem of inter-ethnic relations. In the structure of ethnic self-understanding, the polarization of ethnic relations of a person to an ethnogroup (own or other ethnicity) is determined by the processes of separation from other cultures (differentiation) and identification with one's own group according to the opposition "We - them".

CONCLUSIONS

In the case of identity, the relative end product of the identification process is calculated. The development of the concept of identity, which began in the 60s of our generation, was determined by the individualization tendency of a person in modern society, who is separated from other people, as well as the growing need for appeals and escape from loneliness. E. Erikson made a great contribution to the development of this concept, his concept of identity is considered the starting point of the empirical and theoretical study of this problem. He considered identity to be a process of "deprivation of life experience in the individual self", whose "function" is to protect the individuality and integrity of human experience and "to see internal and external threats and compare his abilities with the social opportunities provided by society". According to G. Teshfel, the final product of the process of social identity - identification is calculated.

Ethnic self-concept and ethnic identity are often used as synonyms, or ethnic identity is equated with the personal level of ethnic self-concept, which is not very correct. According to G.U.Soldatova, "Ethnic identity represents the cognitive-motivational core of ethnic self-understanding from the first point of view, but it is broader because it contains the layers of unconsciousness from the second point of view." Regarding such differences, G.U.Soldatova made an argument that "Ethnic identity, firstly, is a concentrated form of ethnic self-understanding and characteristic characteristic, and secondly, its "underground - unconsciousness" should be learned." S.V. Lure calculates that "ethnicity, which is a social analogue of ethnic identity, can have "two ends" due to the fact that ethnic culture is in two forms: hidden from others "culture for internal use" and "external" use." Ethnic identity is a person's thoughts about the characteristics of a particular ethnic group organism, including the emotional and valuable aspects of this organism.

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