



## Theoretical and fundamental aspects of developing tolerance among future social work specialists

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### ARTICLE INFO

#### **Article history:**

Received July 2025  
Received in revised form  
10 August 2025  
Accepted 25 August 2025  
Available online  
15 September 2025

#### **Keywords:**

tolerance,  
broad-mindedness,  
social work,  
philosophical interpretation,  
sociological approach,  
psychological perspective,  
pedagogical process,  
thinkers,  
Sufism,  
socialization,  
professional activity.

### ABSTRACT

The article examines the theoretical foundations of the concept of tolerance, its historical development, as well as its philosophical, sociological, psychological, and pedagogical interpretations. It also analyzes the ideas of tolerance in the works of Eastern thinkers, religious sources, and Sufi teachings. The significance of tolerance in the professional activity of future social work specialists is highlighted, with emphasis on its communicative, cognitive, behavioral, and value-oriented components. The article further demonstrates the role of tolerance in fostering personal development, social stability, and the establishment of universal human values.

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DOI: <https://doi.org/10.47689/2181-3701-vol3-iss7/S-pp132-138>

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## Bo'lajak ijtimoiy ish mutaxassislarida tolerantlikni rivojlantirishning nazariy-asosiy jihatlar

#### **Kalit so'zlar:**

tolerantlik,  
bag'rikenglik,  
ijtimoiy ish,  
falsafiy talqin,  
sotsiologik yondashuv,  
psixologik nuqtayi nazar,  
pedagogik jarayon,  
mutafakkirlar,  
tasavvuf,  
ijtimoiylashuv,  
kasbiy faoliyat.

### ANNOTATSIYA

Maqolada tolerantlik tushunchasining nazariy asoslari, uning tarixiy shakllanish jarayoni hamda falsafiy, sotsiologik, psixologik va pedagogik talqinlari yoritilgan. Shuningdek, Sharq mutafakkirlari, diniy manbalar va tasavvuf ta'limotida bag'rikenglik g'oyalari tahlil qilinadi. Bo'lajak ijtimoiy ish mutaxassisleri kasbiy faoliyatida tolerantlikning ahamiyati, uning kommunikativ, kognitiv, xulq-atvoriy va qadriyatlarga oid tarkibiy qismlari asoslab beriladi. Maqolada tolerantlikni rivojlantirishning shaxsiy barkamollik, ijtimoiy barqarorlik va umumbashariy qadriyatlarning qaror topishidagi o'rni ko'rsatib berilgan.

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# Теоретические и фундаментальные аспекты формирования толерантности у будущих специалистов в области социальной работы

## АННОТАЦИЯ

### Ключевые слова:

толерантность, терпимость, социальная работа, философская интерпретация, социологический подход, психологическая перспектива, педагогический процесс, мыслители, суфизм, социализация, профессиональная деятельность.

В статье рассматриваются теоретические основы концепции толерантности, ее историческое развитие, а также ее философские, социологические, психологические и педагогические интерпретации. Анализируются идеи толерантности в трудах восточных мыслителей, религиозных источниках и суфийском учении. Подчеркивается значимость толерантности в профессиональной деятельности будущих специалистов по социальной работе, с акцентом на ее коммуникативный, когнитивный, поведенческий и ценностно-ориентированный компоненты. Статья также демонстрирует роль толерантности в развитии личности, обеспечении социальной стабильности и утверждении общечеловеческих ценностей.

## INTRODUCTION

In today's context of globalization, human life is becoming increasingly diverse and culturally multifaceted. Respecting the rights and freedoms of every individual and achieving peaceful coexistence among representatives of various nations, religions, races, and cultures has become a pressing issue. Therefore, the concept of tolerance holds particular importance in modern social life, especially in the professional activities of future social work specialists.

This article analyzes the theoretical foundations of tolerance, its historical development, its pedagogical, psychological, and philosophical interpretations, as well as the essential aspects of tolerance for the field of social work.

## MAIN PART

Tolerance refers to the ability of people with different characters to live together peacefully and harmoniously. At times, certain aspects of other individuals or cultures may not appeal to us; however, if they do not infringe upon the rights and interests of others or contradict existing laws, we must recognize their right to exist and develop. Thus, tolerance does not mean passive submission to the views and behaviors of others, but rather implies mutual understanding, cooperation, and active moral and psychological solidarity among individuals, groups, and nations.

According to reference works on social work, "Tolerance is one of the fundamental principles of social work, which means recognizing cultural, ethnic, and other differences among individuals, communities, and social groups, as well as demonstrating respect toward people's appearances, behaviors, values, and distinctions." [1; 24].

The concept of "tolerance" has developed throughout a long historical process and continues to acquire new meanings today. It is closely connected with the historical experiences of different peoples and cultures, appearing in diverse forms. In Uzbek-language dictionaries, the term tolerance is often used synonymously with the word

*bag'rikenglik* (broad-mindedness). It is described as: “*Broad-mindedness refers to a person who is compassionate, caring, generous, and open-hearted. It means respecting the worldviews, religious beliefs, national and ethnic characteristics, traditions, and customs of others, avoiding discrimination and humiliation, prioritizing humanity above all, and adhering to these values in society, workplaces, neighborhoods, and families. This concept expresses the peaceful coexistence of people of different nations and religions within the same country and a single state.*” [2; 19].

Similarly, other nations also provide unique definitions of this concept. Based on the classification by A. Ro'ziyev, the lexical meanings of the term tolerance in different languages can be summarized as follows:

1. **Tolerance (English)** – readiness to be patient and enduring; to tolerate – to be patient, to recognize the right of others to freely express their opinions.
2. **Tolerance (French)** – the belief that others may think in a more perfect and refined way than we ourselves.
3. **Tolerancia (Spanish)** – acknowledgment that there are ideas and views more advanced than one's own.
4. **Kuan rong (Chinese)** – accepting others as they are and showing a tolerant attitude toward them.
5. **Tasamul (Arabic)** – kindness, compassion, forgiveness, leniency, and accepting others as they are.
6. **Tolerantnost (Russian)** – patience and self-restraint, the ability to compromise in various situations, accepting others, and recognizing as well as acknowledging differences. [3; 27].

Today, the concept of “tolerance” is being studied as the object of research in various fields of science, and as a result, its definitions within the scientific community are becoming increasingly diverse. In particular, in philosophical studies, this concept is interpreted as a worldview, emphasizing the recognition of the right of different civilizations, cultures, and religious beliefs to exist, and the need to regulate their relations and interactions based on common principles. In sociological research, tolerance is regarded as a philosophical category, considered as an objective form of the existence of matter, reflected in consciousness as a concept.

Tolerance can be understood as the ability to control our emotions toward another person, object, or phenomenon that differs from ourselves. It requires self-restraint and willpower. Thus, tolerance is a manifestation of will be expressed through self-limitation, which enables a person to show kindness and compromise in relations with others. From a psychological perspective, tolerance represents a form of human broad-mindedness, expressed as the ability to remain patient, composed, and adaptable in unpleasant or uncomfortable situations, rather than responding harshly.

Drawing on philosophical, sociological, and psychological perspectives, pedagogy defines the cultivation of tolerance as follows: “*Tolerance education is a systematic and purposeful pedagogical process within continuous education aimed at forming knowledge, virtues, skills, habits, values, and behaviors related to tolerance in learners.*” [4; 39].

Tolerant behavior has been valued since ancient times, consistently receiving attention throughout history. It has long been considered a rare virtue, closely associated with values such as freedom, respect for human dignity, and recognition of individuality. For example, the sacred book of Zoroastrianism, the *Avesta*, elaborates extensively on the

essence of tolerance. It promotes the idea of nurturing sincere, honest, and pure-hearted individuals regardless of their skin color, language, or place of residence. The statement, *“To be born pure and unblemished, to step into the world without fault is the greatest happiness in human life. People must strive for morality and world peace, protect it, and lead it toward light,”* reflects the notion of racial tolerance. The *Avesta* condemns senseless bloodshed, wars, massacres, and acts of aggression, calling instead for a peaceful and harmonious life: *“The evil of those who seek to harm humanity will return to them,”* it declares. In the sources of Islam – the *Qur’an* and the *Hadith* – human tolerance, compassion, and kindness are also highly valued. The Hadiths emphasize that discriminating against or insulting adherents of other religions is considered a grave sin. For instance: *“Whoever insults a non-Muslim living in a Muslim land will be punished with a whip of fire on the Day of Judgment”*; *“Whoever kills a non-Muslim living under a peace treaty will not even smell the fragrance of Paradise.”* Another Hadith states: *“Make friends with people of black skin, for from among them are Luqman the Wise, Negus, and Bilal al-Habashi, who are among the noble people of Paradise.”* [5; 41]. Eastern thinkers such as Abu Nasr al-Farabi, Abu Ali Ibn Sina (Avicenna), and Abu Rayhan al-Biruni also addressed various aspects of tolerance in their works. Al-Farabi stressed the importance of voluntary cooperation among people, noting that reconciliation achieved through coercion is unsustainable. Ibn Sina emphasized the common origin of humanity, condemning racial violence and discrimination. By providing medical treatment to people of various religions and nationalities, he practically demonstrated the equality of all humans. Al-Biruni, in turn, glorified equality and fraternity among peoples, nations, and ethnic groups as universal values, never exalting one nation while belittling another without reason. Thus, both Eastern thinkers and religious sources promoted tolerance from ancient times, shaping the philosophical, religious, and social foundations of today’s concept of tolerance. In his work *India*, al-Biruni lamented wars that disrupted friendship, unity, and cooperation among peoples, as well as cultural and educational collaboration. He argued that eliminating ethnic and religious divisions was essential for establishing proper relations among peoples. Al-Biruni sharply criticized certain nationalist and localist views of the Hindus. He wrote: *“Foolishness is an incurable disease. According to their belief, there is no land, no people, no ruler other than their own; knowledge belongs only to them; religion exists only for them. Therefore, they consider themselves superior, act without foundation, remain arrogant, and stay in ignorance. They are unwilling to teach their acquired knowledge to others, even to those outside their own people.”*

The doctrine of Sufism emerged at the end of the 8th and the beginning of the 9th centuries and spread widely throughout the Muslim world, including in Transoxiana. Sufism played an important role in the development of views on human perfection in the entire spiritual life of the East. In Sufi theory, the “perfect human” is depicted as a wise, intelligent, and pure-hearted individual. According to them, spiritual purity, beauty, faith, and reflection protect humanity from calamities and misfortunes. Sufis dedicated their lives to this path, and the ideal of a perfect human being was central to their philosophy. According to the well-known scholar N. Komilov: *“The perfect human is a person who has mastered both worldly and divine knowledge, whose heart is filled with noble feelings, whose soul is connected with the Absolute Spirit, and whose inner and outer being is complete.”* [6; 10].



One of the most essential qualities of the perfect human is tolerance. Sufi representatives elaborated on this virtue broadly and profoundly. For example, Abdulkhaliq Ghijduvani explained tolerance as the acceptance of diversity and multiplicity, appreciating them as parts of a common beauty, and living in harmony. The same idea is promoted in his works such as *Maqsad as-solikin*, *Maslak al-'orifin*, *Risalat al-sahibiya*, and *Vasiyatnama*.

According to the analysis of Doctor of Philosophy G. Navro'zova, in the teachings of Abdulkhaliq Ghijduvani, tolerance is divided into the following groups:

**Human tolerance** – treating all beings with kindness and harmony.

**Family tolerance** – showing care and compassion to family members and guests.

**Local tolerance** – peaceful coexistence among neighbors and relatives.

**National tolerance** – mutual recognition of traditions and beliefs among the people of a country.

**Interethnic tolerance** – living together regardless of nationality, race, or gender. [7; 20].

In addition, he classified tolerance into various forms: ethno-psychological, national, racial, gender, religious, economic, socio-political, and universal. All of these reject the politics of violence and promote goodness.

Based on Ghijduvani's ideas, tolerance manifests itself in qualities such as self-awareness, self-restraint, compromise, patience, gratitude, forgiveness, generosity, compassion, and others.

In the Kubrawiyya doctrine, tolerance also occupies a special place. In the works of Shaykh Najm al-Din Kubra, such as *al-Usul al-'Ashara*, *Risalat al-turuq*, and *Fi adab al-salikin*, numerous ideas related to the cultivation of tolerance are expressed. In his khanqah, both Sunni and Shia disciples studied together, while he consistently maintained mutual understanding.

In general, the Sufi doctrine is a holistic concept based on the idea of tolerance and serves as an important methodological foundation for the upbringing of the perfect human. [8; 52].

The analysis of the above-mentioned sources shows that tolerance is associated with several social indicators:

1. equality of rights;
2. opportunity to participate in political life;
3. cooperation in addressing global issues;
4. mutual respect among different strata of society;
5. adherence to national culture and traditions;
6. freedom of belief.

Based on these indicators, the pupils of an orphanage can be divided into two groups: tolerant and intolerant.

**Qualities of a Tolerant Personality:** compassion, self-awareness, responsibility, open-mindedness, empathy, and humanism.

**Qualities of an Intolerant Personality:** arrogance, inability to compromise, anxiety, selfishness, rejection of the world's diversity, and judging others based on one's own views.

In addition, tolerance among orphanage pupils manifests in two forms: **external (botiniy)** and **internal (zohiriy)**. The external form reflects the pupil's ability to have their own point of view by comparing themselves with others and being able to look at situations through the eyes of others.

The internal (zohiriy) aspect of tolerance lies in the pupil's capacity to reflect on issues and make independent decisions even in situations where causes and consequences are not fully known. At the same time, it has been determined that tolerance plays a crucial role in the socialization process of students and youth. The formation of tolerance among students is closely related to socialization and consists of four interrelated components:

**Communicative component** – acquisition of communication skills in various forms and methods.

**Cognitive component** – mastering factual knowledge based on the environment and reality, shaping a system of social representations.

**Behavioral component** – a set of diverse behavioral actions and models that ensure the development of the pupil.

**Value-oriented component** – reflects the individual's orientation based on values. [9; 11].

Students acquire social experience through:

- participation in various types of activities;
- communication with people of different age groups;
- performing social roles.

Overall, their socialization takes shape through interaction with activity subjects. Interaction, as a general form of development, ensures the transition of objects and phenomena to a new stage. From this perspective, the interrelation between the concepts of “tolerance” and “interaction” is revealed.

The general forms of interaction include:

1. dialogue; 2) cooperation; 3) care; 4) discouragement; 5) indifference;
- 6) confrontation; 7) conflict. [10; 23].

Tolerance primarily requires the first three types of interaction. In dialogical communication, individuality emerges, and equality of opinions is ensured. This process involves a high level of empathy, the ability to perceive one's partner, accept them as they are, demonstrate flexible thinking, and accurately self-assess.

**Cooperation** involves jointly determining the goals of collective activity, planning, and distributing tasks according to each participant's capacity. This stage of tolerant behavior is characterized by sociability, nobility, absence of anxiety, active engagement, care, patience, mutual trust, and social activity.

**Care** as a form of interaction is also closely linked to tolerance. In this case, the subject and object naturally show kindness and concern for each other. This stage is characterized by the following features of tolerance: emotional stability, high empathy, open-mindedness, social activity, and readiness to assist. [11; 15].

As a social institution, tolerance performs the following main functions:

- creating favorable conditions for healthy child development;
- preserving children's health;
- ensuring their social protection and adaptation;
- guaranteeing the rights and interests of students;
- supporting the acquisition of educational programs;
- providing sufficient knowledge in the interests of the individual, society, and the state;
- raising their general culture and shaping adaptability to life;
- fostering self-development and the need to determine one's place in life.

Based on these tasks, the following functions must be implemented to develop tolerance:

**Guiding function** – to consistently shape students' appropriate attitudes toward reality, life situations, behavior, and others.

**Adaptive function** – to establish positive and stable relationships through collaborative activities.

**Instructive function** – to form self-concepts, worldview, and life experiences in the individual.

**Integrative function** – to ensure the moral and ethical development of youth and determine their role in communication and cooperation processes.

**Evaluative-prognostic function** – to ensure harmonious relations with the social environment oriented toward values consistent with social demands. [12; 7].

As a result of purposeful educational activities, the following psychological and moral orientations should develop in students: humanism, reflexivity, responsibility, a sense of security, adaptability, self-confidence, self-control, decision-making based on diversity, perceptiveness (understanding people), empathy, and a sense of humor.

## CONCLUSION

Tolerance is an important criterion of social stability and interpersonal harmony. It is necessary for future social work specialists both as a personal quality and as a component of professional competence. Philosophical, sociological, psychological, and pedagogical perspectives show that tolerance is manifested through self-restraint, acceptance of others, and respect for their rights and freedoms.

Thus, the development of tolerance among future social work specialists is not only a factor of personal perfection but also a crucial condition for social cohesion and the establishment of universal values.

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