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POLITICAL PROCESSES IN UZBEKISTAN IN THE CONTEXT OF THE PROBLEMS OF POLITICAL TOLERANCE

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Political Processes in Uzbekistan in the Context of the Problems of Political Tolerance

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Abstract- Today, the political and philosophical category of "tolerance" is becoming more and more in demand in all areas of the socio-political life of Uzbekistan. The motive and term of tolerance organize discussions around themselves in the media, statements by human rights defenders, thoughts of educators, and calculations of social workers. However, against the backdrop of an increase in cultural and educational programs in the country to "introduce attitudes of tolerant consciousness", the covert activities of terrorist and extremist organizations are intensifying.

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1. INTRODUCTION

The problem of tolerance in the modern political process is of particular importance for understanding the development prospects of any statehood. Tolerance is a complex and multifaceted phenomenon that includes various aspects of social life: ethnic, intercultural, religious, political, social. In countries where democracy has existed for several centuries, the issue of political tolerance is one of the most important contentious issues. The level of tolerance in Uzbekistan is an indicator of the democratization of the country. Of particular importance is the issue of political tolerance in societies that are in a state of transition to a democratic form of organization. From our point of view, for democratic Uzbekistan this issue is relevant.

The role and significance of political tolerance is in the political process stems from essence. It is the orientation, the level of people's attitude to different political views and opinions of each other, the activities of political leaders, as well as state relations between INGOs. All this largely determines political stability. The level of political tolerance of an individual characterizes him in many ways, determines his relations with other people. In many sociological and political science theories, the level and degree of tolerance of society is considered as one of the leading, sometimes the main criteria for spiritual, moral, social, political and state development of society.

At present, the problem of the formation of political tolerance in Uzbekistan is being studied at the intersection of the humanities and social sciences. This

is due to the stratification of world civilization by economic, social, moral and ethical, other characteristics and the associated increase in intolerance, religious extremism; aggravation of interethnic relations caused by local wars, refugee problems, change of moral paradigms, etc.

In Uzbekistan, the issue of political tolerance is of particular importance. Political processes affect the interests of people, and they are different, therefore, the attitude and perception of political processes cannot be unambiguous. In addition, at the present stage of development of Uzbekistan, the government and state bodies need a friendly and tolerant attitude towards INGOs.

With independence, Uzbekistan entered a new historical stage of development, characterized by deep transformations in all areas of public life against the backdrop of a rise in national and religious self-awareness. The desire of Kazakhstan to ensure the peaceful neighborhood of representatives of various nationalities and faiths, to maintain stability in society is reflected in the flexible policy of the state, the main dominant of which is the culture of tolerance.

In 2017, the President of Uzbekistan, by his decree of February 7, approved the "Strategy of action in five priority areas of the country's development in 2017-2021." The fifth direction of the strategy is ensuring security, interethnic harmony and religious tolerance, implementing a balanced, mutually beneficial and constructive foreign policy aimed at strengthening the independence and sovereignty of the state, creating a belt of security, stability and good neighborliness around Uzbekistan, strengthening the country's international image. (Collection of legislation of the Republic of Uzbekistan. 2017)

The decree of the President of the Republic of Uzbekistan Sh. Mirziyoyev "On measures to further improve interethnic relations and friendly relations with foreign countries" is aimed at further ensuring stability, peace and harmony in society, strengthening the feeling of belonging to a large, united multinational family in the minds of citizens, comprehensive support and further development of the activities of national cultural centers and friendship societies, expansion of cultural and educational ties with foreign countries (Decree of the President of the Republic of Uzbekistan. 2017)

Today, despite the fact that the implementation of the principles of political tolerance faces some

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difficulties, the problem of political tolerance remains relevant.

The constitutional consolidation of a multi-party system and the basic principles of the activities of political parties in relevant laws is the starting point for further work on understanding the real mechanisms of interaction between various political forces and the ways of forming an appropriate political culture. Tolerance, as a principle of political activity, is becoming the main condition for the positive implementation of the plans for the national revival of Uzbekistan. Undoubtedly, at present, the solution of these problems determines the relevance of the study of the role of tolerance in the political process in the regional aspect.

II. ANALYSIS OF SCIENTIFIC LITERATURE

The study of the problems of political tolerance is an object of interest in various interdisciplinary sciences. The concept of tolerance is ambiguous and quite complex, multidimensional concept, in relation to which there is no certain clarity among researchers.

Along with classical researchers like J. Locke, Peter P. Nicholson, M. Walzer, J. Habermas, we studied dissertations by Russian researchers as 1) Guliev M.A. Political tolerance in the settlement of ethnic conflicts. The text of the dissertation is a candidate of political sciences. Rostov-on-Don, 2003; Ilyinskaya S.G. Tolerance as a category of political theory. The text of the dissertation is a candidate of political sciences. M., 2006; 2) Markova E. A. Tolerance in the political process: regional aspect. The text of the dissertation is a candidate of political sciences. Chita, 2007; 3) Olinichenko G.G. Tolerance as a factor in the global political process. The text of the dissertation is a candidate of political sciences. M., 2004; Rodionova E.V. Social factors of political tolerance in modern Russian society. The text of the dissertation is a candidate of sociological sciences. St. Petersburg, 2003.

Particular attention requires research by foreign researchers as 1) Gibson James. Measuring Political Tolerance and General Support for Pro-Civil Liberties Policies: Notes, Evidence, and Cautions. February 2013. Public Opinion Quarterly 77 (S1): 45-68. DOI: 10.1093/poq / nfs073. 2) JOHN L. Sullivan James R. Piereson, George Marcus George Marcus. Political Tolerance in American Democracy. March 1984 Contemporary Sociology 13 (2). Project: Political Tolerance. DOI: 0.2307 / 2068925. 3) Bey-Ling Sha (2017) Editor's Essay: Political Tolerance. Versus Tolerant Politics, Journal of Public Relations Research, 29: 5, 195-199, DOI: 10.1080 / 1062726X.2017.1419585

III. RESEARCH METHODS

In studying the problem, we used the following methods: a comprehensive analysis of primary and

secondary sources, existing views on the problem, the historical method, methods of comparisons, analogies and generalizations, structural and functional analysis empirical (observation, description). The ideas and conclusions of famous classical and modern scholars dedicated to understanding the problem of political tolerance were used.

IV. RELATIONS BETWEEN UZBEKISTAN AND INGOs IN THE CONTEXT OF POLITICAL TOLERANCE

In a number of studies, the current system of international relations is characterized by such concepts as: "the apolar world" (Ferguson 2004) 2, "globalization without coasts" (Cheshkov 2005) 3, "revolution of associations" (Salamon 1997) However, attempts to make an objective assessment show that the truth lies between the aforementioned polar points of view and does not consist in the replacement of the national state by non-state actors in world politics or, on the contrary, in the complete domination of the latter, but in the emergence, along with traditional formats, of interstate interaction carried out by national states, new non-governmental formats of interaction implemented through INGOs.

However, one of the key events in the political history of the late XX - early XXI centuries was the active entry into the world arena of the so-called international non-governmental organizations. Today, international non-governmental organizations operate in the field of humanitarian law and the protection of human rights, ecology, economics, science, journalism, sports, politics and religion, etc.

In our opinion, their importance should be evaluated, first of all, in the context of the changed models of interaction between states in the context of globalization and the situation of bifurcation of world politics. INGOs seek to gain direct or indirect access to political power through work with the authorities of national states or groups. At the same time, states, in an effort to improve their foreign policy tools in accordance with the challenges of modern world politics, often perceive INGOs as a means or tool to implement their foreign policy tasks. They reveal the potential of consolidation of the society on the basis of confessional community and allowing you to formally distance yourself from specific actions abroad.

For Uzbekistan, INGOs are a socio-political institution. In addition, in recent years, they are increasingly involved in world politics. INGOs have a dual nature and carry out international activities as in the form of subjects of modern world politics. They also have their own interests and the ability to influence decision-making at the international level. INGOs as a network structure are able to function as a tool for lobbying the interests of states. Network structures of

INGOs are actively used by states as a tool to achieve their own foreign policy goals.

The interaction of Uzbekistan with INGOs is carried out in two main forms: subjective and instrumental. Uzbekistan interacts with INGOs as independent entities of modern world politics. As an instrumental, Uzbekistan uses INGOs as an instrument of soft power in order to implement its foreign policy.

Thus, the limits of the influence of INGOs as an instrument of the foreign policy of a number of countries directly depend on a number of factors:

- 1) The availability and adequacy of the socio-political situation of laws governing the functioning of INGOs;
- 2) The presence of a body for relations with INGOs under executive or legislative structures of power;
- 3) Forms of taxation of INGOs;
- 4) Forms of direct or indirect financing of organizations or programs supporting the activities of INGOs;
- 5) Practices of checking transparency of financing of INGOs, etc.

In our opinion, INGOs have many advantages over the classical instruments of state foreign policy. They ensure the effective implementation of the foreign policy of a particular country in the context of globalization and turbulence in the global political process:

First, INGOs formally independently operating in the territory of the state of presence are a source of valuable information about the social, economic and political situation in it, almost never risking being caught in carrying out an "order" of a foreign state.

Secondly, with active support through INGOs, a determining influence on the social and political space of the state of presence and its integral processes can be hidden and indirectly.

Thirdly, INGOs can transparently carry out the formation in society of stable ideas about the ideological, political, cultural, confessional worldviews of a single state.

At present, when the international situation is devoid of excessive ideologization, confrontation in international relations is giving way to cooperation for INGOs and opportunities for ever wider and more fruitful cooperation are opening up.

Over time, the growing influence of INGOs on domestic politics has led to increased government interest in using them to address many of the political challenges associated with competition in the international arena.

In our opinion, the government of Uzbekistan is committed to the following goals:

First, to establish the forms and channels of influence of INGOs on international relations;

Secondly, to control the process of formation of local NGOs as INGOs as a subject of world politics in

order to further use their potential for their own purposes.

Foreign experience of using INGOs as instruments of foreign policy suggests that there is another tendency, INGOs to actively participate in protest movements during the implementation of the "color revolutions". Uzbekistan always takes this trend into account in relation to INGOs. In addition, Uzbekistan does not allow religious-oriented INGOs. National laws of the country do not allow their activities.

"In the Republic of Uzbekistan, the creation and activity of a political party and social movement on a religious basis, as well as branches and divisions of religious parties established outside the republic, are not allowed." (Law of the Republic of Uzbekistan. 1998)

As for the spread of Protestant INGOs in Russia, the views of Russian scientists on this problem are directly opposite. So, O.O. Tikhonenko suggests that Protestantism spread in Russia performs the function of broadcasting Western European cultural innovations that can accelerate the development of the country. (Tikhonenko. 2012)

In addition, we do not exclude the version that sometimes INGOs can negatively affect the course of development of civil society in the country. In this regard, we believe that it is necessary to maintain a distance with them.

As A.O. notes Naumov, "MNPOs, along with official activities, form among the politically active population of the country, primarily young people, ideas about the "right" way to build a civil society and realize democratic freedoms, in which the USA and Western European states serve as a model. They use technologies aimed at introducing relevant stereotypes into the public consciousness and transforming the traditional foundations of national identity. They play the role of a hidden tool for promoting the policies of Western governments in the international arena and will intervene in the internal affairs of sovereign states". (Naumov. 2013)

The further development of democratic political processes urgently requires the fullest implementation of the principle of tolerance in political life. At the same time, the priority direction of its implementation is the development of comprehensive cooperation on issues of solving the problems of development of society, which are an integral part of political culture.

In our opinion, the following factors influence the increase of political tolerance of citizens of Uzbekistan:

- free activity of the MPNO in the country;
- constructive cooperation of state bodies with INGOs;
- implementation of joint social projects;
- media coverage of the activities of INGOs and citizen awareness of their projects;
- active participation in the activities of local NGOs;

participation of citizens and youth in various social grants of international organizations;

We believe that in recent years INGOs in Uzbekistan have played a large role in the socio-political sphere. For example, they:

- Raise issues that are not affected by government activities;
- Collect, process and disseminate information on international issues requiring public attention;
- Initiate specific approaches to solving such problems and encourage governments to conclude relevant agreements;
- Lobbying governments and international structures to make the necessary decisions;
- Monitor the activities of governments and interstate structures in various spheres of international life and the fulfillment by governments and intergovernmental organizations of their obligations;
- Mobilize public opinion and contribute to the emergence of a sense of involvement of the "common man" in major international problems.

V. POLITICAL TOLERANCE AS AN IDEOLOGY

At present, when a society is undergoing profound systemic changes, values are changing, a new mentality is being formed, the concept of "tolerance" causes many different reactions - from surprise to aggression. This is primarily due to the fact that it carries a different, unusual, ideology, at the same time extremely complex, because it is an ideology of development and support of the individual.

Political tolerance - tolerance associated with the functioning of the subjects of the political sphere of society, as carriers of political ideologies, political values and political action. This is, first of all, the position of various political subjects, which is expressed in a tolerant attitude towards political opponents regarding their opinions, ideas, activities, etc., based on mutual respect of the parties.

The idea of tolerance may seem simple, but its adequate definition arises when its specific content is taken into account, depending on the context - ideological, religious or otherwise. Unfortunately, the mentality of the people of Uzbekistan, due to historical conditions, is permeated with the spirit of totalitarianism, and the political context of tolerance is nevertheless liberalism as an opposition to totalitarian and nationalist systems.

The culture of tolerance manifests itself in the form of dialogue, in relation to politics - in the form of political dialogue, helps to see in a person not only a representative of a particular nationality, profession or religious denomination, but, above all, a person. Tolerant behavior is not only a political or scientific choice, it is primarily a moral and ethical choice.

Political tolerance as "the willingness of the authorities to allow dissent in society and even within their ranks, to allow opposition activities within the framework of the constitution, the ability to adequately admit defeat in the political struggle, to accept political pluralism as a manifestation of diversity in the state" (Asmolov. 2001)

Russian political scientist Ye. B. Shestopal considers political tolerance as "tolerance of political opponents and political opposition in general". (Eliseev. 2010) However, under such an interpretation, subordinate structures drop out of sight, which can also interact with political institutions and individuals in whose hands power is concentrated, including at the level of formal interpersonal relations.

VI. DISCUSSION

We can consider the phenomenon of tolerance both as a category and as a political strategy from various positions: as an ethical and philosophical concept; as a principle of the relationship between the followers of various ideological concepts, beliefs and beliefs; as a method of making political decisions and actions; as a social ideal, etc.

For example, V.P. Makarenko believes that the problem of tolerance appears in two main senses - as indifference of individuals to each other and at the same time as an interested understanding. (Makarenko. 1998) According to V.V. Shalin, "tolerance is expressed in the human desire to achieve mutual understanding and coordination of the most diverse motives, attitudes, orientations, without resorting to violence, suppressing human dignity, and using humanitarian opportunities - dialogue, clarification, and cooperation." He believes that in this concept, people express their attitude to actions that favor social contacts and help to achieve a variety of goals that are significant for them. (Shalin. 2000)

The study of the phenomenon of political tolerance in the perspective of the value orientation of human existence allows us to understand tolerance as one of the most important axiological forms that organize joint human life. Therefore, the consideration of tolerance in the political science aspect in the field of dialogue communication between the state and civil society in modern Uzbekistan is relevant.

If democratic processes are associated with the growing role of civil society and the formation of a civilized opposition, this distance will naturally decrease and the chances of a tolerant policy may increase. (Sinelnikova. 2010)

Political tolerance in modern Uzbekistan is developing with the most important attribute of the political culture of a democratic society, which includes both the state and civil society. This kind of tolerant behavior manifests itself in an equal and symmetric

public dialogue, the participants of which, on the one hand, are government bodies, institutions and institutions, and on the other, NGOs, public, voluntary organizations, political parties, trade unions, mosques, the church and others civil society institutions.

Political tolerance is defined as the willingness to disseminate basic constitutional rights - the right to speak, publish, run for election. (Political Science, Spring, 2003)

The current level of development of Uzbekistan involves a transition from political processes to ensuring the security of the Uzbek society and the stability of the political process based on tolerance. Political tolerance is the most promising way to transition to long-term security and stability of society.

Today, political tolerance acts as the most important moral and political principle of the vigorous activity of political actors. It can be defined as a set of fundamental provisions that determine the nature of the requirements for the activities of political actors in the formation of relations between political parties, movements, social and other groups of people, the observance of which helps to prevent violent conflicts and ensure peace and security.

Formed in the main features within the framework of Western liberalism, the principle of political tolerance cannot be a universal principle for all political actors without taking into account the conditions and specifics of the region in which they operate.

The modern researcher A. Solovyov claims: "The institutionalization of the political process in any country structures the process of political changes, sets the pace and nature of transformations of power, relations between elite and non-elite layers". (Titova, 2013).

Political tolerance is defined as the virtue of refraining from using force to interfere with the opinions or actions of another. Even it deviates from the opinion or action of the subject of tolerance. (Walzer, 2000) Many theorists have recognized that there is no single democratic theory. There are a large number of versions of theories of democracy, as well as the importance and role of political tolerance for different theorists. In this analysis, the author identifies three differences in the understanding of democratic theory, without analyzing them in detail in a historical context:

1. Liberal-democratic theory and political tolerance;
2. Conservative-democratic theory and political tolerance;
3. Federalist democracy "or" constitutional democratic theory and political tolerance.

In our opinion, a conservative-democratic theory and political tolerance are developing in Uzbekistan at the moment. We do not fully accept all the norms and political, democratic values for our own development.

Modern scholars distinguish various types and types of democracy - collectivist, majority, civil, elitist, pluralistic, consensus, etc. Meanwhile, political tolerance in Uzbekistan was characterized in terms of the presence of the necessary conditions for the expression of political rights, civil liberties, and freedom of the media, which made it possible to put forward a hypothesis that there is a sociocultural crisis, which is still a substantial component that determines the evolution of political values.

Meanwhile, these types are a creation, rather a scientific and academic discourse; none of them in real political life can claim exclusiveness and universality. (Bernard, 1973). In the conditions of Uzbekistan, tolerance should be considered as a special social norm of a civil liberal society, which includes the following components:

- Social susceptibility of interacting actors;
- Respect and recognition of equality of partners;
- Rejection of dominance and violence;
- Recognition of the diversity of human culture;
- Refusal to reduce this diversity to uniformity;
- Willingness to accept another, as he is;
- Willingness to interact on the basis of consent, but without prejudice to their own interests;

Social science educators are responsible for developing an enlightened population. Enlightened citizens do more than just "spur the rhythm of democracy." Enlightened citizens understand the role of tolerance in a democratic society and are committed to tolerance and respect for minority rights. (Thalhammer, Wood, Bird, Avery & Sullivan 1994). The study shows that adolescents can become enlightened citizens, but to achieve this goal will require great efforts and the constant desire of teachers of social sciences.

Tolerance in modern societies is the most important characteristic of a consciously formed model of the relationship of social subjects of individuals, peoples, states, a model built on the principles fixed in the above aspects of the meaning of this concept. Today, the potential of political pluralism in establishing a tolerant climate in Uzbek society is expressed in the fact that thanks to it, various political segments of society unite around the common goal of strengthening the foundations of the political order in order to solve the problems facing the state, for the sake of stable development.

VII. CONCLUSION

The formation and development of democracy in Uzbekistan is associated with the problem of the degree of maturity and development of its spiritual and socio-economic premises. The economic pluralism that has formed in our country has led to pluralism, the political principle of the organization of power. Power requires its dispersal between different autonomous and

competing social groups. Political pluralism is embodied in the coexistence of many centers of power, sources of information and free access to opinions in society.

In such conditions, the issue of political tolerance as the key to the stability of political relations between various subjects of political life, as well as in relation to INGOs, comes to the fore. Tolerance in its historical development has come a long way from tolerance to tolerance in the broad sense of the word. It covers almost all spheres of society: religion, family, psychology, law, politics, etc.

Tolerance implies, first of all, the freedom of all its subjects, which consists in the right to adhere to a certain opinion or idea without prejudice to other subjects.

Thus, in Uzbekistan, political tolerance is formed in the relations between differing political views of individuals, social movements, organizations, parties, information structures, states, international organizations, etc.

The political tolerance of Uzbekistan towards INGOs is an opportunity for stable and sustainable coexistence of various political views and directions, which influences the process of democratization of the country and the formation of civil society. This leads to an increase in the level of political culture of the population. One can trace the proportional dependence of the level of political tolerance on the level of political culture. The higher the political culture of citizens of the republic rises, the higher the level of political tolerance in society.

Political tolerance is influenced by various factors, among which one can single out the level of culture in general and the level of political culture of the population, interethnic and ethno-political relations, and migration processes.

Thus, modern international relations are characterized by an increasingly obvious increase in the number of INGOs. Although relations between states continue today to be the main form of communication between peoples, they, however, do not cover the whole variety of relations of public life. The role of INGOs in assisting states and international intergovernmental organizations in solving numerous political, economic, humanitarian, cultural and other problems is growing.

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