



Interdisciplinary Conference of Young Scholars in Social Sciences

THEORETICAL BACKGROUND OF INVESTIGATING THE CONCEPT OF “SABR– PATIENCE” IN DIFFERENT LANGUAGES

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Annotation: The purpose of our study is to systematize the views of foreign and domestic thinkers on the problem of origin, functions, and the main characteristics of the phenomenon of the concept “Sabr – patience”. And also to determine the mechanism of using concept “Sabr – patience” in information and psychological impact on the mass consciousness of the people.

Keywords: concept “Sabr – patience”, human property, theoretical background, human activity, component of value system, person's attitude.

The issues of patience as a human property were considered in antiquity by Socrates, Aristotle, Plato. Philosophers set the task of considering patience within the framework of their moral paradigms and defined it as a property and ability to overcome external influences and internal experiences.

The Stoics (Zeno, Seneca, Epictetus, etc.) made an attempt to correlate patience with the benefits of life in comparison with human activity.

Epicurus, developing the doctrine of eudemonism, gave priority to the ideal of utility, within which everything objective was understood as relative and subordinate to a given idea, including patience.

In medieval philosophy, the problem of patience as one of the components of the value system of Christian virtues is transferred to the field of theology. This is especially noticeable in Tertullian, Augustine the Blessed, Bernard of Clairvaux, who believed that the earthly world is a world of constant enmity, in which patience is that virtue, without which the normal functioning of society and the interaction of individuals adequate to this is impossible. At the same time, philosophers note that this property is a path to the salvation of the soul and a means of educating spiritual values.

In modern times, with the formation of a rational-scientist approach to the study of the world, the idea of patience as an attribute of human existence appears. In the works of I. Kant, this property is presented as a subjective necessity of suffering. This formulation of the problem determined the comprehension of this concept not as objective, but more as an immanent one, defined by the consciousness of a social individual and existing only within the framework of consciousness.

A. Schopenhauer considered the question of a person's attitude to society as a problem of the relationship between the individual and the general. Patience in this interaction is formed into something finished, completed when everyone, being in dialectical interaction with him, feels the very essence of the whole into which he enters. This manifests itself when his desires and moods begin to coincide with this whole. The philosopher attributes this quality to one of the foundations of society.

In Russian philosophy, ancient thinkers came close to the problem of manifestation and functioning of patience. However, their attitude to the world around, the properties and qualities of a person was influenced by the philosophers of Greek patristics: Gregory Nazianzin, Diadochus, Ephraim the Syrian, John Damascene, etc. This was expressed in the understanding of patience as one of the Christian virtues. Patience in the writings of the above thinkers appears to be one of the ways to overcome suffering and the path to the salvation of the soul.

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B.C. Soloviev, linking social unity with an appeal to a higher spiritual principle, presents patience in the form of a spiritual quality. In this case, patience embraces the world of social subjects and is the source of a person's creative development, which reveals various aspects of his individual essence.

To understand the idea that patience is not only a passive beginning, but also an active one, N.A. Berdyaev. The philosopher believed that only forced social unity is possible and that the most perfect communication between people is achieved only through a breakthrough from the sphere of suffering (expressed by social coercion) into the sphere of the free spirit. Patience of N.A. Berdyaeva is not only a social and cognitive determinant, but also a fatal necessity, which is an attribute of human being, generated by the transcendental principle.

In the philosophy of I.A. Ilyin, the investigated quality acts as the basis of the character of the Uzbek person and manifests itself as a national specific trait within the framework of a single Eastern Christian culture. The patience born of feeling and heart reflects the content of the culture of the people who create it, which has special national intuition, spirit, mental structure and mental and creative act.

In the philosophical and social science literature of the 20th century, the philosophical aspect of patience was studied by Yu.A. Babinov, V.A. Vasiliev, T. Gomperts, A.V. Gulygoi, M.I. Drobzhev, V.V. Zenkovsky, V.M. Zolotukhin, I.I.

Ivanova, A.I. Klibanov, V. Kuraev, N.O. Lossky, Marru Henri-Irene, P.A. Sorokin, M.B. Khomyakov, HermogenShimansky and others.

The problems of modern understanding of the mental properties of the Uzbek people, as well as the place of patience in this system, are presented in the works of V.E. Boykova, A.O. Boronoev, B.P. Vysheslavtseva, N.M. Guboglo, A.N. Erygina, V.L. Kalashnikov, K. Kasyanova, T.I. Kunitsina, L.V. Lesnoy, D.S. Likhacheva, I.S. Polishchuk, Z. V. Sikevich, E.S. Troitsky, N.A. Turanina, V.N. Filippova, I.R. Shafarevich, B.P. Shulyndina and others.

Sociological studies of patience as a phenomenon of mass consciousness were carried out by L.A. Belyaeva, I.M. Klyamkin, A.G. Kuznetsov, N.I. Lapin, V.V. Lapkin, O.A. Mitroshenkov, M.P. Mchedlov, V.I. Pantin, T.A. Rassadina and others. These works contributed to the identification of social and philosophical grounds for highlighting patience as a mental property of the Uzbek people, the study of system models of the axiosphere, systematization of domestic research experience, problems of patience in modern Russia. It is worth highlighting the studies of V.P. Babintseva, N.V. Bukovskaya, L.M. Drobizheva, V.M. Zolotukhina, V.L. Ivanova, V.E. Kemerova, A.G. Kislova, A.V. Loginova, T.V. Nosovoy, A.V. Pertseva, N.G. Stepanova, K.G. Kholodkovsky, E.S. Cherepanova and others, which are devoted to certain aspects of the study of patience and carried out within the framework of the disclosure of the phenomenon of tolerance, which is a specific feature of modern research search.

Aspects of manipulating a person's thinking in the form of informational and psychological influence with the aim of programming and subordinating mass consciousness to change mental properties are considered in the works of E.A. Anufrieva, A.S. Akhiezer, G. Bloommer, V.E. Boykova, N.V. Gromyko, A. Gulygi, G.G. Diligensky, S.G. Kara-Murza, E.V. Lityagina, N.A. Moiseeva, G.V.

Osipova, G.G. Pocheptsova, V.O. Rukavishnikova, I.S. Semenenko, S.V. Tumanova, N.I. Cherkaeva and others.

The studies of R. Braga, T.B. Gershkovich, S.G. Ilyinskaya, A.N. Ioffe, V.A. Lektorsky, N. Medvedeva, O. A. Mikhailova, E.A. Nikolaeva, A.I. Panchenko, O. V. Ryabov, MichaelWalzer, V.V. Shalina, T. Shishova, A.D. Shmeleva and others.

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A review of the degree of elaboration of the problem leads to the following conclusions:

first, despite the significant number and thoroughness of the studies of the above authors, most of them develop only certain aspects of the problem raised in the article;

secondly, contrary to popular opinion, in the general spectrum of philosophical, sociological, socio-psychological problems, the topic of patience, the reasons for its development and manifestation under the influence of changed socio-economic, political conditions occupies a very modest place in comparison, for example, with philosophical and applied research other mental properties of the people;

thirdly, the literature review does not reveal the unity of opinions, assessments, approaches to the issues of patience and the correlation of its content with such concepts as “tolerance”, “humility” and the existence of these concepts in modern philosophical, sociological, political, linguistic discourse. The above indicates the need for a special socio-philosophical study of the stated problem.

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