



THE PROBLEMS OF TOLERANCE IN UZBEKISTAN

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ANNOTATION

This article reveals the problems of the development of tolerance in Uzbekistan and the reasons for their origin, in which the author focuses on the historical roots of the formation of tolerant relations in social and cultural life. It also reveals the forms of tolerance, their nature, and the aspects of ideology in the form of the original force that characterizes tolerance. It also reflects the harmony of social and interpersonal relationships and the rules of law that govern them.

KEY WORDS: *problems, tolerance, history, assets.*

DISCUSSION

The solution of problems, arising in tolerance development, introduction of the received results in practice are considered as one of actual problems today. In the conditions of terrorism and extremism strengthening, necessity of studying of tolerance and its possibilities for struggle against reactionary forces are put forward. From this point of view, at the reference to historical roots of tolerance, it is obvious that it had positive influence on cultural and economic interrelations of the various nations. In the process of cultural and historical development of world nations, along with creation of various spiritual and material, original bases of a civilization have been developed. This sort of civilization has been connected with the features of a geographical settlement. In the given process an environment, social and economic conditions, aspects of housekeeping were taken into consideration, etc. The civilization located in the centre of Central Asia, possessed original possibilities of the influence. Its environment very much approached for a settlement of ancient people and their life way. There were unique aesthetic processes since the Stone Age. Step-by-step, Central Asia turned to the original centre of cultural and spiritual traditions, interferences of customs and values. Thanks to its geographical arrangement and possibilities of political influence Central Asia has appeared as the basis which has affected progress of many people, their solidarity. Possessing many advantages from the strategic point of view, Central Asia has managed to reflect many aggressive campaigns. From historical sources it is known that the country which does not have the army or stable system of safety cannot be generated as the integral state. In this respect Sahibkiran Amir Temur

marked the following: «Each power leans against three things» (1). Developing the given thought, in one of his famous manuscripts he writes: « Power of the state - in fidelity and selflessness of soldiers-citizens » (2). From this judgment it is obvious that without army, without mutual respect of the people it is impossible to present neither the countries, nor tolerances. Power of army, its spirit and invincibility inseparably linked with such lines of tolerance, as a harmony of belief, mutual help and assistance. Thus, the national consciousness receives its expression under condition of durability of national army. Tolerance is formed at cooperation of the people and national army, in accordance with their sights and belief. To explain the concept of tolerance it is necessary to pay attention to its concrete value following from a context. In the « Public dictionary» published in Russia value of tolerance reveals as follows:

- a) the loyal relation to vital way, behavior, customs, feelings, sights, ideas, belief of the alien person;
- b) the tolerant relation to the events resulting as an inattention to undesirable factors;
- c) the tolerant relation to influence of undesirable, unacceptable emotional factors.

It is necessary to know that tolerance at all does not represent the tolerant relation to all unpleasant and even frankly things and facts. The life shows fidelity of the statement that tolerance is absolutely reasonable and fair. So if in the system of inter religious relations tolerance gets one value, it has specific sense on ideological front. As an example we can see inter religious tolerance which calls believing people for consolidation on the ways of light ideas and wishes, love to the native earth, the native land. The



religion of the most ancient historical times expressed also cultural wealth. Existence of national values throughout centuries also testifies that the religion expressed at all times the most sacral thoughts and wishes of people. Hence, all world religions are based on ideas of fidelity, friendship and peace. The religion calls people for honesty and sincerity, mercy and tolerance. Now this idea assumes cooperation on good and mercy ways not only religious figures, but representatives of all society as a whole consortium. Religious tolerance, representing the important factor of hardening of the world and stability, is a basis of national consciousness.

Recently variety of the actions directed to formation at young generation of the sincere attitude to the rich history of a native land, sacred religion of our ancestors on strengthening of ideological immunity of youth by means of influence on them of various ways, methods, means and factors is spent in Uzbekistan.

In this process the great value is got in a life of people, the people and a society by the ideological direction chosen by them, national ideology. Any ideology is capable to appear in the form of original force characterizing tolerance by the aspects which are mentioned below:

- Ability to carry away certain idea;
- Ability to unite;
- Mobilization;
- Spiritual stimulation;
- Ideological and political education;
- Presence of the program of action;
- Formation of ideological and political immunity.

If all listed above finds its reflex in life practice of the people of the nation positive tolerance is formed, otherwise negative tolerance is developed. Thus, only under condition of the solving of these problems it is possible to reach practical results. As a result of the tolerant relation to social, cultural and political differences in forms of individual public relations, life way, beliefs and sights such displays of tolerance, as a pithiness, political maturity are appeared. Hence, the tolerant relation to other person develops and it does not threaten our independence. These results are considered by the fact that our personal qualities in comparison with natural and public concepts differ smaller tolerance. In particular, recognizing tolerance pertinent, we cannot concern tolerantly the hooligan breaking an order in a public place or activity of carriers various infectious infection. At the same time tolerance is pledge of search of compromises and the peace resolution of conflicts. For this reason, it is necessary to concern tolerantly to some negative phenomena, that take place in our life and to search for ways of their step-by-step solution. According to the nature of tolerance, that represents a spiritual duty, political and legal necessity call for the valid relation, understanding of various aspects display of cultures of the different people and human individuality. It is not a concession or ingratiating at

all. This represents high level of culture and morals, mutual understanding, the relation generated on the basis of recognition of the universal rights and the basic personal freedoms. There is a lot of examples of such kind of tolerant relation. It doesn't mean the tolerant relation to social injustices or renunciation of own belief to please to alien belief. It mostly testifies that tolerance welcomes freedom of beliefs, recognizing this right for all people, and does not suppose the violent reference of the person in alien belief. Tolerance is a comprehension of the distinction, alien advantages and features as the integral, important part of a single whole. In other words, people with various belief and sights on a basis consciousness of life integrity should come to the conciliatory proposal. It shows that the national consciousness turns to national tolerance. For this purpose, it is necessary to be patient, constrained, and tolerant as intolerance means the scornful relation to the truth of a public life. Proceeding from the concept of the system approach to the validity, features of social and political display of tolerance can be classified as follows. This point was mentioned in several researches before of us where the following forms of tolerance have been offered. (4)

- International tolerance;
- Interstate tolerance;
- Political tolerance;
- Tolerance of values;
- Religious tolerance
- Territorial tolerance;
- Collective tolerance.

Many researchers (5) give the core attention to a tolerance problem, especially expression of forms of tolerance. First of all, we have addressed to definition of their essence. International tolerance represents features of mutual relations. Here there is in view of, first, interference of the nations on public relations, and on the other hand, an influence of the given relations on prosperity of each state. Speaking in another way, at the heart of social aspect in international relations and still much strengthening of national independence in social development mutual integration of the nations, change of sights lies, and it gets great value in transformation of social reforms, public relations. Besides the Uzbek nation, representatives of other nationalities also possess the public status in business of strengthening of independence of the native land. International tolerance in the view of integration into public structure of representatives of each nation, on the basis of values and the advanced views of the Uzbek nation, deduces on the foreground such tolerant properties, as own cultural wealth, customs. As a result of an international unification Tolerance signs characterized for tolerance as a result of an international unification are formed. In the given process the people who are serving as a basis of all reflections of tolerance, appear as the subject conforming given relations. In all causes of international tolerance social and interpersonal relations take place inseparable from each other. The



maintenance of the first consists of not only relations of concrete people, but also includes a place occupied with each person in a society. That is, in particularly certain actions of each person the universal behavior following from public installations is expressed. Hence, their subject is not only the person, but also a society as a whole. However, the public importance of the person is defined not by its concrete activity, and that, how much the person has realized the place in the given process. Particularly, representatives of some professions (a teacher, an engineer) in a certain measure are included into mutual relations with the persons breaking established public norms (criminals, disgraceful people). In each of these positive and negative relations arising in any society such aspects as interpersonal dialogue, mutual understanding respect each other are put forward. As a result, there are relations such generalizing, but at the same time defining a person's character nicknames and good or bad judgments of type: «the full fool» "bootlicker", («the guy that is necessary!» «It is worthy any praises», etc. Difference of interpersonal relations from the public consists in connection with feelings, experiences. The given phenomena promote conjunctive association of people, their rapprochement by means of public work of each of them. During the given processes such positive properties of tolerance, as an interpersonal unification, valid relation, and also such negative lines, as intolerance, aversion of another's opinion are shown. The original thinking of each member of a society, its point of view, mutual relations of people, occurrence in them of positive or negative emotions are defined by criteria of the above-stated forms of tolerance. This phenomenon pulls together people or, on the contrary, averts them from each other, takes the important place in public progress. It is obvious that under condition of the solution of relation problems in aspect of interpersonal, international tolerance, it is possible to pass to interstate tolerance, to carry out the analysis on the basis of revealing of its essence. Thus, in any display of tolerance (among the population and its layers, intercultural environment, etc.) it is necessary to give particular attention to the laws actuating mechanisms of mutual relations in area spiritual values, traditions. In particular, in such forms of tolerance as tolerant relations between political parties or between different religious confessions, proceeding from unity of relations and activity, from the social point of view it is possible to open new routes, directions in their mutual relations. Mutual relations of all industrial, public enterprises and the organizations, farms are also included here.

In the conclusion it is necessary to notice that in the process of harmonization various tolerance merits, despite a variety of culture, customs and values on the basis of reflex in a spiritual life of the Uzbek people of national originality and universal values education of the valid relation to them is carried out. According to this idea, tolerance in our national

consciousness develops on a basis: a) the spiritual; b) the religious; c) the economic; d) the political; e) the territorial; f) objective living conditions of the people, and then gets the concrete directions promoting business of prosperity of the native land. At more complex approach to tolerance system it is possible to assert with the big basis that it represents an original spiritual treasury of such advantages of the Uzbek people, as tolerance of the Native land; the valid relation to traditions and customs of other people; cooperation on a basis equal in rights with representatives of other nationalities; Honesty, justice, mercy, reasonable firmness of judgments, honoring of seniors; a conscientious attitude to public opinion; good neighborhood and related communications; national values, traditions and customs; a unification and the consent; interstate, international and international relations; the valid relation to the state legal certificates and symbolic; kindness and nobleness.

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