

CULTURE OF TOLERANCE IN THE NATIONAL SPIRITUALITY OF UZBEKISTAN

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Abstract: This article argues that it is a methodological problem to focus on the contradiction between traditional and modern in the analysis of tolerance in national spirituality, because globalization and the development of information technology allow our society to penetrate the achievements of world culture. Tolerance is an indicator of a democratic culture, a principle of human rights and freedoms formed at the stage of industrial development based on the rule of law.

Keywords: National ideology, national spirituality, norms of tolerance, indifference, neutrality, indifference, liberal and conservative aspects of tolerance, tolerance, civic position, popular culture, society and individual relations

Human society felt the need for complex socio-cultural cooperation in the development of diversity and natural diversity. In particular, the prevention of national-religious conflicts has been central to the wisdom of philosophers. The greatness of states and peoples, the desire to expand the religious and ideological territory have also exacerbated the contradictions. This has made the principle of tolerance and the principle of cooperation between peoples of different nationalities and religions a necessity. The essence of tolerance in European enlightenment is the rule of tolerance, neutrality, indifference, tolerance, tolerance of another religion or nation, recognition or refusal of "neutrality" to the rights of others in the context of human rights.

This problem is a complex philosophical category with national-religious, territorial, demographic aspects. Liberal and conservative aspects of tolerance have been studied in the scientific literature, but it has been recognized that the definition of universal and national paradigms: essence and content, socio-comparative boundaries is a practical task.¹

First of all, it is a methodological problem to pay attention to the contradiction between traditionalism and modernity in the analysis of tolerance. Because globalization and the development of information technology allow our society to absorb the achievements of world culture. This situation requires determining the impact of tolerance on the inviolability of national interests in ensuring the social traditionalism of national cultures and values. Experience has confirmed the negative ideological impact of mass values on the national mentality.

The adoption of the category of "tolerance" in the social sciences in the context of interethnic, interreligious "tolerance" has caused scientific controversy. Because tolerance is a universally declarative international legal norm, a normative system of national-religious, demographic-social movement and inaction in specific civil relations in each state. Moreover,

¹ Antsupov A.Ya. Dictionary of the conflictologist. 3rd ed. –M.: Eksmo. 2010. – 656 s; Political science. Encyclopedic Dictionary. -M: 1993.-786 s.



this issue is the highest form of legal relationship, irrigated by the most advanced ideas of humanism in the UN Charter and other international acts. Tolerance is an indicator of a democratic culture, a principle of human rights and freedoms formed at the stage of "industrial" development based on the rule of law.²

The paradise-fertile agriculture of the peoples of Central Asia, the proximity of wet rivers to fields and gardens, the harmonization of Islam with the ideas of humanity, the social life of the region sanctified moral tolerance in the psyche of the individual. This situation has shaped the spirituality of the collective, a unique and appropriate national unity, tolerance, tolerance at the level of social maturity, legal "pure intellect". Therefore, we prove M. Foucault's views on the spiritual and enlightenment development of society with the rich national and religious heritage of the Uzbek people, the heritage of humanity.³ In the organization and management of social life in a multi-ethnic and religious Uzbek society, a unique national ethic has been adapted to political and legal.

The tolerant character of the Uzbek people is also shaped by the demographic lifestyle. Because over the centuries, in the family life of several generations, kindness to the elderly, childhood tolerance has laid the foundation. In the socialization of the family-national way of life, the Islamic upbringing of compassion has also made tolerance an important element of the national mentality. Parents focus on instilling in the child the qualities of coherence and cooperation with others. As a result, the equality and freedom of children have fostered an active moral civic position in young people through their cooperation in family affairs. It is considered polite to listen to the opinions of others, especially those who do not have an opinion. This shows that in mass liberal and conservative tolerance the individual is distinguished from self-restraint in relation to external influences, and in conflict from tolerance or indifference.⁴ Because tolerance shows that the Slavic peoples lack unity in such approaches as "loyalty", "terpimost", "neutrality". Because compromise with indifference and neutrality has two different meanings, the former being characterized by inaction and the latter by the desire to communicate. While patience represents a state of waiting, endurance is the adaptation of the human body to the effects of pain and other illnesses.

In Uzbek philosophy, tolerance is accepted in the context of interethnic, interreligious compromise and tolerance of different citizens in one place in terms of the principle of tolerance national idea. This concept envisages the achievement of national unity on the basis of respect for other nations and religions, believers.⁵ We believe that the Uzbek scholars, in the translation of tolerance, embodied the moral kindness embodied in the national image, in fact, meant the divine love for man. Because, in the term, the human embrace, the part of the chest - the soul - is expressed spiritually. Tolerance is the friendship of citizens, tolerance is the virtue of Uzbek friendship with other nations. A colleague who comes to the French house with a unique language and body, nationality and religion cannot be welcomed with open arms in the interests of the enterprise on the basis of equality and freedom. In this sense, in the research of ethnographer B. Isakov, "... you can not flatter and flatter a man of Western countries, educated and brought up on the principles of the philosophy of law, but you must respect his human

² Asmolov A.G. The meaning of the concept of tolerance // Age of tolerance. -2001. -№1-2. -P.48

³ Foucault M. What is enlightenment? // Intellectuals and Power. Selected political articles, speeches and interviews / Per. S. Ch. Ofertas. -M.: Praxis, 2002, -P.343

⁴ Dneprova T.P. National tolerance in bipolar domestic education – Yekaterinburg, 2010.-363 p.

⁵ The idea of national independence: basic concepts and principles-T.: Uzbekistan, 2000. P.59.



rights!". He was right a hundred times when he wrote. Bilaks tolerance, even when we say "Uzbek tolerance", does not fully express the essence of the issue.

Tolerance, in the sense of national compassion, is open-handedness, generosity as much as possible, helping those in need in an environment based on a broad verb. In the Uzbek mentality, tolerance is applied more in the spiritual and territorial sense, that is, in the home. The Uzbek people were tolerant of children brought to our country during the war. Moreover, it is used in our nation in the sense of gender (male and female), the ratio of the elder to the younger, the rich to the poor, the parents to their children. The representatives of Hungarian medicine, who introduced this term into scientific circulation, considered the immunological adaptation in a foreign environment, biocompatibility in the functionality of the organism when transplanting another organ into the human body. We believe that the adaptation of the "stranger" in the human body is radically different from the cooperation of living people in the pursuit of social welfare, and even more difficult to apply to social relations.

The social and philosophical subtlety of the issue is more clearly manifested in the process of applying international legal norms and values to our national life. "Tolerance is unity in different districts. This is not only a moral duty, but also a political and legal need."⁶ Tolerance therefore arises because of the need for legal action in the relationship of state, society and the individual.

In short, tolerance is an affirmation of an individual's right, and tolerance is a moral value, based on freedom and choice. Tolerance is unique in that it expresses legal duty and obligation. Uzbek linguistics also advocates the adoption of certain terms in the enrichment of the national language without translation for scientific clarity.

We support the policy of the Government of Uzbekistan on non-compliance with international norms on tolerance, which contradict our national spirit. At the same time, it is intolerable to watch programs on national TV channels that threaten the morale of young people, low-level songs and melodies, and national values. Therefore, according to the worldview of tolerance, prof. I. We agree with Saifnazarov that "... the system of continuous education is formed and developed in the family, as well as in higher education institutions, starting from pre-school education"⁷. We believe that educating young people in patience is an opportunity to positively address the issue of family and marriage, youth crime. The introduction of the term tolerance into scientific circulation without translation also fosters an attitude of intolerance. In this regard, the policy of the Government of Uzbekistan on "Tolerance and Religious Enlightenment" should be a roadmap "Enlightenment against ignorance" in the Action Strategy.

Along with the rule of law in civil society on the issue of the limits of tolerance, the moral norms of our national spirituality are also an important regulatory factor. So we think that the formation of family religious-national normative demographic enlightenment is a factor of positive effectiveness. Tolerance is in fact a "popular culture" with values that have both positive and negative aspects. After all, family tolerance, the tolerance of young people to marriage, parents and siblings, creates tolerance in society.

⁶ A.Saidov . UN "Declaration of Principles of Tolerance" // International agreements on the Republic of Uzbekistan and human rights. -T.: "Adolat", 2002. -P.261.

⁷ Soifnazarov I. Factors in the formation of a tolerant worldview in youth // Democratization and human rights -2018.- № 2 (78) P.-46.