

# Tolerance is the Basic Principle of Observing Human Rights in Relations between Nations and Religion

**Makhammatkulova Iroda**

Samarkand state institute of foreign languages

**Fazliddin Ruzikulov**

Samarkand state institute of foreign languages

**Rahimov Nodir**

Samarkand state medical institute

**ABSTRACT:** Tolerance is a complex, multi-valued concept that has different characteristics and can be viewed from different points of view. There are many definitions of tolerance because political, religious, national, social, and other conflicts have always arisen in society. Scientists of each epoch offered different ways to solve the existing contradictions, using their understanding of tolerance. As a principle of social behavior, the position can be adopted - not to impose your otherness (your beliefs, beliefs) on others.

**KEYWORD:** tolerance, interethnic harmony, civilization, racism, terrorism, mutual respect, cultural diversity, fostering intolerance.

At the beginning of the new century, extremely profound socio-economic and political changes have taken place throughout the world, which requires a comprehensive philosophical rethinking. The political renewal of the picture of the world is characterized by an increase in the role of the religious factor in modern world ideological processes. The beginning of the XXI century was marked by the emergence of advanced technology, and innovative production technologies have become the most important basis for the renewal of the political world.

As a result of the introduction of information technology and industry, ideological training grounds occupy a central place in world politics, overshadowing the danger of military training grounds.

In this regard, the nature of the emerging socio-economic and political relations, both between states and peoples of the world with different spiritual and cultural orientations, is of great importance for the future. Among the global challenges to the peaceful life of the human community and international stability, in general, researchers name, first of all: ethnonational conflicts, discrimination against minorities, racist organizations and ideologies, and intolerance on the part of political movements and ideology [1, p. 6]

Globalization gives the problem of tolerance a new quality and acuteness. Intolerance has become one of the biggest global problems in the modern world. Its essence is the denial and suppression of differences between individuals and cultures. Raised to the level of a collective, institutional, and

186	ISSN 2690-9626 (online), Published by "Global Research Network LLC" under Volume: 3 Issue: 5 in May-2022 <a href="https://grnjournals.us/index.php/AJSHR">https://grnjournals.us/index.php/AJSHR</a>
	Copyright (c) 2022 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY). To view a copy of this license, visit <a href="https://creativecommons.org/licenses/by/4.0/">https://creativecommons.org/licenses/by/4.0/</a>

even state position, intolerance undermines the principles of democracy and leads to the violation of individual and collective human rights.

As world practice shows, the stability of the state largely depends on the ability to solve various problems of interethnic relations. This has become especially important recently, when the escalation of conflicts, including interethnic ones, is observed in the globalizing world. Due to this, interethnic harmony acquires cardinal importance for any multinational state.

Currently, the strengthening of negative trends has created an urgent need to establish a culture of tolerance and has given rise to a public movement for anti-discrimination and tolerance, it should also be noted that tolerance is the result of the process of educating a culture of peace, which is the prevention of extremism. This is a system of education based on the ideas and principles of non-violence.

Tolerance, which has acquired extremely great relevance today, due to the need to intensify the fight against international terrorism and extremism, has historical spiritual origins. The historical roots of tolerance are directly related to factors such as the development of cultural economic relations, the development of cultural and economic relations, the development of ancient ways, and the emergence of centers of civilizations. Even though wars have accompanied the entire history of mankind, we note that at all times of the development of human society, progressive economic, political, and cultural relationships between various tribes, peoples, ethnic groups, and territories were based on the principles of peaceful neighborhood and kindness. The problem of tolerance, as the researchers note, arose in those days and was most acute when peoples with different religions were forced to live together within large empires.

Over the centuries, tolerance has played and still plays an important role as a factor of socio-political stability in society and the state. Tolerance is characterized by an active rejection of racism, terrorism, and religious intolerance. At the same time, both individual citizens and the people of states should show tolerance.

The principle of tolerance implies respect between individuals, and between societies of different civilizations. So, tolerance is the value and norm of any civil society, in this capacity, it manifests itself as ensuring harmony between confessions, political and other social groups, in respect of world cultures, civilizations, and the readiness of peoples to understand and cooperate. Tolerance is also one of the key spiritual and moral principles of civil society. The globalizing world is a motley ethnocultural community in which the culture of each ethnic group is unique.

In several countries on various continents, the number of manifestations of persistent hostility and intolerance towards the “other” culture, way of life, language, beliefs, up to ethnocentrism, outright hostility, military conflicts, and even acts of terrorism, has been growing lately. In these conditions, among the measures, considerable attention is paid to the development of ethnic tolerance. That is why one of the directions for resolving these problems is the formation of tolerance in the mass consciousness, and the formation of public opinion.

The multiethnicity of any state implies the gradual development of interethnic relations, based on the natural interaction between ethnic groups. This requires constant analysis to prevent ethnic and interethnic conflicts, which, if they arise, can pose a threat to state and regional security.

Interethnic tolerance is most clearly manifested in public opinion as a special form of public consciousness of the population, manifested in its assessments of various aspects of the socio-political and moral-spiritual life of society. The process of ethnic revival has not bypassed multinational Uzbekistan either. In the country, especially since gaining independence, the role of the

national factor in socio-political processes has significantly increased, and interest in history and traditional culture has increased not only among the titular nations (Uzbeks, Karakalpaks) but also among representatives of all other people, inhabiting its ethnic and cultural diversity.

The country has the richest progressive potential, an important component of civil society, and interethnic harmony as a factor of stability and preservation of the state. Interethnic relations in modern Uzbekistan are built based on the national policy of the state, in which the historically formed multinationalism of the country is considered a favorable factor in its socio-economic development, a source of spiritual and intellectual enrichment for all nations and peoples living in the republic, a favorable condition for the integration of the republic into the world community.

In a multinational society, tolerance, mutual trust, and mutual respect are the foundation of interethnic harmony and the engine for harmonizing relations between peoples in the country. Tolerance and mutual respect of nations and nationalities is an indicator of the degree of civilization of society, the basis of not only interethnic harmony in the state but also the most important prerequisite for its further successful development.

In independent Uzbekistan today, equal rights and opportunities are presented to all its citizens, regardless of their nationality, social status, or racial or religious affiliation, which is enshrined in the main law of the country. One of the main factors of social development in harmony and friendship between the titular nation that gave the name to the country and representatives of other nations and nationalities living here. And, on the contrary, a society that has not accepted and has not grasped the essence of the idea of interethnic harmony may lose peace and stability.

Since ancient times, such major religions as Buddhism, Judaism, Christianity, and Islam have coexisted on our land; people of different nations and nationalities live in peace and harmony. And the fact that there have been no national conflicts between them for centuries demonstrates the generosity and tolerance of our people. Today in our country there are religious organizations of more than ten denominations. Conditions have been created for them to freely carry out their activities and take an active part in the life of society. [2, p. 59-60]

The people of Uzbekistan, possessing such unique qualities as generosity, generosity, humanism, mercy, selfless help to all who need support, and comprehensive care of orphans have been absorbed into the flesh and blood of every inhabitant of our country. Our country is firmly following the course of peacefulness, developing cultural dialogue between peoples, and strengthening peace and tranquility.

Mutual respect of nations and nationalities is an indicator and basis of not only interethnic harmony in the state but also the most important prerequisite for its socio-economic and socio-political development. Based on this postulate, in the interethnic relations of independent Uzbekistan, the soil has been removed for the manifestation of arrogance of one nation over another, and neglect of the ethnic characteristics of any nationality or nationality.

At present, the main tasks of the country's national and cultural policy are to prevent conflict situations and foster tolerance. President of Uzbekistan I. A. Karimov emphasizes that ethnic, cultural, and religious tolerance is the source of the spiritual revival of our society in the conditions of independence. It is the basis for the spiritual development of civil society and should serve to maintain stability in it.

Today, in the conditions of independent development, profound social changes are taking place, which intensifies the processes of the formation of a new national-state identity in the mentality of the Uzbek people. Moreover, tolerance, as one of the fundamental democratic principles,

presupposing the manifestation of tolerance for the way of life, behavior, feelings, opinions, ideas, and beliefs of people of different ethnic groups, is increasingly being established not only at the state but also at the personal, intergroup level.

In the final analysis, it could be mentioned that tolerance is aimed at restoring and strengthening the country's greatest cultural, historical, and moral values as opposed to ethnic, religious, and political intolerance. Fostering tolerance, along with the formation of civic engagement, skills for resolving conflicts, and cooperation is a necessary characteristic of a citizen of modern democratic society.

## REFERENCES:

1. О. Ата-Мирзаев, В.Гентшке, Р. Муртазаева. Межнациональная толерантность в Узбекистане: история и современность.-Т; 2004.
2. Идея национальной независимости: основные понятия и принципы. — Ташкент; 2003.
3. [www.ziyonet.uz](http://www.ziyonet.uz)
4. [www.religion.ng](http://www.religion.ng).
5. Бакиев, К. Т. Толерантность как основа межнационального согласия и мира в Узбекистане / К. Т. Бакиев, Г. Ю. Ташбаева. — Текст: непосредственный // Молодой ученый. — 2016. — № 9 (113). — С. 1226-1228.
6. B. Namazov, M. Fayziyevava G. Djalilov. Mediavaaxborotsavodxonligi”. Pedagoglaruchunmetodikqo’llanma.T.: Baktriapress, 2018. - 160 bet. 22-b.
7. O‘zbekistonRespublikasiVazirlarMahkamasining 2019-yil 21-oktabrdagi “Internetjahonaxborottarmog‘idamilliykontentnirivojlantirishgadoirqo‘shimchachorataadbirlarto‘g‘risida”giQaroriilovasi 2-bandi. Toshkent-2019
8. MaxammatkulovaI.NCHETTILINIO’QITISHDAYANGISO’ZLARNINGAHAMIYATI - Журнал «Интернаука» № 26 (202), 2021 г
9. MaxammatkulovaI.N TEACHING SPEAKING IN ENGLISH LESSONS IN ELEMENTARY SCHOOL: PROBLEMS AND SOLUTIONS - ACADEMIC RESEARCH IN EDUCATIONAL SCIENCES VOLUME 2 | ISSUE 7 | 2021