



TOLERANCE AS A PRIME VIRTUE OF HUMANITYⁱ

U.M. Abilov

TMA, the professor of the department of social sciences

Article history:

Received: 11th February 2023
Accepted: 11th March 2023
Published: 17th March 2023

Abstract:

A person's place in society and, naturally, is not limited to the expression of his own nationality, ethno-spiritual and racial characteristics. In this case, a person should not deny other aspects of social existence. At the same time, in the scientific literature, there are also cases of overstating the specific nationality and national aspects reflected in a person's personality. This naturally leads to the denigration of other people's national dignity

Keywords:

Every person is always an individual reflection of the mood and identity of various social, including national-ethnic groups. After all, a person who is far from nationality cannot be himself. A person's nationality gives a unique color to his worldview. Optimistic and pessimistic views, values and priorities of a person are one of the main forms of manifestation of a person's personality.

Russian philosopher N. Berdyayev "... a person enters society not as a separate person, such as Russian, French, German or English, but by his nationality. The Russians, the French, the English, the Germans, and the peoples of the whole world can be called to unite, but it is impossible to wish that national groups, national mental forms, and cultures disappear from the face of the earth.... Culture never belongs to an individual person, it is always belongs to a certain human group, that is, it becomes a national populist, and in this respect it can be raised to the universal level.

A person's place in society and, naturally, is not limited to the expression of his own nationality, ethno-spiritual and racial characteristics. In this case, a person should not deny other aspects of social existence. At the same time, in the scientific literature, there are also cases of overstating the specific nationality and national aspects reflected in a person's personality. This naturally leads to the denigration of other people's national dignity.

From the early days of independence, the leader of Uzbekistan paid special attention to the national experiences of the peoples living in our republic, including the spirit. At the same time, there are conditions for them to feel the attention to themselves, to appear as representatives of their people, and to recognize the practical efforts to create a positive inter-ethnic environment through the activities of the national-cultural centers of different nations.

It is gratifying that various nationalities and peoples, and representatives of the Uzbek nation in our republic, do not understand the transition to

universal ideas and values as a humiliation of the national identity.

The increasing importance of universal values significantly changes the position of a person in the national and multinational environment. That is why today optimal directions and options for connecting national and international interests have been determined for him, taking into account the future consequences of the renewal processes in our republic, activities are being carried out on the basis of state-level programs to regulate the limits of his practical activity.

National and international, universal human values cannot be manifested as two separate forms of individual existence in a multinational society. They are interrelated as two integral aspects of a single process. At the same time, it should be emphasized that in the spiritual world of a person, national and international values are not equal to one another. In the press, ethnically close and distant nations and peoples are usually put together. In this case, language and cultural unity, the existence or non-existence of a common historical past between them is denied, the level of socio-economic development of different nationalities and peoples in the recent past is not taken into account. In these cases, it is very difficult to "perceive" the process of enrichment with universal values. But this may cause fear of integration of interests or questioning of this situation. Different "levels" of communication priorities lead to different end results. That is why universal aspects, values, forms are more reflected in the worldview of the same nations, and less in others. If this situation is given special emphasis and absolutized, it will be observed that nationality will move away from inter-national values, and the first will be opposed to the second. The overemphasis of inter-ethnic values has in the past led to a reduction in the importance of nationalism (any attempt to defend it ended up being accused of nationalism for many. Fitrat, Cholpon and many other the fate of the victims is an example of this).



Suppression of national identity has caused and continues to cause social losses that feed our pessimism, but at the same time, the denial of international, universal values can cause even worse consequences. Conflicts on the national basis are the result of disregarding the values accumulated during the long history of coexistence of representatives of different nationalities. Therefore, in order to determine the various specific aspects of optimism and pessimism that arise in inter-ethnic relations, it is necessary to study the real social relations of a certain person from today's point of view, in which the historical history passed by the nation to which this person considers himself to belong, requires consideration of the development path.

For example, the young generation of Uzbeks who were born during the war and formed as individuals have many aspects that are characteristic of the young generation after the war.

It is self-evident that the national environment in which a person is formed and develops has important social foundations. However, this does not mean that the social essence of national factors is the same in all its manifestations and for all nations. Even in the Uzbek and Tajik peoples, who are close to each other in terms of location, culture, and religion, and have centuries-old foundations of living together, in their daily lifestyle and traditions, forms of recreation, spiritual There are differences in characteristics and, of course, in language. If these aspects are not taken into account, national identity will disappear by itself.

The national environment uniquely reflects the structural foundations of social development, economic and socio-cultural factors common to any historical period. For example, today, it is widely recognized that Uzbekistan stands out among the CIS countries with its social stability. The characteristics of the Uzbek nation play an important role in maintaining this stability in all its factors. People of the Uzbek nationality have qualities such as respect for the dignity and dignity of a person who thinks deeply.

In most cases, the roots of the worldview are determined by the national environment factor. This environment is strengthened in the social character of the people, and with all its components (traditional forms of work, lifestyle characteristics, forms of rest, principles of behavior) has a great impact on people's mind, behavior, and value system. This shows the personality of the person as a representative of the nation. So, this is a "social space" in which the objective and subjective factors manifested in the specific historical form of the lifestyle of a particular national unity are implemented in the life experience of a person.

The concepts of "national factor", "national identity", "national processes" and "nationality" in

general are constantly developing and are regularly enriched with the content of other nations, international and universal. The mechanism of turning universal, international values into national values is not a simple mechanical merging of them. This is a process of renewal of the value of a foreign nation, which is always understood and understood based on one's own nationality. That is, it is a creative combination of "own" and "other" values. This process determines development, gives new characteristics to the national psyche and the consciousness of the whole society.

The components of the national environment at different stages of life are material and spiritual culture, social experience, customs, etiquette, family and daily life traditions, geographical and weather conditions, which are mainly determined by the common historical destiny, conditions (a place of residence that may be common to several nationalities), the uniqueness of the worldview, that is, a certain nation: Uzbeks, Russians, Tajiks, Georgians, etc. It consists of almost the whole complex of the way of life that determines the preservation of national identity.

It is possible to include the stable economy divided into components of inter-national values, cultural and scientific relations, the language of international communication, elements of national ideology, subjective inclination interpreted as friendship of peoples, general mentality. A multinational environment is more versatile. Because it is a set of universal human values, including national and international, unique and foreign, preserved and foreign values.

There will be no inter-national, i.e., universal human values, which have no past, present, and do not aspire to the future, and are not connected with nationality. The process of inter-ethnic reconciliation, if it is understood as a process free from subjective abuse, does not mean that the national characteristics, character, interests, habits and priorities of a representative of this or that nation will be homogenized.

The world experience shows that the principles of integration in all spheres of life, which occur simultaneously with the development of national characteristics, have priority in the models of inter-ethnic relations. But in this case, the processes of national awakening, independence, and individuality do not lose their importance. This makes the issues of citizenship, ethnic unity, linguistic commonality very urgent. In fact, inter-ethnic characteristics more clearly show social relations, social and personal interests of people in society (in economy, politics, science, household life). But in this, it is necessary to overcome the negative influence of the years of stagnation, the



cult of personality, and the homogenization of behavior, way of thinking, style and form, which were forcefully instilled in people's lives. Because they lead to indifference, hypocrisy, loss of optimistic moods in society. That is why, when choosing methods of conducting social policy in national relations in Uzbekistan, it was taken into account that a person of any nationality has universal, national and individual unique characteristics.

The current state of national relations in some countries of the CIS is justifiably worrying the world official circles and the general public. On the one hand, this affects the morale of all independent republics where there are no open ethnic conflicts. On the other hand, universal human values require taking into account specific national or ethnopsychological characteristics that are manifested. These include, for example, social optimism, the activity of a person who is always the subject of socially changing activities.

Optimizing such activities requires that each person be free from national limitations, have broad prospects for spiritual development and social well-being, and be able to see not only the negative aspects of inter-ethnic relations, but also the common interests that unite all people. It is these that require the strengthening of a specific nationality not only in the spiritual world, in the directions of the individual, in the uniqueness of the way of life, but also show that there should be universal, international features. After all, the strengthening of national sovereign statehood should not be understood as disconnection from the multinational outside world. On the contrary, the enrichment of each person with universal values does not suppress the national worldview in the minds of people, but strengthens them several times and brings the person and the nation closer to the world culture. But this process can be hindered by forces fighting for their personal interests under the guise of nationalism and populism.

Of course, there are those who understand interethnic friendship superficially. For example, they praise the friendship of nations and choose any nation (Juhuds, Turks, Armenians, Russians, etc.) for this "friendship". Naturally, such an approach harms inter-ethnic harmony, that is, national development, the strengthening of optimistic tendencies in inter-ethnic harmony.

Today's image of nationalism is different. For example, cosmopolitan-nationalists appeared. The essence of these mutually exclusive concepts is that they deny nationality altogether. But for this, other nations must accept their nation. Patriotism, nationalism, and national independence are denied as obstacles to development. However, these denials apply to "other" nations.

This requires the formation of a culture of inter-ethnic interaction, and further strengthening of education aimed at the young generation. However, it is young people who have a strong sense of mastering national, international and general values in a strictly standardized way. After all, they are able to harmonize interethnic relations and strengthen optimistic conditions in our republic. Such educational activities are aimed at taking examples of the values and behavior of people of different nationalities, who are in the fundamental interests of young people in their formation as individuals, and who lead their lives in an optimistic way.

At the moment, there are many countries in the world that are called one nation, but have a population consisting of representatives of various nationalities, nations, peoples and ethnic groups. This includes Uzbekistan, whose population consists of representatives of more than 130 nationalities. Naturally, the social, political, spiritual, cultural way of life and development of a multi-ethnic state is also unique.

Different nations - values and culture, nation and spirituality - these are harmonious concepts. There is no nation without spirituality and values. Everyone should feel this. Most importantly, citizens of Uzbekistan have full opportunities in this regard.

Currently, 138 Armenian, Jewish, Tatar, Tajik, Korean, Azerbaijani, Bashkir, Turkmen, German, Ukrainian, Turkish, Greek, Bulgarian national-cultural centers are coordinated around the Republican National-Cultural Center. They work in cooperation with the Republican International Cultural Center, established on January 13, 1992, in the early period of independence, and have their own Regulations, programs and work plans. The activity of the center is aimed at restoring folk customs and traditions, and promoting them among the peoples living in Uzbekistan. Also, the culture, art, and language of the Uzbek people are promoted in these centers, which serve to bring people closer together and improve interethnic relations. The international "Navruz" theater, established under the Republican International Center, will also help in this. Its stage allows to represent various theater schools and trends, helps to improve the culture of inter-ethnic relations, political culture. This will further increase the level of social optimism among representatives of all nationalities in the society and the confidence of every citizen in the future of Uzbekistan.

In this regard, it is useful to use educational methods that strengthen the sense of patriotism in young people of all nationalities, especially representatives of non-indigenous nationalities, regardless of their nationality and religion. For example, holding events that reflect and glorify the



history, customs, traditions, possibilities and future of our Motherland in multinational business establishments will naturally have a positive effect. The most important are the existing rights guaranteed by the Constitution of the Republic of Uzbekistan: the fruits of the labor of each nationality, confidence in a happy future, peace in the family, free time from life's worries, spiritual and the availability of opportunities to fully satisfy their cultural needs further increases love for the Motherland. This is very important in the education of a new approach and respect for national spirituality in the minds of young people.

REFERENCES:

1. Conway, Trudy D. "From tolerance to hospitality: problematic limits of a negative virtue." *Philosophy in the contemporary world* 16.1 (2009): 1-13.
2. Woodruff, Elissa, et al. "Humility and religion: Benefits, difficulties, and a model of religious tolerance." *Religion and spirituality across cultures* (2014): 271-285.
3. Harmon, Andrew M. "Common Grace and Pagan Virtue: Is Kuyperian Tolerance Possible?." *The Kuyper Center Review, Volume 2: Revelation and Common Grace 2* (2011): 314.

ⁱ Abilov O.M. "Bag'ri kenglik insoniylik fazilati" (To'plam.) "O'zbekiston Konstitutsiyasi – buyuk kelajagimiz kafolati" Tashkent. "Falsafa va huquq instituti" 2009 yil, Pages 167-172.