

TOLERANCE IN UZBEK CULTURE'S SOCIETY

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Annotation

The Uzbek government backs policies that foster tolerance and social cohesiveness. Lessons on cultural heritage, ethical behavior, and respect for diversity are frequently part of educational programs.

Keywords

Tolerance, cultural crossings, great respect, hospitality, Islam, regions, culture focus, Uzbek society.

Ключевые слова

Толерантность, культурные пересечения, большое уважение, гостеприимство, ислам, религиозность, культурный фокус, узбекское общество.

Kalit so'zlar

Bag'rikenglik, madaniy o'zaro bog'liqlik, katta hurmat, mehmondo'stlik, islom, mintaq, madaniyat markazi, o'zbek jamiyati.

Tolerance is a firmly ingrained tenet in Uzbek society molded by millennia of multicultural contact, religious variety, and traditional reverence for community harmony. Historically home to a mix of ethnicities, religions, and languages, Uzbekistan is situated at the meeting point of Central Asia. This variety has helped to create a cultural focus on peaceful coexistence, mutual respect, and understanding across many group. The cultural crossings of Uzbekistan's past are abundant. Traveling, intellectuals, and merchants from Asia, the Middle East, and Europe brought along the Silk Road via ancient cities like Samarkand and Bukhara. These interactions helped to promote flexibility and openness. Over time, Uzbek society grew to have a great respect for visitors and a custom of hospitality regardless of their convictions or background. This set the basis for a more accepting viewpoint on many lifestyles. Though there are Christian, Jewish, Buddhist, and other small religious groups as well, Islam is the main religion in Uzbekistan. The Uzbek approach of religious tolerance is founded on peaceful coexistence instead of imposed absorption. Usually honored, religious customs are

allowed to be followed without restriction for several different religious organizations. Encouraging moderate values, the government seeks to stop religious extremism by means of interfaith discussion.

Uzbeks, Russians, Tajiks, Kazakhs, Karakalpaks, Koreans, and other ethnic groups reside in Uzbekistan. From cuisine and music to language usage, everyday life reflects this ethnic mosaic. People from many ethnic origins living in the same neighborhoods, attending the same schools, and working together are not unusual in Uzbek society. This integration encourages empathy and helps to stop bias or bigotry. Younger generations in Uzbek households and communities are sometimes instructed by elderly relatives on the value of compassion, patience, and empathy. A cultural cornerstone, hospitality is practiced with respect and kindness for visitors independent of their background. Dialog and mutual compromise help to settle disputes, hence preserving social cohesion. The Uzbek government backs policies that foster tolerance and social cohesiveness. Lessons on cultural heritage, ethical behavior, and respect for diversity are frequently part of educational programs. National holidays and cultural events honoring various ethnic groups help to strengthen a common national identity while also celebrating individual differences.

Uzbekistan, like many other countries, struggles with social inequality, political change, and globalization difficulties. Still, respect and tolerance's historical values stay strong.

Through education, media, and community involvement, there is a deliberate attempt to uphold these ideals. In Uzbek culture, tolerance is an ancient custom that still defines the country rather than just a current idea. Tolerance helps to keep unity and peace in a society made up of many people rooted in history, faith, and everyday social contacts. These ideas are still vital for creating a inclusive and harmonious future as Uzbekistan grows. Democratization of social life engendered the problems, which had not existed beforehand: the religious associations were given the right of legal entity letting them carry out beneficial and educational activities on the whole territory of Kazakhstan. The term "religious renaissance" started to be used more often in scientific and publicist literature. But what should be understood as a renaissance: renaissance of religious traditions or simply return of the religious property, consolidation of the material basis of religious organizations? From the point of view of commonplace consciousness, the latter is considered as a kind of "religious boom" in society. Naturally, under conditions of the pluralistic world outlook, poly-ethnicity and poly-confessional characteristic of society in Kazakhstan, the new secular state turned out to be in rather complicated position. get religious knowledge. The people, having got religious education in

various countries and having come back to the Motherland, become the cause of many problems. At the present time, the religious question is the most urgent one for ensuring unity and security of our country. The need of arranging education in Kazakhstan of its own cadres and experts in religion has become an acute problem. The education of highly qualified specialist in Islam in the country has also a political significance for Kazakhstan. Therefore, in order to free the youth from the need to leave abroad it is necessary to ensure for them a chance to get religious education in national education institutions. This problem may be solved by giving the youth grants for free education in order to liquidate the situation, when young people have to look for free education abroad.

In accordance with this decree, comprehensive measures are being implemented in the country to promote religious tolerance, build an enlightened society based on religious knowledge, and widely promote the true essence of Islam as a religion of peace and humanity. In particular, cooperation between the state and religious institutions is being strengthened, and special attention is being paid to legally supporting the activities of religious organizations. As noted during the event, freedom of conscience in Uzbekistan is not only guaranteed by law but is also effectively upheld in practice – something that has been recognized at the international level. For instance, the activities of institutions such as the Imam Bukhari International Scientific Research Center, their expanding international partnerships, and their efforts to present knowledge about Islamic civilization on a scientific basis, are clear indicators of progress in this area.

In another international declaration: Everyone has the right to freedom of thought, conscience and religion. This right presupposes the freedom to believe in any religion or belief of one's own free will, to believe in one's own religion and to worship one's own beliefs, and to express one's religious and ceremonial practices and teachings individually or in combination with others, publicly or privately .

Tolerance is not complacency or flattery. Tolerance is, first of all, an active attitude formed on the basis of recognition of universal human rights and fundamental freedoms. In any case, tolerance does not serve as an excuse for aggression against these core values. Tolerance must be demonstrated by individuals, groups, and states. Tolerance is a commitment to promote human rights decision-making, pluralism (including cultural pluralism), democracy, and the triumph of law. Tolerance is a concept that refers to the renunciation of dogma and the absoluteness of truth, and affirms the rules established by international human rights instruments. " It is known that in every country the rights and freedoms of citizens are regulated and protected by law. Laws are adopted on the basis of universally recognized norms of international law, the experience of

developed countries, as well as the mental characteristics and centuries-old traditions of the peoples living on this land. The Constitution of the Republic of Uzbekistan, adopted in, recognizes in its preamble that it was adopted based on the historical experience of the development of the Uzbek statehood, recognizing the supremacy of universally recognized norms of international law.

The Law on Freedom of Conscience and Religious Organizations, adopted on the basis of the Constitution, stipulates that freedom of conscience is a guaranteed constitutional right of citizens to believe in any religion or not to believe in any religion, to believe in their religion, belief or non-belief, worship, religious rites it is not permissible to coerce him in one way or another when determining his attitude to attend or not to participate in ceremonies, to receive religious education. Also, religion is separated from the state and citizens are equal before the law regardless of their attitude towards religion. Official documents do not allow a citizen's attitude to religion, nor do they set any privileges or restrictions. The state promotes mutual understanding and respect between citizens of different religions and nonbelievers, different religious organizations and denominations. Implementation of a unified state policy in the field of religious affairs in the Republic of Uzbekistan, assistance in promoting the essence of religion in society based on the glorious idea of "enlightenment against ignorance", the expression of eternal values such as kindness, peace and humanity, ensuring religious and social processes and religious tolerance In order to take measures to support research, advocacy and propaganda activities based on the results of the study of The Committee on Religious Affairs under the Cabinet. In Uzbekistan, not only the freedom of religion and belief is guaranteed, but also a lot of work is being done to preserve and develop the ethnic identity of all nations and peoples living on this land, to turn the country into an ethno-confessional rich state.

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