CURRENT PROBLEMS OF TOLERANCE IN DEEPENING DEMOCRATIC REFORMS AND DEVELOPMENT OF CIVIL SOCIETY

Summary: This article reveals topical issues of tolerance in deepening democratic reforms and developing civil society.

Keywords: religion, tolerance, constitution, faith, confession, culture, nation, society.

At present times, we can assuredly state the ancient friendly relations of our country with many countries, who recognized our independence and established diplomatic relations. As we had mentioned previously, the centuries’ old traditions and origin of cooperation of the people of different countries date back to the time of the Great Silk Road and long before that.

The idea of tolerance or toleration plays a vital role in modern societies, which are multi-cultural, multi-confessional, and multi-ethnic. Without the idea of tolerance and the practice of toleration modern societies cannot be sustained. Without accepting and exercising tolerance we all, citizen of our countries, certainly would face open and bitter, and probably violent conflict, which could destroy our societies. Hence, the very acceptance of the idea of tolerance is vital and indispensable for internal peace and for prosperity in our countries.

The Constitution provides for freedom of religion and for the principle of separation of church and state; however, the Government continued to restrict these rights in practice. The Government permits the operation of what it considers mainstream religious groups, including approved Muslim groups, Jewish groups, the Russian Orthodox Church, and various other Christian denominations, such as Roman Catholics, Lutherans, and Baptists. Uzbek society generally tolerates Christian churches as long as
they do not attempt to win converts among ethnic Uzbeks; the law prohibits or severely restricts activities such as proselytizing, importing and disseminating religious literature, and offering private religious instruction.

Constitution guarantees the Rule of the People (Chapter II), the Supremacy of the Constitution and the Law (Chapter III), the Personal Rights and Liberties (Chapter VII), the Political Rights (Chapter VIII), the Economic and Social Rights (Chapter IX) and the Guarantees of Human Rights and Liberties (Chapter X). Pertinent to the issue of tolerance are in particular §12 (The Pluralism of political institutions, ideologies and opinions), §29 (Freedom of Expression) and §31 (Freedom of Consciousness). These principles, laid down in the Uzbek Constitution form a solid basis for the political and social practice of tolerance.

Maintaining political, social, ideological, and religious tolerance in Uzbekistan is vital for the prosperity of its people. Uzbekistan is a firmly united country based on different ethnic, cultural, religious and linguistic communities. People of all nationalities and religious denominations live peacefully together in their common fatherland. Internal peace, stability and prosperity can be maintained only on the basis of tolerance. The interior policy of Uzbekistan firmly makes the claim to safeguard human rights, the dignity of the person and the tolerance between people. Being a foreign, a German lecturer working at the National University of Uzbekistan I would like expressing my confidence that the Uzbek society will further flourish on the basis of the rule of law and the principles of tolerance.

The modern notion “tolerance” is rooted in the Middle French word “tolerance”, stemming from the Latin notion “tolerantia” (which literally means “endurance”), being derived from tolerance, the present participle of Latin tolero (“to endure”)[1]. Therefore, tolerance or toleration mean “to tolerate”, or “to put up with”, also to keep a fair, objective, and permissive attitude toward those
persons whose opinions, cultural practices, religious beliefs, ethnic origin or nationality, etc., differ from one’s own.

To be more elaborate let us turn to a philosophical definition: “The term “toleration” — from the Latin tolerated: to put up with, countenance or suffer—generally refers to the conditional acceptance of or non-interference with beliefs, actions or practices that one considers to be wrong but still “tolerable,” such that they should not be prohibited or constrained. There are many contexts in which we speak of a person or an institution as being tolerant: parents tolerate certain behavior of their children, a friend tolerates the weaknesses of another, a monarch tolerates dissent, a state tolerates a minority religion, a society tolerates deviant behavior. Thus for any analysis of the motives and reasons for toleration, the relevant contexts need to be taken into account”[2].

The rich meaning of the idea of tolerance, we are using today, historically unfolded fairly late, only in the 17th century. This fact has to do with deep changes European societies underwent at that time. The Reformation of the early 16th century (Luther, Calvin, Zwingli), and the counter-movement by the Catholic Church, the Pope in Rome and the Jesuit-order in early 17th century have led to the 30-years war which ruined Europe[3].

This event marked politically and diplomatically the situation when the people in Europe finally had to recognize that their societies were inextricably composed of different religious communities which finally had to come to terms with each other. In order to avoid further harmful and violent conflict between people of different believes and opinions the idea of tolerance, first and foremost of religious tolerance, became a powerful intellectual, as well as political means.

By applying that idea, that “intellectual tool” both individuals and communities could, all and each in their own way, exercise their specific faith in mutual peace. By applying the idea of tolerance a person or a community are able to pray to one’s own God and at the same time to “tolerate”, to “endure”,
even to “accept” or to “acknowledge” the beliefs, the creeds and the worships of other persons or communities. Thus the concept of tolerance and the practice of toleration are closely tied to the historical process when community-based life was changed to society-based life reflecting the very fact of social and religious pluralism[4].

For a correct understanding of tolerance and toleration it is indispensable to clearly see that tolerance is about conflicting views, opinions, beliefs and religious creeds. Important to note that the concept of tolerance and the practice of toleration are applied to ideas and human behavior one disapproves of. There is, obviously, a conflict of values and attitudes between persons and communities attached.

In conclusion, tolerance takes an important place in providing peace and harmony between citizens, and determining of the purposes of stable development in all states. The cultural diversity, manifestation of religions and ethnic tolerance is conventional which has deep roots in our region and are considered as an inseparable part of our spiritual culture.

**LITERATURE**