

**THE IDEOLOGICAL AIMS IN APPEARANCE
OF PUBLIC TOLERANCE IN THE CIVIL SOCIETY****F. B. Temirov, doctoral applicant****National University Uzbekistan, Tashkent, Uzbekistan**

Summary. On this article of the lit manifestation social hospitability civil society, the conceptual purposes, also spiritual inheritance particularly attitude youth on this.

Keywords: tolerance; national idea; society; ideological; development; process of democratizing.

The democratic legal state is one of the principle conditions of formation of a civil society and stability of downright social-political relations and their development. Even the ideal processes which present aims of conclusion of parties, public organizations, occupy considerable place in the consistent structure of that process and objective implementation in our republic.

The idea of religious tolerance in the social life of our republic is expressed in the democratic processes, in the important potential of the national independent idea. For this, the period requires that the national idea, significance of idea of religion tolerance and their peculiar aspects are studied. Because the scientific analyze of this close connection gives opportunity to establish priority directions, tendencies and principles of the democratic society, to determine ways of their improvement. For this, today the necessity of scientific-theoretical analyzes of this problem is indubitable.

People must consolidate by the way of common purpose in order to develop a civil society. The constrictive relations of social groups in the different ethnic, religious, political directions can be obtained by means of experiences of well-educated persons in the spirit of tolerance. Even development of tolerant behavior has special significance for a multinational state. Importance of the idea of religious tolerance in the process of democratizing life of the society in Uzbekistan is unmatched.

Achieving national self-consciousness on the basis of restoration of national values is one of forthcoming important tasks before the society while going in the way of the democratic progress.

Development of the idea of religious tolerance is one of cardinal requirements of building up the democratic society. One of its most important ones is to recognize principles of building up the democratic society admitted in the world and to lean upon national peculiarities of democracy connected with national-cultural heritage and national values. The tremendous construction works carried out in the period of independence in Uzbekistan have sense-essence met to hundred years. Development of tolerance has essential significance in order to build up the legal democratic state and the civil society in our country. Tolerance means to be magnanimity to various confessions and traditions in the philosophical sense.

As was noticed by Islom Karimov, the head of our country «Accordance to its sense-essence, today life itself puts social-economical, public-political reforms, in the process of putting a model of construction of a state and society chosen by us in practice and making more active of a problem on realizing the programmed «from the strong state towards the strong civil society» which raises to basis place in promotion gradually of the role of citizens in administration of the country on the agenda strictly day by day.



It means in practice that the whole structure of institutions of the civil society is being developed and administration process of administrative-territorial structures and the country are being integrated in harmony» [3, p. 27–28]. While proceeding from those tasks, increase of the role of non government and public associations in building up the strong civil society in Uzbekistan and also in development of tolerance has important moment.

Tolerance includes spiritual virtues such as goodness concerning others, concern, generosity, magnanimous. The magnanimous means to respect and to honour view of point, religious belief, national and ethnic features, traditions and ceremonies of other nations, not to allow contempt and humiliation in the relation manner, to consider humanism higher than all things and to observe them [4, p. 68].

The community associations and not government, not commercial organizations have special significance in building up the civil society and also in development of tolerance in Uzbekistan. Differing from institutions being part of state organizations, the community organizations, NGOs manage their activities on the basis of distinctive principles.

It was specified in article 1 of the law «On the public associations in the republic of Uzbekistan»: «A voluntary structure came into existence as a result of free expression of its wish-intentions of united citizens to realize together, their rights, freedoms, also a policy, social development, science, culture, environment and legal interests in other spheres of life is a public association.

It is recognized that political parties, mass movements, trade union organizations, women-girls, youths and children organizations, veterans and invalids organizations, scientific-technical, cultural-enlightening, physical-sports and other voluntary communities, cre-

ative unions, compatriot unions, associations and citizens' other unions are public associations» [5, p. 3].

It was shown in article 2 of the law of the republic of Uzbekistan «On not government, not commercial organizations»: «Not government, not commercial organizations which have been made up on the basis of voluntary by physical and (or) juridical persons, have not made principle aim of their activity to get a profit (income), also have not divided profits (incomes) made among their participants (members) are self-governing organizations. Not government, not commercial organizations are made up to protect physical and juridical persons' rights and legal interests, other democratic values, to achieve social, cultural and enlightening purposes, to satisfy spiritual and other non-material needs, to realize charitable activities and also for other social helpful aims» [5, p. 11].

The role and importance of the public associations and NGOs in building up the strong civil society and also in development of tolerance are shown in the following conditions:

1) activities of NGOs serve to protect interests of a person as a source of distinctive social balance and a strengthening factor of effectiveness of a person in modernization of the country and building up the strong civil society;

2) the public associations and activities of NGOs carry out functions of their tolerance in renovation of the society, socializing a person, mutual correspondence of interests of a person, a society and a state;

3) the political parties, trade union organizations serve by the way of more strengthening tolerance between different social-political groups through protection of economical, political-social interests of citizens;

4) today activities of more than 150 national cultural centers have been having important significance in living



in mutual concord of various nations and ethnics in Uzbekistan;

5) today 16 religious confessions which are operating in Uzbekistan, have been having important significance in more strengthening and developed of mutual tolerance between representatives of different religious beliefs;

6) today activities over 5,5 thousands of not government, not commercial organizations serve to realize self-governing of citizens and their interests;

7) solution of downright problems in activities of the public associations and of NGOs has distinctive social-political significance in building up the strong civil society and also in development of tolerance.

While specifying basis tasks in building up the democratic legal state and the civil society and the principles of political, spiritual, social and economical development of the country in Uzbekistan, the president of the republic of Uzbekistan I. A. Karimov affirms «Clearness and cheerfulness of conscience has been key support of spirituality of mankind for long centuries and times. Especially the place and influence of that factor are incomparable to establish conceptions such as justice and the truth, good nature – compassion, impartiality and religion in life of the society» [1, p. 27].

Effectiveness of process of comprehensive perfection of a man is determined with its social-moral direction; especially this condition appears in youths' life. Clear argument of great attention to youths in our republic was that 2010 was proclaimed the year of «Harmoniously Developed Generation». As was said by the head of our motherland «dream of rearing our children as physical and spiritual healthy, seeing their happiness, welfare future, upbringing generation who are inferior to none in any spheres in the world stands in the centre of our whole intentions» [2, p. 2].

As the social-moral formation of youths is complicated and many-sided

educational process, immediately it is bond up with a number of some factors. Having special importance among them, phenomena of tolerance serves as basis to unite social-moral processes and also values taking place this time.

In this period, an attack of the spiritual threat which were negative consequences of process of globalization, was directed to development of tolerance at the same time. If we give a look at the history of mankind, we can see it has experienced battles, destruction wars almost in every century. This period the civilization of mankind needs a new paradigm of tolerance, mutual collaboration of the states of the word, the nations. That paradigm must be social, aesthetic-moral ideals – the truth, good, beauty which have had significance of common to all mankind value and formed in the process of historical-cultural development of the mankind.

The tolerance of youths, the modern economical thinking in their social psychology, perspectives of social-economical development of the country and a new view of point in obtaining them are forming. Notions and ideas which are bond up with development of the market relations and also foundation of multi-structural economics in the tolerance of youths and their consciousness are forming. The youths gradually become active subject of business and keeping house and they are obtaining hardworking virtue, private property and moral elements which the time requires. At the same time accordance to conversation with producers of consumers' other goods and owners, the dialectic unity of the world economic relations and common regulations of economical development are gradually realized. As far as possible the youths try to make contribution by the way of strengthening of economical independence of the state. Reinforcement of economical effectiveness of youths in changes taking place is immediately bond up with their



knowledge, professional experience, and civil position.

In conclusion, consideration carefully for spiritual heritage of nations, especially the tolerance of youths, preservation of unique historical monuments and also reconstruction, search and discover of art works made by people of Uzbekistan, therefore considered its national wealth and returning to the country, information of ancient and today's cultural values and also increase, development of Uzbek language which expresses peculiarity of the nation and also its national culture are compound parts of the policy which is directed to true independence of the republic of Uzbekistan and also guarantee of its flourishing, welfare of each member of our whole nation and society.

Bibliography

1. Каримов И. А. Юксак маънавият – энгилмас куч. – Тошкент : Маънавият, 2008. – 176 б.
2. Каримов И. А. Ўзбекистон Конституцияси – биз учун демократик тараққиёт йўлида ва фуқаролик жамиятини барпо этишда мустақкам пойдевордир // Президент И.Каримовнинг Ўзбекистон Республикаси Конституцияси қабул қилинганининг 17 йиллигига бағишланган тантанали маросимдаги маърузаси // «Ишонч», 2009. 6 декабр.

3. Каримов И. А. Асосий вазифамиз – Ватанамиз тараққиёти ва халқимиз фаровонлигини янада юксалтиришдир. – Т. : Ўзбекистон, 2010. – Б. 27–28.
4. Маънавият. Асосий тushunchalar izohli lugati. – Т. : Гафур Гулом номидаги нашриёт – матбаа ижодий уйи, 2009. – Б. 68.
5. Ўзбекистоннинг ижтимоий-сиёсий ташкилотлар салоҳияти ривожини қўллаб-қувватлаш. – Т., 2010. – Б. 3.

Bibliography

1. Karimov I. A. Yuksak ma'naviyat – engilmas kuch. – Toshkent : Ma'naviyat, 2008. – 176 b.
2. Karimov I. A. Uzbekiston Konstitutsiyasi – biz uchun demokratik tarakkiyot yulida va fuqarolik zhamiyatini barpo etishda mustahkam poydevordir // Prezident I.Karimovning Uzbekiston Respublikasi Konstitutsiyasi kabul kilinganining 17 yilligiga bagishlangan tantanali marosimdagi ma'ruzasi // «Ishonch», 2009. 6 dekabr.
3. Karimov I. A. Asosiy vazifamiz – Vatanimiz tarakkiyoti va halkimiz farovonligini yanada yuk-saltirishdir. – T. : Uzbekiston, 2010. – B. 27–28.
4. Ma'naviyat. Asosiy tushunchalar izohli lugati. – T. : Gafur Gulom nomidagi nashriyot – matbaa izhodiy uyi, 2009. – B. 68.
5. Uzbekistonning izhtimoiy-siyosiy tashkilotlar salohiyati rivozhini kullab-kuvvatlash. – T., 2010. – B. 3.

© Temirov F. B., 2014

