

## Formation Of A Culture Of Tolerance And Mechanisms For Combating Negative Stereotypes

Anora Akhmadjonova (Isaqova) Botirali qizi

Researcher, Namangan State University

### ABSTRACT

This article focuses on analyzing the mechanisms behind the emergence of stereotypes, the interaction between social groups, and their influence on social stability and integration within society.

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**Introduction.** Ethnic relations in society are closely connected with individuals' national, cultural, and social identification, shaping their mutual attitudes, understanding, and solidarity. One of the key aspects of these relations is the emergence and spread of stereotypes. Stereotypes are simplified, often rigid and persistent social perceptions about certain ethnic groups that significantly affect intergroup relations in society.

Among some young people in Uzbekistan, prejudices or stereotypes toward other cultures may occasionally develop. Such tendencies can weaken the social fabric and threaten social harmony. However, Uzbekistan continues to uphold traditions of respect for its own culture, language, and customs while showing warmth and respect toward other cultures. In the process of globalization, various cultures and religious movements around the world are becoming increasingly interconnected. Yet, as a downside of this process, cases of hostility, hatred, and intolerance sometimes arise. For instance, ethnic and religious conflicts between different nations, unfortunately, still exist today. The reason behind this may be that certain nations' desire to protect their unique cultures and values can lead to intolerance.

The construction of a "New Uzbekistan," as President Shavkat Mirziyoyev emphasizes, "is not merely a desire or subjective phenomenon, but an objective necessity rooted in profound historical foundations, dictated by the current political, legal, socio-economic, spiritual, and educational circumstances of our country, and fully aligned with the centuries-old aspirations and national interests of our people" [1]. In Uzbekistan's multiethnic and multireligious society, addressing such challenges requires special social and political measures. It is essential to strengthen positive relations among different ethnic groups, religious beliefs, and cultural traditions in the country, to promote mutual respect and understanding. This, in turn, helps prevent potential intolerance and hostility that may arise in the era of globalization.

Globalization is a process that not only creates new opportunities but also influences existing social and cultural structures. For the Uzbek nation, while this process offers opportunities to enrich social and cultural diversity, it can also become a factor that intensifies intolerance. For example, the peaceful coexistence of various ethnic groups in Uzbekistan is largely based on national values and cultural integration. However, the influx of new types of stereotypes and social pressures brought by globalization may endanger the distinct identity of Uzbek society.

Such an approach aims to identify which segments or groups within society have been overlooked among the dominant social values, to analyze the stereotypes formed in collective consciousness about different marginal groups, and to uncover the underlying causes of these stereotypes.

**Research Methodology.** Aggression, ideological rivalry, disputes, entrenched stereotypes, and discriminatory policies directed toward specific groups often lead to cultural differences turning into clashes. As a result, strong alienation can emerge between various ethnic groups and the dominant national or religious communities. The diversity of cultural subethnic groups and traditions can weaken a society's internal cohesion if unifying mechanisms are not in place.

For instance, A. Haydarov, in his research, provides an extensive analysis of alienation processes linked to cultural differences, emphasizing that as distrust deepens among ethnic groups, tension tends to manifest in numerous socio-political problems [2]. Therefore, maintaining tolerance in Uzbekistan depends not only on its internal culture and historical experience but also on its ability to adapt to global social and cultural transformations.

According to Abdurakhmonov, to overcome this historically deep-rooted issue, it is necessary first to address the stereotypes ingrained in public consciousness, engage in value-based discussions, and reassess national and philosophical perspectives. Effective communication with marginal groups, therefore, must be two-way: while mainstream social groups strive to understand marginalized communities, the latter should also be capable of articulating their narratives through philosophical and moral frameworks [3].

Sociologist Kh. Mirzaakhmedov notes that *"tolerance is a social and spiritual necessity for the peoples of the world, reflecting respect for the diversity of rich cultures, a sense of moderation and understanding, mutual patience, composure, and readiness for compromise. Tolerance is not indulgence, fear, flattery, or compliance, but rather a manifestation of constructive cooperation and mutual civility"* [4].

In general, the issue of globalization and intolerance in Uzbekistan, as in many other countries, calls for a re-evaluation of relationships between cultures and nations on a global scale. Promoting social and cultural integration helps foster the development of society while ensuring peace and harmony not only nationally but also globally.

As further evidence, the following idea can be analyzed:

*"Ethnic tolerance should be understood as a positive perception of one's own culture while maintaining a friendly attitude toward other cultures. This means that ethnic tolerance does not imply abandoning one's culture or assimilating into another, but rather represents a unique form of interethnic integration, where both one's own culture and the ethnic culture of interacting groups are regarded positively"* [5].

**Analysis And Results.** The Uzbek people's understanding of *ethnic tolerance* as a positive perception of their own culture while maintaining a friendly attitude toward others reflects their historical commitment to preserving rich cultural heritage while respecting and remaining open to other nations. This represents a unique form of integration, in which Uzbeks maintain loyalty to their language, traditions, and cultural identity, yet coexist peacefully and harmoniously with other ethnic groups.

For example, in Uzbekistan, ancient customs, folklore, language, and art of the Uzbek nation hold great importance; however, this does not imply rejection or disregard of other cultures. On the contrary, throughout history, Uzbeks have shown deep respect for the traditions of other nations while valuing their own cultural legacy. This is evident in the way Uzbeks have lived alongside people from different ethnic backgrounds, learned their languages and traditions, and maintained friendly and cooperative relations with them.

For the Uzbek nation, *ethnic tolerance* means safeguarding its own culture while respecting and positively perceiving others. This approach strengthens reconciliation, friendship, and solidarity among various national and ethnic groups within society. Thus, ethnic tolerance constitutes an integral part of the Uzbek people's ongoing efforts toward peaceful coexistence and joint development with other cultures and ethnic communities.

*"The cultivation of ethnic tolerance is the most effective means of preventing and resolving interethnic conflict s. In this process, the creation of a common space uniting diverse cultures plays a crucial role. To achieve this, it is essential to nurture a culture of interethnic communication. The following represent the basic elements of such a culture:*

- ‘Ethnic indifference,’ i.e., disregarding nationality as a factor in interpersonal interactions;
- Being thoughtful and considerate in dealing with people of other nationalities;
- Recognizing that everyone has the right to express their viewpoint on any issue;
- Relying on one’s actual knowledge of ethnic and national issues when engaging in discussions about them;
- Being aware of and understanding the rituals, customs, and traditions of one’s own ethnic group” [6].

In the process of individual development, *social stereotypes* emerge as important psychological and sociological factors. They play a crucial role in how individuals perceive themselves and others, in the acquisition of social roles, and in defining their place within society. Particularly during childhood and adolescence, stereotypes have a direct influence on the formation of personal worldview, value systems, and behavioral norms.

**Conclusion.** The positive aspect of social stereotypes lies in their ability to facilitate individuals’ adaptation to their environment, help them process social information more quickly, and strengthen their sense of group belonging. However, stereotypes also have negative dimensions: they limit critical thinking, suppress creativity, and can sometimes hinder an individual’s social development.

Thus, stereotypes play a dual role in personal development — they function both as a mechanism that supports social order and as a factor that restricts individual freedom and self-expression. Understanding these aspects correctly and raising awareness about stereotypes contribute to the conscious development of individuals and the formation of a healthy social environment within society.

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