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## PRINCIPLES OF INTERETHNIC HARMONY AND RELIGIOUS TOLERANCE IN UZBEKISTAN

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### ABSTRACT

Acceleration of socio-economic processes in New Uzbekistan development is not only optimal for solving global problems of humanity search for ways, but also to preserve material and spiritual values and to the next generation the development of issues such as transmission, the study of the essence of national and religious values are extensively analyzed in the article.

### KEYWORDS

National value, religion, development, nation, society, spirituality, future.

### INTRODUCTION

Uzbekistan has been and remains a polyethnic and polyconfessional country throughout its centuries-old history. In our society, which is made up of a unity of peoples diverse in terms of its structure and content, special attention has been paid to maintaining inter-ethnic harmony. For this reason, First President Islam Karimov emphasized the nature of inter-ethnic relations established in our country and said, "Uzbekistan has many riches, but our greatest wealth,

our greatest value, is the peace, inter-ethnic friendship and solidarity that prevails in our society." [1], he said. From this point of view, another important task today is related to ensuring that the idea of inter-ethnic harmony is a constant priority in our country. In this regard, the citizens of our country, which has set itself the goal of building a humane, fair, and legal society, must remember that each nation has its own national culture, that each ethnos, ethnic group is unique in the

world, and treat them with respect. , it is extremely important not to avoid the fact that one cannot be preferred over another [2].

Strengthening the foundations of peace and sustainable development by ensuring inter-ethnic solidarity and harmony in the Republic of Uzbekistan remains the priority task of representatives of all nationalities and peoples. When thinking about this, President Shavkat Mirziyoyev said, "...Our country is a multi-ethnic and multi-confessional country. Today, in our country, representatives of more than 130 nationalities and peoples live together as children of the same family. In this regard, there is no doubt that the traditions of tolerance, characteristic of our people, play an important role" [3], it is clear how much meaning is hidden in his words.

"Strengthening the environment of inter-ethnic harmony and inter-religious tolerance" dedicated to strengthening the security and defense potential of our country, conducting an open, pragmatic and active foreign policy as the seventh priority of the Development Strategy of New Uzbekistan for 2022-2026. ", the following tasks are specified in the paragraph:

1. Further improvement of the state support system for national cultural centers.

2. Ensuring consistent implementation of the state policy concept of the Republic of Uzbekistan in the field of international relations.
3. To create additional favorable conditions for young people of different nationalities, to raise awareness of civic duty, patriotism, and the culture of interethnic interaction based on tolerance.
4. Taking measures to provide additional state support to mass media operating in foreign languages and covering state policy in the field of inter-ethnic relations.
5. To improve the activities of friendship societies in order to develop friendly relations with foreign countries"[4].

The process of social development has shown that the ideas of separatism can arise in ethnic groups that do not have their own statehood, living in a certain country, due to the growth of national identity. This may threaten the territorial integrity and sovereignty of the state. In order to prevent such negative situations, a certain state should identify the problems and needs of ethnic groups in its territory in time and develop optimal mechanisms for solving them.

The democratization of public life has a significant impact on the further improvement of inter-ethnic relations, as a result of paying serious attention to national traditions and values, harmonizing national interests through non-governmental structures such

as civil society institutions, reforms in all areas are consistent with national interests. is mounted.

138 national cultural centers and friendship societies with 34 foreign countries are operating under the "Committee on International Relations and Friendship with Foreign Countries" under the Cabinet of Ministers of the Republic of Uzbekistan. Contacts have been established with partners in 18 countries of the world, 29 Uzbek emigrations and diasporas, and the days of Uzbek culture, the language, the unique national traditions and customs of the people, promotion Conferences, seminars, roundtables, exhibitions, quizzes, concerts and other events are held aimed at strengthening international relations" [5].

The influence of religious tolerance on inter-ethnic relations is manifested in the following:

"First of all, religion and religious values do not oppose the ethno-political paradigm being formed in Uzbekistan, but help to ensure its development with their own means and methods. The strategic goal of the ethno-political paradigm concerns all members of society, including believers, confessions, and members of religious organizations.

Secondly, Uzbekistan is a secular democratic, legal state, where religion is separated from the state, religion does not interfere in state affairs, and the state does not interfere in the internal affairs of religious agencies and organizations. However, this should not

lead to the idea that religion and religious institutions, believers can do whatever they want, and be indifferent to the life of the state and society. The state and society cannot be indifferent to what socio-ethical and political-legal values believers rely on.

Thirdly, it is possible to ensure social development when peoples and nations live harmoniously and accept the strategic goal as their vital goal.

Fourthly, ethnocultural pluralism and polytheism are natural in polyethnic states. Keeping ethnocultural pluralism and polytheism in harmony, ensuring that they serve the interests of social development is one of the complex tasks of the ethnopolitical paradigm.

Fifth, religious tolerance is not flattery or concession to destructive groups, fundamentalism and terrorism, it is a reality that can distinguish between positive and negative behavior and ideological views. The fact that a person is a "social being" imposes certain requirements and even restrictions on his actions and ideological views. These social requirements and restrictions are determined by legal norms and moral imperatives.

Sixth, reliance on religion and religious values in inter-ethnic relations is ensured through freedom of conscience. It is a person's constitutional right to believe in what religion, to respect, promote and support what religious values. However, it is impossible for religion and religious organizations to

directly interfere in inter-ethnic relations, to organize them in one way or another, to set one nation against another. Having a national-ethnic religion or religious organization contradicts the polyethnic and polytheistic nature of the state. Belief in religion does not choose nationality, ethnic identity, it is a matter at the discretion of each person.

Seventh, the use of historical-cultural, socio-ethical experiences accumulated by religions and religious organizations in inter-ethnic relations is constructive for both sides, especially for social development. But the ethno-political paradigm cannot forget that there are conservative and dogmatic elements in religion, which destructive forces are trying to use. Due to the widespread spread of religious fundamentalism and terrorism, suspicion and distrust of each other in inter-state and inter-national relations has become a real reality" [6].

Polytheism is established in Uzbekistan, more than 95 percent of the population believes in Islam, and the rest believe in other religions. Our country has a special position in the history of world civilization as a place where ancient religions have flourished since time immemorial. No one can deny that in this blessed land, our forefathers always treated representatives of other religions with respect, fought together with them and worked shoulder-to-shoulder for the freedom of this country. In fact, our region has been a center where different religions, cultures and ways of

life met and ensured peaceful coexistence of different peoples.

The efforts of our country in this regard are being recognized as an example for other countries on a global scale.

In the Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis: "Uzbekistan is always faithful to its traditions in the field of inter-ethnic harmony and religious tolerance, and will never deviate from this path. In our country, primary attention is paid to strengthening the atmosphere of mutual respect, friendship and harmony between representatives of different nationalities and religious confessions. It is our greatest wealth and it is our duty to protect it like the apple of an eye" [7], it was not without reason that it was emphasized.

Interethnic harmony and tolerance are characteristic of the mentality and spirituality of our people, and it is the main guarantee of the development of good ideas and human qualities in our society, the rule of peace and stability in our country. remains an effective factor in maintaining stability.

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