

## FEATURES OF INTERNATIONAL RELATIONS IN THE DEVELOPMENT OF THE NEW UZBEKISTAN

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**Abstract:** This article highlights the specific features of interethnic relations in the development of New Uzbekistan.

**Keywords:** interethnic relations, tolerance, peace, solidarity, individuality, privacy, community, tolerance.

There is a growing need to study the role of interethnic relations in the development of the new Uzbekistan. The main reason for this is that our country is a place of residence of multinational and multi-confessional peoples. In such a situation, it is necessary to conduct inter-ethnic and inter-religious tolerance on the basis of mutual respect and respect, tolerance and pragmatic policy. The external factors influencing these relations are explained by the favorable geopolitical position of our country, the point of conflict of interests of different nationalities and organizations. Also, our country is an active member of regional and international organizations and builds its domestic and foreign policy on the principles of solidarity, peace and sustainable development. The implementation of these principles in practice was emphasized by President Shavkat Mirziyoyev in his speech at the 72nd session of the UN General Assembly. The adoption by the UN General Assembly of a special resolution “Enlightenment and religious tolerance” was even recognized by foreign media.

Today, in an age when the processes of globalization are activated, the principle of tolerance is of great importance not only in our country, but also in the life and development of all mankind, in various communications and interactions<sup>1</sup>. Regardless of language, religion, social origin and other aspects of all peoples, humane attitude towards other nations and peoples of the world acquires an important socio-philosophical meaning. After all, the principles of interethnic harmony and solidarity are one of the most important aspects of nationalism.

When we study national and inter-national relations from a socio-philosophical point of view, we can see that it relies on the philosophical categories of singularity, particularity and generality.

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<sup>1</sup> Babadjanova N. Millatlararo hamjihatlik va bogʻrikenglik-taraqqiyot omili // Demokratlashtirish va inson huquqlari. – Toshkent: 2013, № 4. -B. 14

Individual aspects of inter-ethnic relations reflect the characteristics of each region. For example, the pattern of development of inter-ethnic relations in a certain area is a vivid example of this.

When we philosophically compare the inter-ethnic relations between Eastern and Western countries, we should pay attention to the fact that the foundations of the development of inter-ethnic relations in the Eastern countries begin with the nation and its spiritual existence. Our history is witness to the fact that the Uzbek nation has always been patient, peace-loving, and united to the extent that one raisin can be divided into forty pieces. Ezoza Karimova, a scientist who has been working on the topic of interethnic harmony for a long time, says: "Tolerance needs to be considered as a positive holistic phenomenon of social life"<sup>2</sup>. If in the West the idea of tolerance, recognized as a great achievement of world civilization, is embodied in advanced experience, then Eastern interethnic harmony and tolerance are based on ancient customs and traditions. In this case, the education and experience of the ancestors embody the individuality (feature) of this system of relations.

General aspects of interethnic relations are expressed in generally recognized principles and norms. These principles are set out below:

The principle of tolerance recognizes the norms fixed in international documents in the field of human rights. For example, in September 1994, the official documents of the UN General Assembly determined the main directions of the program of action within the framework of the UN Year dedicated to tolerance, which is a clear confirmation of this.

In this regard, in 1994-1995, more than 50 regional and international conferences, seminars and conferences discussed issues of tolerance, diversity of cultures, and differences between people<sup>3</sup>. Such meetings and conferences of the international level include the conferences "Religious tolerance based on human rights" (Bulgaria), "Tolerance, solidarity and kindness" (Russia), "Let's live together under one sky" (Tashkent), "For solidarity against intolerance, for communication of cultures" (Tbilisi), such international conferences should be noted separately. The six most famous artists in the world - Frenzenzeich Hundertwasser (Austria), Sulevm on Keita (Senegal), Rashid Koraichi (Algeria), Roberto Malta (Chile), Rodert Rauschenberg (USA), Dan Won (Vietnam) - these are 6 symbols of tolerance. designed the flag. Pierre Cardin, impartial

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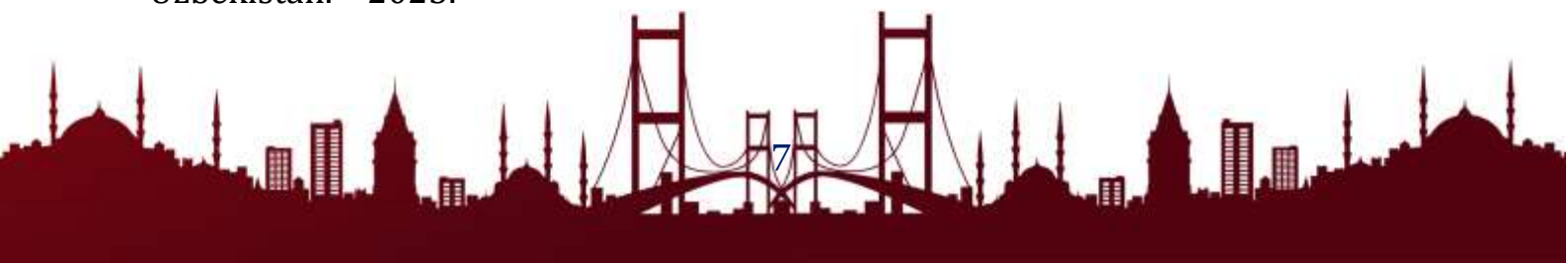
<sup>2</sup> Karimova E. O'zbek tolerantligining o'ziga xos xususiyatlari. O'zbekiston Yozuvchilar uyushmasi Adabiyot jamg'armasi, -Toshkent: 2006. -B. 9

<sup>3</sup> Murtazayeva R.H. O'zbekistonda millatlararo munosabatlar va bag'rikenglik. -Toshkent: "Un'iversitet", 2007. -B.29.

Ambassador of UNESCO, prepared this set of flags and presented them to every country as a constant reminder of tolerance for millions.

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