

**THE ROLE OF NATIONAL VALUES IN THE DEVELOPMENT OF  
INTERNATIONAL CULTURE AND FORGIVENESS**

Khalikov Yunus Artikovich

(Doctor of Philosophy in Philosophical Sciences) (PhD)

Samarkand State Institute of Foreign Languages

Associate Professor of the Department of Humanities and Information Technologies

kholikovyunus88@gmail.com Tel: (+998 93) 997-64-42

**ABSTRACT**

This article reveals the essence of national values in developing a culture of tolerance in society. It has highlighted that maintaining a society from decline, and maintaining stability, is only associated with tolerance as a criterion of an open society.

Ideas such as interethnic harmony and tolerance, loving people, respecting them, satisfying their material and spiritual needs, ensuring their freedom and rights as individuals, the role of peace in the formation of tolerance, spiritual maturity and compatibility aspects of tolerance have been deeply analyzed.

**Keywords:** Spirituality, customs, ethics, nationality, values, worldview, tolerance, culture, enlightenment, mentality, national values, peace, stability, tradition, nation, people, conditions, consciousness, power, humility, modesty, honor.

**Introduction**

Today, tolerance is manifested in various spheres of public life. We live in a multi-ethnic country where the traditions of different nations are close and interconnected. People of different faiths live in the same country, but this does not prevent us from studying and working together in this country. Tolerance is a concept that expresses a person's sincere, open-hearted attitude to an individual, people, nation, other peoples, representatives of different religions. Tolerance is manifested in various spheres of public life, which can include human, family, national and universal relations. Tolerance is manifested by man in the form of compromise, mutual respect, esteem, patience, endurance, contentment, gratitude. Where there is tolerance, good and noble deeds are done, and mutual peace and stability between nations and different religions are strengthened. National tolerance arises in interethnic relations in the process of coexistence of different nationalities in a particular region, state. From ancient times in the territory of Uzbekistan in international relations great attention has been paid to the issues of mutual peace and harmony, respect for each other's language, culture, customs and traditions, religious beliefs. In the territory of the Republic of Uzbekistan, the languages, customs and traditions of all nations and peoples are respected, all the necessary conditions are created for their development. The main task of the national ideology is to educate the peoples living in Uzbekistan in the spirit of mutual cooperation and solidarity [1 – Б. 576.].



Clearly, patterns of behavior of people living in education, family, teachers, neighborhoods and social environments play a special role in the development of a culture of tolerance, a culture of tolerance. This means that we need to be patient and kind to others. After all, we want to treat ourselves well, which means we should treat others well. Let us now turn to the great empires in the formation and development of a culture of tolerance, a culture of tolerance. In the moral and political teachings of the ancient Chinese thinker, the ideas of tolerance for Confucius are "zhen" - che- love of man (the translation of "zhen" means the principle of man, humanity, compassion). The basic idea is that meditation is one of the most basic ways in shaping tolerance and culture: We can emphasize the idea that "what you don't want for yourself, you don't want for others".

Tolerance is the ability to live in a world of different people and ideas without violating other people's rights and freedoms. Therefore, the formation of a sense of tolerance in the minds and thinking of young people is one of the goals of civil society. It is a territory of national unity and national-social solidarity. The principle of tolerance is a sufficient basis for resolving ethnic conflicts, which are a union of conflicts of values and interests. Tolerance, in its sustainable form, allows different values to coexist on the basis of mutual recognition and mutual respect, even if they are mutually rejected. Today the world is full of inter-ethnic and religious conflicts: we cannot meet reports of bloody conflicts and wars in our country on ethnic, religious and racial grounds. Because if we look at the history of the statehood of Uzbekistan in Central Asia, from ancient times in interethnic relations, attention has been paid to the peaceful coexistence of peoples, regardless of language, customs, culture, traditions, religious beliefs. One of the priorities of the "Action Strategy" for the further development of Uzbekistan is the education of a tolerant person [Articles 2-70]. Tolerance is seen as an important condition of the social environment. Today, at various levels of the state, programs are being adopted to form a tolerant personality and combat various intolerances [3]. Thus, the concept of "tolerance" has already entered the lexicon of Uzbek society, and a large part of the population of our country will accept it unconditionally, and tolerance should become an integral part of society. Uzbekistan has long been recognized as a country where tolerance has risen to the level of values, and its principles are a priority.

The uniqueness of our country lies in the multi-ethnic composition of the population. The largest ethnic groups living in our country are Uzbeks, Russians, Kazakhs, Tajiks, Turkmens and Karakalpaks. We all live in peace and harmony, respecting the traditions of different cultures. This is facilitated by the fact that every nation in the country holds other mass cultural events dedicated to national holidays every year. Also, the participation of our country in such events, perhaps by the traditions of each nation, strengthens interethnic relations of all nationalities, serves to develop a sense of tolerance, a culture of tolerance, interethnic culture among modern youth. Everyone can taste the national dishes of each nation, participate in competitions, contests, dances, and thus get acquainted with other cultures, other customs and traditions.

President Shavkat Mirziyoyev noted that the idea of interreligious tolerance as a high spiritual value has long been formed in the minds of our people, it is one of the main



principles of building a strong democratic state and civil society in our country and is of great importance in our society. , strengthening interethnic and inter-citizen harmony and harmony, educating the younger generation on this basis, in the spirit of love and devotion to the Motherland, has been identified as one of the most important priorities of state policy in Uzbekistan. All this has been proved in life ”[4 - B. 295.].

The Uzbek government is pursuing a prudent policy of religious tolerance. On the basis of such spiritual reforms, based on religious tolerance, which is an important idea of national ideology, respect for all nations and peoples, strengthening the sense of loyalty to the Fatherland, the coexistence of different nationalities living in this country. Today we can see that the attitude to religion in Uzbekistan is based on tolerance, unity in the goals and professions of all nationalities, unity in the future of this country, striving to build a free and prosperous homeland, preserving ancient traditions and customs. According to Article 18 of the Constitution, "In the Republic of Uzbekistan, all citizens have the same rights and freedoms and are equal before the law, regardless of gender, race, nationality, language, religion, social origin, creed, personal and social status" [5 - p. 9.]. In Uzbekistan, this rule has created a political and legal basis for all aspects of society and tolerance.

Uzbekistan is a country that is socio-politically stable, where universal values take precedence, and which has been able to restore spiritual heritage and religious values and raise human rights to a priority level. Along with playing an important role in ensuring stability in Central Asia and the mutual integration of the countries of the region in the political, spiritual and economic spheres, Uzbekistan is also an example in the field of interethnic harmony and tolerance.

Thanks to the culture of tolerance, many conflicts and wars that have been going on in the world for years can be prevented. Through the formation of tolerance, people develop qualities such as respect, understanding and empathy. They learn to think critically, to connect new things with the unknown with interest. Tolerance is an important factor in the development of any individual. It can be based on knowledge, openness, freedom of communication and thought, freedom of conscience and religion.

Hence, the consideration of the problem of tolerance today is related to the declaration of the significance of the differences adopted in the context of the concept of multiculturalism, as well as the Declaration of Principles of Tolerance. According to its interpretation, tolerance is reflected in the rich cultures of our world, forms of self-expression and respect, acceptance and correct understanding of personality. In this interpretation, tolerance is seen as a condition for the existence of complex societies and the position of the mature individual, which means active resistance to intolerance. At the same time, tolerance can be interpreted as a moral and cultural value.

The most difficult principle of tolerance is implemented in the field of ethnic relations. The difficulty in implementing this principle is related to the different understanding of tolerance, which is explained by the peculiarities of cultural traditions and the peculiarities of historically formed consciousness and human behavior. According to many researchers of this problem, ethnic conflicts are primarily related to social instability, low living standards of the population and the unification of ethnic groups in an administrative-violent



manner. There is no universal mechanism for resolving ethnic conflicts. Each conflict is a mutual closeness of these values and conflicts of interest, each of which has its own characteristics and therefore requires a specific basis for resolving it. However, in the modern world, in order to implement the principle of tolerance in the relations between ethnic groups and nations, there are necessary conditions for the recognition of the community of human origin and the formation of humanity as a whole with developed multinational ties. Adherence to the principle of tolerance allows to achieve a consistent combination of inevitable international processes with regular national stratification processes. Tolerance in national-ethnic relations implies the need to recognize the dual ethnic identity inherent in the identity of a multi-ethnic society. This must be recognized as a legal condition of the person. In this case, the existing national-cultural differences will not be spontaneous and institutionalized, and people will stop being a hindrance to each other. Tolerance of another person, nation or culture that differs in its values and way of life is one of the conditions of peace and harmony in the modern world. The development of a culture of tolerance among people of different nationalities, the problem of tolerance is very relevant in our country today. This requires the constant attention of the citizens of our country. We need to be more tolerant of people of different nationalities and respect each other's values and ideas. The unity of all nations and religions is our main wealth and pride. Based on the above, the following conclusions can be drawn. There are the following levels of tolerance: A culture of tolerance is a culture of ethnic (interethnic) tolerance; a culture of racial tolerance; a culture of political tolerance; a culture of religious tolerance; culture of gender tolerance; youth tolerance culture; a culture of organizational or physiological tolerance; a culture of geographical tolerance; culture of social (inter-class) tolerance; a culture of tolerance for education; can be divided into marginal tolerance culture groups. The principles of tolerance are as follows. Equal rights; mutual respect; friendship and tolerance to different groups; preservation and development of cultural identity and languages of national minorities; the ability to follow your traditions; freedom of conscience and religion; cooperation and solidarity in solving common problems.

In the process of raising the culture of tolerance of the younger generation, the use of spiritual and moral, national values, educating members of our society, especially our youth in the spirit of high moral qualities is an urgent issue. In this process, the formation of the ideological immunity of our youth, the strengthening of the culture of tolerance on the basis of knowledge, the education of high moral qualities in the national spirit is an important issue today.

In short, tolerance: in the form of human, family, national, and universal tolerance, if manifested; in the forms of self-respect and esteem, compromise, mutual respect, esteem, patience, endurance, contentment, gratitude, religious, social, economic, political, international and interstate.

In general, ethical relations are an integral part of the social environment, which serves as a foundation for young people to learn tolerance and adhere to it at the level of need. The development of a culture of tolerance is linked to ethical relationships.



The foundation of moral qualities such as goodness and kindness, nobility and kindness, honor and dignity, which determine the character, tolerance nature and worldview of young people and play an important role in the formation of such a culture, is settled in the family.

#### LIST OF REFERENCES

1. G'aybullayev O.M. Milliy g'oya tarixi va nazariyasi. –Тошкент: Fan va texnologiya. 2019. -576 b.
2. Ўзбекистон Республикасини янада ривожлантириш бўйича Ҳаракатлар стратегияси тўғрисида Ўзбекистон Республикаси Президентининг Фармони.//Ўзбекистон Республикаси қонун ҳужжатлари тўплами, 2017 й., 6-сон, 70-модда.
3. 2018 йил 16 апрелдаги Ўзбекистон Республикаси Президенти Ш.Мирзиёевнинг «Диний-маърифий соҳа фаолиятини тубдан такомиллаштириш чора-тадбирлари тўғрисида»ги Фармони, 2019 йил 4 сентябрдаги “Диний-маърифий соҳа фаолиятини такомиллаштириш бўйича кўшимча чора-тадбирлар тўғрисида”ги Қарори асосида дастурлар қабул қилинган.
4. Мирзиёев Ш.М. Миллий тараққиёт йўлимизни қатъият билан давом эттириб, янги босқичга кўтарамиз. 1-жилд. – Т.: Ўзбекистон, 2018. – Б. 295.
5. Ўзбекистон Республикаси Конституцияси. –Т.: Ўзбекистон, 2018. – Б. 9.
6. Холиқов, Юнус Ортиқович. "Бағрикенглик маданиятнинг моҳияти ва унинг ахлоқий асослари." Journal of Integrated Education and Research 1.6 (2022): 17-21.
7. Xoliqov, Yunus Ortiqovich. "Yangi O'zbekistonda bag'rikenglikni rivojlantirishda millatlararo aloqalarning mohiyati." Oriental renaissance: Innovative, educational, natural and social sciences 2.Special Issue 23 (2022): 764-774.
8. Холиқов, Юнус Артиқович. "Ўзбекистонда миллатлараро бағрикенглик инсонпарварликнинг асосий тамойили сифатида." Философия и жизнь международный журнал si-1 (2022).