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RESEARCH ARTICLE

THE RENEWAL OF THE DILEMMA: GOOD NEIGHBORLY RELATIONS AND TOLERANCE AS AN ESSENTIAL NECESSITY

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ABSTRACT

This article analyzes the historical and philosophical foundations of the dialectical relationships of the conceptions of mutual cohesion and tolerance, as well as the peculiarities of modernity. The focus of the Central Asian region is to emphasize the importance of good-neighborly and friendly relations as a strategic social platform for mobilizing towards common interests.

Key Words: Globalization and integration, regional integrity, conflict and intolerance, strategic goals, universal formula, national interest, Central Asia, ethnic tolerance, social practice, nationalism, social projects, ethnocentrism, change, mentality, security and prosperity, ethnic development.

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INTRODUCTION

In the twenty-first century, there is a clear indication of the intolerance of ethnically-minded ethnic conflicts among the global threats to the peaceful life of the world, international stability and progress. The Catalonia in Spain, Israel and the Middle East in the Middle East, Kurds in Turkey, the Tibetan Uygur Autonomous Region in China, Donetsk and Lugansk in Ukraine, and many other problems in the world. Of course, there are objective and subjective reasons for the above-mentioned conflicts and the fact that the interests of some of the major powers are also facing the challenge. Therefore, taking place of the social and philosophical study of the complexities of globalization and integration processes in the world and in different regions is great importance, as the necessity of the formation of the culture of prioritizing the principle of tolerance in mutual relations on the agenda. The concept of tolerance is also varied, including "Tolerance is such a value that it is not tolerated by opposing", others "But tolerant, tolerant, and tolerant, rather than denying", others "Not to look at it, but to eliminate it. Active tolerance is not to accept extreme forms of cruelty, complexity and forgiveness of all kinds of acts." The problem of nations, ethnicities and inter-religious tolerance is not alien to the history of mankind, but globalization shows that this issue is more complex and complex. The positive aspect of the matter is that now globalization processes are accelerating and the expansion and integration of people, different societies and states is being observed, and for the first time in human history a process of equal understanding of the whole world community lifestyle is taking place.

This, in turn, leads to the understanding of tolerance and social co-operation through the realization of the responsibility of each citizen in terms of his or her homeland, the region and all of humanity in terms of security and prosperity. As a result, no matter how difficult it is, humanity is in need of developing a universal formula for interethnic and interfaith harmony. The declaration of principles of Tolerance in Paris at the Twenty-eighth Session of the UNESCO General Conference and the UN's November 16 proclamation of "International Day of Tolerance in 1995" is a unique call to the international community. Scientists also offer a variety of suggestions and suggestions on living longer. Among them are "Theory of Change" (I.Vallenstein), "Theory of Development" (R. Lisbeth, A. Etsioni), "Theory of Morphogenesis" (M.Archil, Uvak), "Concept of Postmodern Society" (R.Inglxart). In our view, this process begins with the normalization of relations between the nations and states in the region. Here is an explanation of the concept of ethnic tolerance: "Ethnic tolerance should be understood as the absence of a negative attitude towards other ethnic cultures and, more precisely, a positive attitude to another culture, with a positive perception of its culture. This means that ethnic tolerance is not an ethnic culture, but a specific inter-ethnic integration, with its ethnic culture and a positive attitude towards the ethnic culture of the other group that communicates with that group. Such an understanding of the similarities of perceptions of the groups is based on the principle of equality of values and the inability of a culture to regard the culture as superior to the other." But in this complicated process, not all are controversial, the concept of ethnocentrism in science is that for the first time U.Sammer introduced in 1906 the "Traditions of Folklore." The philosophical comic book describes ethno-centrism as a way of

behavior, culture, tradition, which is the basis for evaluating the values of other nations. Ethnocentrism appears in the contradictory way in our daily life and on the level of individualized personality. Nowadays, humanity looks at the process of progression towards great polemics. Nowadays, it is necessary to analyze the traditional approach to the nature and contradictions of contradictions in the light of the necessity of mutually exclusive cooperation. The most important thing is to avoid fraudulent, violent theories and projects. In the recent years, the positive developments in the foreign policy of the Republic of Uzbekistan, with the idea of "first and foremost," the intensification of integration processes with all Central Asian countries has started realizing several years of people's dreams. Thus, the principle of "not public authorities, but public authorities to serve the people" is realized through reforms in a real social life. The Concept of Good Neighborliness based on an intense tolerance was warmly welcomed by all the leaders of the region and the public. The truth is that the peoples of Central Asia have been sophisticated and tested in the long history of the nation. Ethnicity and commonality, mentality, and ethnicity are distinctly characteristic of the people of Mitu.

In particular, Uzbeks are among the most educated nations in the world, historically other peoples, nations, nations, and other religious faiths who are educated in the spirit of respect for their feelings. Successive, open-mindedness, compassion, humanism, hospitality, good manners, and respectfulness are inherent features of the Uzbek national nature, for which they are fighting for their nationality. The people of Uzbekistan have a deeply rooted idea about such a nation, its close neighbors. Any form of ideology is a system of ideas that expresses the interests and goals of certain social groups. Therefore, ideas that mobilize our ancestors in the remote past and mobilize towards specific interests have also emerged as a social phenomenon of the society's strategic goals of that time. The ideas emerging through social demands generally are objective, without the will or will of individual subjects or social groups. Because the reasons for these ideas are free from the will of the individual, and they are only clarified by certain individuals and explained systematically. Here is a brief overview of the historical and philosophical foundations that led to the emergence of a climate of tolerance in the region.

Let's talk about the origin of the main idea, "The world is a battleground of opposing parties" in the book *Avesto*, the first religious-philosophical written monument to our ancestors. Why so? The most interesting thing is how this idea was raised by the people of our region. What are the reasons and factors that led to the emergence of such a terrible thought? The reasons that lead to such ideas are conditional on two groups. The first is objective natural conditions not dependent on the subject, even on the will and will of humanity. It envisages the conditions that determine the nature of the ideas that arise from the social needs. It is possible to show that our region has its own particular continental climate. It is unlikely that such a sharp climate will be found in any other part of the world. If we recall that in the Khorezm oasis and adjacent areas cold weather continued for 6-7 months, that it would be 30-40 degrees Celsius in some years and that it would fall to 50 degrees in Ustyurt, then 40-50 degrees Celsius during the summer months would become normal, it is impossible to have a dramatic change in the lives of people, their moral relationships, and their perceptions of the world. The desert and desert that is lying on one side faces plenty of moisture

that accumulates on the landmarks and lush green ovals. In the spring there was a sudden flood of torrential rainfall, and the desert and desert that had been drifting in the heat of the summer to the grass of the desert and to the wilderness, served the dead body of the deserted desert and continued to live in that land. That's why it is not surprising that the first scientific and philosophical views on the decisive influence of the geographical environment on the behavior of people, the way of life and the way of thinking, even the height, color, and appearance of people. "An eternal struggle for dominance between this fertile island and the sandy sea has not stopped. On the fertile soils and variegated plants, the sandy loam will bubble down. But life-sustaining water flowing from the Ouuz (Amu) will transform the sand into a fertile layer, and the plants will budge again and life will prevail. Then the sand storms will rarely swallow the green world. This uncompromising struggle continues for centuries, with the victory of that party." Indeed, it should be noted that the system of ideas or ideas that embodies the fundamental interests of any nation is, first of all, objectively characterized by the inevitability of the natural environment of the population in which it lives.

Another ancient religious affiliation was Buddhism and was widely disseminated during the Kushan era. It was a fundamental requirement that these qualities of the religion - the calmness, the right of every person to choose their own right, and the need to turn good into life. Unlike other religions, there is nothing in the world to be changed, and it is the cause of human suffering. Getting rid of suffering is also dependent on one's own, and one of the basic requirements is that it does not hurt others. For a few centuries from the beginning of the Islamic century to the time of Islam, these ideas have influenced the mentality of the region and the nation. In addition, the polyethnic line in Uzbekistan has a historical root. This is due to the fact that the Republic is located in the key part of the Greater Silk Road, located at a favorable geographical location of the Central Asian region. The interaction with international people on the road to trade, communication with the East and the West has a strong influence on the tolerance of the people in the region. Since the 8th century, Islam has played an important spiritual and ideological role in the formation of the national mentality of the people living in the Central Asian region, demonstrating the true nature and progress of the spiritual and moral world of man and society, and honesty, gentleness and compassion, the essence of the textbook. Unfortunately, the political crisis that broke out between the XVII-XVIII centuries and the escalation of inter-ethnic conflicts, the disintegration of the world, and finally, in the second half of the XIX century, from the beginning of the 20th century, the post-colonial period left its negative consequences. Sometimes, such things as indifference and insincerity, separatism and territorialism, and immorality and indifference to communist ideology, are manifested in mutual relations. Therefore, at the beginning of the 20th century, Abdulla Avloniy, a thinker, states that "if it violates humanity, instead of arbitrariness, instead of justice, instead of injustice, instead of adultery, instead of zeal, instead of anger, instead of charity, instead of pride, humbleness, slander instead of compassion, jealousy rather than compassion, substitution instead of conceit, pride instead of perseverance, pride instead of economics, depression instead of poverty, superstitious substitution. Chingiz Aytmatov, a prominent Kyrgyz scientist who has timely appreciation of the unique historical opportunity in the early 90s of the twentieth century,

summarized the bitter lessons of the history of the last centuries, "It is a great historical power in Qarshi that demonstrates its urgent need for Central Asian countries." He pointed out. Bearing in mind the multinationality of the region, special attention is given to the interethnic relations and the provision of a uniform ethnotic unity on the basis of reciprocity is an essential prerequisite for stability and prosperity. As the country with the most populous population on the border with five Central Asian states, Uzbekistan is a country with a great potential in the area of integration processes. As noted above, the main aim of the region is to bring this cooperation to a new qualitative level in globalization processes, taking into consideration the fact that the peoples of the region have a common, unique root-out and common development tendency. President Sh. Mirziyoev's statement from the podium of the 72nd session of the UN General Assembly, it is clear that all the works in Uzbekistan are the only right way to follow our wise doctrine, to conduct an honest evaluation of our capabilities. Establishment of friendly relations, which occupies a special place in the Strategy for the five main priorities of development of the Republic of Uzbekistan in 2017-2021, is one of the priorities of the independent state of the independent country, indicating the rise of trust-based relations between neighboring countries and peoples to a qualitatively new level. As President Mirziyoev emphasized, "It is in the focus of our attention that further development of mutual friendship and harmony in our society, ensuring equal rights for all citizens, regardless of nationality, religion or belief. It is absolutely forbidden to spread extremist and radical ideas in their midst." In conclusion, it is important for the people of the region,

politicians and members of social-political organizations to be fully aware and sensitive to the emergence of a new stage of development in the Central Asian region and to be involved in this process. Contrary to noncompliance, the solution to the problem solves conflicts reasonably, and the problem that may arise next have also ground to resolve. In this complex practice, theoretical concepts of the scientists of a number of regional scientific research institutes, the experience of the practitioner's major specialists, and the most desirable of the people's wisdom and mentality-tolerance are important.

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