



THE ROLE OF INTERETHNIC HARMONY IN THE SOCIO-POLITICAL DEVELOPMENT OF UZBEKISTAN

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ABSTRACT

This article analyzes the issues of the historical formation of interethnic harmony, interethnic and confessional tolerance in the multiethnic society of Uzbekistan.

KEYWORDS: *Uzbekistan, interethnic harmony, civil society, tolerance, education, state, peace, stability, public opinion, multinational people.*

INTRODUCTION

At the beginning of the twenty-first century, extremely profound socio-economic and political changes took place all over the world, which require a comprehensive scientific and theoretical rethinking. Basically, the political renewal of the world picture is characterized by the increasing role of the ethnic factor in the modern world ideological processes.

The beginning of the XXI century was marked by the emergence of advanced innovative production technologies, which became the most important factor in updating the image of modern socio-political processes in the world.

MATERIALS AND METHODS

As a result of the introduction of information technology and industry, ideological training grounds occupy a major place in world politics, even pushing the danger of military training grounds into the background. In this regard, the nature of the emerging socio-economic and political relations, both between States and peoples with different ethnic, spiritual, and cultural values, is of great importance for the future¹.

Among the global challenges to the life of the human community and international stability in general, researchers are called, first of all:

- * Ethno-national conflicts,
- * Discrimination against minorities,

* Activities of nationalist (racist, fascist, etc.) organizations,

* Acute ideological confrontation,

* Mutual intolerance on the part of various political movements.

Globalization gives a new quality and urgency to the problem of interethnic communication and tolerance. Intolerance, unfortunately, has become one of the biggest global problems of the modern world. Its essence is the denial and suppression of differences between individuals and cultures. Intolerance, elevated to the level of a collective, institutional and even state position, undermines the basic principles of democracy and leads to the violation of individual and collective human rights².

As world practice shows, the stability of a multinational state (the Republic of Uzbekistan also belongs to them) largely depends on the ability to solve various problems of interethnic relations. This has become especially important recently, when the global world is experiencing an escalation of conflicts, including inter-ethnic ones³.

¹ Toshchenko Zh.T. Etnokratsiya: istoriya i sovremennost. Moskva: ROSSPEN. 2003. - 432 s. - S. 25, 189.

² O poryadke vyyavleniya formiruyushchikhsya konfliktov v sfere mezhnatsionalnykh otnosheniy. ikh preduprezhdeniya i deystviyakh. napravlennykh na likvidatsiyu ikh posledstviy. Saratov: PIF VGUYu. 2017. - 105 s. - S. 44. 70.

³ Rasulov K.R. Obespecheniye mezhnatsionalnogo soglasiya i mira v Uzbekistane vo vtoroy polovine 80-kh - nachale 90-kh godov. Avtoref. dis. ... k.i.n. Andizhan: AGU. 1993. - 28 c.



Because of this, interethnic harmony is of fundamental importance for any multinational state, including Uzbekistan. At present, the strengthening of global negative trends has created an urgent need for the establishment of a culture of interethnic tolerance, and has sparked a social movement for anti-discrimination and tolerance.

It should also be noted that genuine tolerance is the result of the process of fostering a culture of peace and interethnic communication, which is the prevention of extremism. It is a system of education based on the ideas and principles of non-violence. According to the Concept of the state policy of the Republic of Uzbekistan in the field of interethnic relations: "interethnic tolerance is a social norm of civil society, manifested in tolerance for the views, beliefs, customs, traditions and culture of representatives of other nations and nationalities that do not contradict universal values."⁴

Interethnic tolerance, which has become extremely relevant today, in connection with the need to intensify the fight against international terrorism and extremism, has historical spiritual origins. The historical roots of tolerance in Uzbekistan are directly related to such factors as the development of ancient trade routes (such as the Great Silk Road), the emergence of centers of civilizations (one of which is the Central Asian region), the development of interethnic, cultural, humanitarian, and socio-economic relations⁵.

Despite the fact that wars and conflicts have accompanied almost the entire history of mankind, it should be noted that at all times of the development of human society, progressive economic, political, and cultural relations between various tribes, peoples, and ethnic groups were based on the principles of peaceful neighborhood and kindness. Otherwise, human civilization would not have been able to survive. Central Asia has been one of the regions of active interethnic communication for many centuries.

The problem of interethnic tolerance, the culture of interethnic, as many researchers note, arose in those times and was most acute where peoples of various anthropological, racial, linguistic, and religious affiliations lived within the borders of large, multinational, multi-ethnic states. One of these regions was and still is Central Asia, where issues of interethnic communication play an important role.

⁴ Kontseptsiya gosudarstvennoy politiki Respubliki Uzbekistan v sfere mezhnatsionalnykh otnosheniy. Prilozheniye № 1 k Ukazu Prezidenta Respubliki Uzbekistan ot 15 noyabrya 2019 goda № UP-5876// <https://lex.uz/ru/docs/4597684>

⁵ Mezhnatsionalnoye soglasiye v Uzbekistane i tolerantnost: vzglyad skvoz prizmu vekov. Tashkent: NUUZ. 2018. - 128 s.

For centuries, interethnic tolerance has played and still plays an important role as a factor of socio-political stability in society and the state. True tolerance is characterized by an active rejection of inhumane ideologies, such as racism, Nazism, terrorism, extremism, and all types of intolerance.

At the same time, tolerance should be shown by individual citizens, social groups, peoples, and states as a whole. The principle of tolerance implies respect between individuals, between communities, between different cultures and civilizations⁶.

Interethnic tolerance is the value and norm of any democratic, civil society, as it manifests itself as ensuring harmony between nations, cultures, faiths, political and other social groups, in respect for world cultures and civilizations.

Interethnic tolerance is the willingness of peoples to understand and cooperate with each other. It is also one of the key spiritual and moral principles of civil society. The modern global world is a diverse ethno-cultural community, in which the culture of each ethnic group is unique. In a number of countries on various continents, the number of manifestations of persistent hostility and intolerance to the "other" culture, way of life, language, beliefs — up to ethnocentrism, open hostility, military conflicts and even acts of terrorism—has recently increased. In these conditions, among the measures, considerable attention is paid to the development of ethnic tolerance⁷.

That is why one of the ways to resolve these problems is the formation of tolerance in the mass consciousness, the formation of public opinion. The polyethnicity of any state implies the gradual development of interethnic relations, based on the natural interaction between ethnic groups. This requires constant analysis in order to prevent ethnic and interethnic conflicts, which, if they occur, can pose a threat to state and regional security.

Interethnic tolerance is most clearly manifested in public opinion as a special form of public consciousness of the population, manifested in its assessments of various aspects of the socio-political and moral-spiritual life of society.

The process of ethnic revival has not spared the multinational, multi-religious Uzbekistan. In the country, especially after gaining independence, the role of the national factor in socio-political development has significantly increased, the interest in history and traditional culture has increased not

⁶ Manzarov Yu. Demokraticheskiye preobrazovaniya i obespecheniye mezhnatsionalnogo soglasiya v Uzbekistane v gody nezavisimosti// <http://jurnal.org/articles/2017/filos4.html>

⁷ Uzbekistan strana mezhreligioznogo i mezhnatsionalnogo soglasiya// <https://islom.uz/statya/86>



only among the titular nations (Uzbeks, Karakalpaks), but also among representatives of all other peoples that make up the ethnic and cultural diversity of Uzbekistan.

The multinational nature of the Republic is considered as the most important progressive potential, the main component of civil society, and interethnic harmony-as a factor of stability, preservation of peace and unity of the state.

Interethnic relations in modern Uzbekistan are built on the basis of the national policy of the state, in which the historically established multinational nature of the country is considered as a favorable factor for its socio-economic development, a source of spiritual and intellectual enrichment of all nations and nationalities living in the republic, a favorable condition for the integration of the republic into the world community.

In the multiethnic society of Uzbekistan, tolerance, mutual trust and mutual respect are the foundation of interethnic harmony and the engine of harmonization of relations between the nations and nationalities of the country.

Tolerance, mutual respect of nations and nationalities is an indicator of the degree of civilization of society, the basis not only of interethnic harmony in the state, but also the most important prerequisite for its further successful development.

Today, independent Uzbekistan offers equal rights and opportunities to all citizens, regardless of their nationality, social status, race or religion, which is enshrined in the country's Constitution. One of the main factors of social development is the harmony and friendship between the titular nation that gave the name to the country, and the representatives of all other nations and nationalities living here.

A society that does not understand and does not accept the idea of interethnic harmony may lose peace and stability. Since ancient times, such religions as Buddhism, Judaism, Christianity, and Islam have coexisted and coexist on the territory of modern Uzbekistan; people of different nations and faiths live in peace and harmony. And the fact that there have been no national or religious conflicts between them for centuries demonstrates the generosity and tolerance of the people⁸.

Today, there are 138 national and cultural centers of 27 nationalities, religious organizations of 16 denominations, and 34 societies of friendship with foreign countries in Uzbekistan. Conditions have been created for them to freely carry out their

⁸ Ukrepleniye mezhkonfessionalnoy stabilnosti i religioznoy tolerantnosti za gody nezavisimosti Uzbekistana// <https://www.minjust.uz/ru/press-center/news/9408/>

activities and take an active part in the life of society⁹.

The multi-ethnic people of Uzbekistan, who possess such unique qualities as nobility, generosity, humanism, charity, selfless help to all who need support, comprehensive care for children, have been absorbed into the flesh and blood of every citizen of our country.

Uzbekistan firmly follows the course of peace-loving, developing cultural dialogue between the peoples, strengthening peace and stability. Mutual respect of nations and nationalities is an indicator and the basis not only of interethnic harmony in the state, but also the most important prerequisite for its positive socio-economic and socio-political development¹⁰.

Based on this postulate, in the interethnic communication of independent Uzbekistan, the ground for the manifestation of arrogance of some nations over others, disregard for the ethnic characteristics of any nationality or nationality has been eliminated. Currently, the main tasks of the national and cultural policy of the country are the prevention of conflict situations, the education of tolerance.

President of Uzbekistan Shavkat Mirziyoyev emphasizes that the source of the spiritual revival of our society in the conditions of independence is ethnic, cultural, and religious tolerance. It is the basis for the spiritual development of civil society and should serve to preserve stability in it. As noted in the Presidential Decree, an important role is played by " the ongoing work to ensure peace and stability in society, interethnic harmony and religious tolerance, protect the rights and interests of our citizens abroad, implement a mutually beneficial and pragmatic foreign policy, strengthen relations of friendship and cooperation with neighboring countries, and jointly solve regional and international problems."¹¹

CONCLUSION

Today, in the conditions of independent development of Uzbekistan, deep social changes are taking place, which intensify the processes of

⁹ Mezhnatsionalnoye soglasiye i religioznaya tolerantnost — osnovnyye printsipy demokraticeskogo obshchestva// <https://interkomitet.uz/glavnaya/mezhnatsionalnoe-soglasie-i-religioznaja-tolerantnost-osnovnye-principy-demokraticeskogo-obshchestva/>

¹⁰ Uzbekistan – strana mezhnatsionalnogo soglasiya// Narodnoye slovo. 15 oktyabrya 2019 g.

¹¹ Postanovleniye Prezidenta Respubliki Uzbekistan ot 17.12.2020 g. «O podgotovke i provedeniye na vysokom urovne prazdnovaniya tridtsatiletiya gosudarstvennoy nezavisimosti Respubliki Uzbekistan»// <https://president.uz/ru/lists/view/4023>



formation of a new national and state identity in the mentality of Uzbeks. Moreover, tolerance, as one of the fundamental democratic principles that presupposes the manifestation of tolerance for the way of life, behavior, feelings, opinions, ideas and beliefs of people of different ethnic groups, is increasingly being established not only at the state, but also at the personal, inter-group level.

At the same time, tolerance is aimed at restoring and strengthening the greatest cultural, historical and moral values of the country, as opposed to ethnic, religious and political intolerance. The education of tolerance, along with the formation of civic activity, conflict resolution skills, and cooperation is a necessary characteristic of a citizen of a modern democratic society.

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