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## **THE ROLE OF ETHNO-POLITICAL STABILITY**

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One of the important conditions for ensuring ethnic stability in Central Asia, which is undergoing complex socio-political processes, is the development of the security strategy of the region. The ethno-political stability in the socio-political life of the republics depends not on the processes, but on the general social, economic and political conditions of the entire region, the purely ethnocultural foundations of which are inherent in the framework of one country or in the border regions. Therefore, the situation that has arisen from the point of view of security, in the correct understanding of the mass of geopolitical competition that is happening around the region, as well as in the ethno-cultural relations between the republics, requires the conduct of a harmonized policy, in fact, the problems on a purely ethnographic basis among the indigenous people residing in, it depends on the solution of the nodes in the social economic and political relations between the republics. During the first session of the Second Call of the Oliy Majlis, President I.Karimov touched upon the priority strategic tasks in the field of security and stressed that the issue of ensuring the security of not only itself, but also of the entire region is being raised before Uzbekistan to the level of strategic goals. In this, the principle of non-fragmentation (integrity) of security is put forward, ensuring the bitterness of a republic, it was meant to go to the general security of the region. After all, the fact that geopolitical interests are re-forming in the world, and exactly the Central Asian region the conflict of these interests, as a potential territory. For example, Central Asia is an important region from the geostrategic point of view, where the interests of major countries clash with Russia in the north, the Caucasus and Europe in the West, Afghanistan in the south, Pakistan and India in the East, China and Asian countries in the East. Over the next decade, the geopolitical situation in this region has been seriously affected by the US, Russia, China, as well as Iran, Turkey, India, Pakistan and European cooperation. This process is carried out in a different way and step by step in a specific way.

The whole history of human civilization is the history of ethno-cultural contacts at the regional, state, group, and individual levels. From the very possibility of transplanting elements of culture (language, religion, customs, peculiarities of economy and life, etc.) from one ethnic soil to another, from the real possibility of organic synthesis of elements of various ethnic cultures, it is possible to draw conclusions about the presence of deep universal foundations in the culture of any ethnic group [1.p.9]. The presence of elements of a single universal culture in each ethnic culture is a real basis for interethnic cultural integration, which always

contributes to the enrichment of the spiritual sphere of society. We are dealing with a combination of two trends in the development of ethnic cultures: the trend towards independent ethno-cultural development and the trend towards intercultural integration. Only at first glance, these trends are opposite. The higher the level of integration, the richer the content of each of the participating cultures. And the richer this content is, the stronger the craving for interaction.

In particular, a number of leading countries are involved in economic cooperation, the promotion of membership in the gurdy khilkar political and economic organizations, the provision of loans through various financial institutions. They offer ways of cooperation, such as assistance in the fight against religious extremism and terrorism. It should be noted that many figures, foreign experts and various media in the world are making alarming predictions about the prospects of our region. In particular, since the uncertainties in the internal borders of Central Asia and the non-settlement of disputed territories have not been resolved, it has been argued that "some kind of" ethnic conflict that could arise from the ethnic diversity of the border regions, religious extremism as a region prone to terrorism, could become a scene of many problems. Harmonization of the economic interests of the republics for the purpose of regional integration the task of the first goal of this organization was set. As forbidden above, the ethnocultural processes in the republics of Central Asia are directly related to the problems related to the implementation of relevant economic agreements between the republics and the internal socio-economic complex inherent in the transition period in the countries of the region.

The stability of ethnocentric stability in Central Asia is primarily due to the development of a new geopolitical situation in the region. The policy of the states of the region in a mutually coordinated manner not only ensures ethnocentric stability here, but also determines the further development of the region and its successful integration into the socio-economic and political system of the region.

In addition, the development of alliances of interaction between the countries of Central Asia indicates the emergence of a new economic and political union with a high economic potential, which will be forced to count on the major powers of the world. At the same time, the ongoing problems of economic character between the republics of the region, in particular, issues related to gas and water supply, the use of economic facilities located on the border regions, issues of transit cargo transportation and customs, the establishment of borders and the conduct of restrictive works directly affect the current ethnocultural situation. The provision of regional security and the generality of interests requires the development of a single socio-economic and spatial strategy by the countries of the region or the harmonization of strategic directions. From this it follows that the above problems need to be solved consistently by the authorities. Thus, the influence of states

diaspora policies on the border regions, which have the property of ethnic diversity, is especially more pronounced. In such climates, a specific approach is required in carrying out ethnomagnetic policies. In order to prevent ethnic conflicts and to eliminate cases where ethnoceparatism can come about, it is necessary to implement the ome of the diocese:

- activation and deepening of regional cooperation;
- creation of an international and national legal system;
- establish and adopt specific criteria for the use of force in the elimination of ethnic conflicts based on international law;
- in order to combat ethnoseparatism and extremism, the establishment of regional antiterroristic centers and the creation of special military units and units with a personal composition, involving the relevant military forces;
- to improve the socio-economic environment in the regions and countries where the main points of origin of ethnic conflicts are located;
- identify the risk and its vectors and take measures to prevent them from concentration. This activity is included in the relevant legal and transport means regional organizations, such as the Central Asian Commonwealth, the Eurasian community, can be more effective, which is carried out on the basis of a strategic project with a clear program of development. Ensuring ethnocultural stability, which is an integral part of regional security and one of the factors of autonomy. It serves the general development of the region and its ethnic diversity in preserving.

Ethnic politics in a broad sense is an integral part and a specific aspect of politics in a multinational, multiethnic state. Being included in the general context of politics, it has a certain independence, and as such is capable of both accelerating and slowing down the course of social, and hence national development. Ethnic policy in the narrow sense is a strategic course of government structures, political parties, social movements of multinational (multiethnic) states in the national question, which find their consolidation in legislative acts, special programs and other relevant documents.

Democratic ethnic policy is based on the following principles: equality of ethnic groups, interethnic, interethnic harmony and tolerance, a combination of ethno-national and national interests, prohibition of any forms of undemocratic solution of the national issue (nationalism, racism, fascism, apartheid, segregation, deportations, forced migration, forced assimilation, etc.), support for the rights of minorities to preservation of ethnic identity and originality.

The basis of the ethnopolitics of modern Uzbekistan consists of the following basic principles [3. p 67]: full equality of all citizens, regardless of ethnic, racial, linguistic, confessional affiliation; priority of human rights over the rights of any groups, including ethnic ones; respect for the rights, cultures, languages, traditions,

customs, confessional characteristics of all ethnic minorities, creation of conditions for the preservation of their specifics; development of market economy, rule of law, civil society, reform, renewal and modernization in the interests of all ethnic groups; resolution of any complex and problematic situations in interethnic relations exclusively by peaceful means; development of the principles of interethnic and interfaith tolerance; preservation of ethno-cultural diversity.

The main sources of ensuring the ethno politics of the Republic of Uzbekistan are: The Constitution of the Republic of Uzbekistan and other legislative acts in this area (the Law "On the State Language", the Law "On the Foundations of State Independence Of the Republic of Uzbekistan", the Law "On Citizenship", the Law "On Freedom of Conscience and religious organizations", etc.); International treaties in the field of human rights and humanitarian law, ratified by the Republic of Uzbekistan (Convention on the Elimination of All Forms of Racial Discrimination, Final Act OSCE Helsinki Meeting, etc.); adopted and ratified resolutions and recommendations of international organizations of which the Republic of Uzbekistan is a member (UN, OSCE, CIS, etc.), bilateral and multilateral interstate agreements regulating the status of ethnic minorities, the National Human Rights Action Program. As noted in the International Convention on the Elimination of All Forms of Racial Discrimination: "Any theory of superiority based on racial difference is scientifically false, morally reprehensible, and socially unfair and dangerous, and that there can be no justification for racial discrimination, anywhere: neither in theory nor in practice" [2. p.72].

In general, the ethno politics of the Republic of Uzbekistan has sufficient theoretical, historical, demographic, legal, cultural grounds for its further development and improvement in the conditions of systemic transformation of society, democratization, modernization and renewal, development of the rule of law and civil society.

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