

Interethnic Solidarity in Uzbekistan in the Process of Globalization is the Key to Peace and Development in the Region

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Abstract:

The article highlights the integration processes in Central Asia in the context of globalization, the geopolitical aspects of neighboring countries in the region and the positive role of ethnic stability in the social development of the region in improving interethnic relations. It is based on the fact that interethnic solidarity in Uzbekistan is a guarantee of peace and development in the region. The article also reveals that the socio-political situation in Uzbekistan is a determining factor in the situation in the countries of the region, since Uzbekistan, as the leading country in the Central Asian region, in terms of population, as well as the geopolitical center of the region, can be said to be the heart of the region.

Keywords: interethnic relations, peace, development, spiritual values, civil society, Uzbekistan, Central Asia, globalization, geopolitics, integration, ethnopolitics, geo-information.

In the modern era, the phenomenon of globalization manifests itself as a result of the integration of the entire world, leading to radical changes in public life and becoming the leading trend of the processes occurring in society. In the Central Asian region, the issues of studying, as well as analyzing the course, features, patterns and consequences of the manifestation of this trend have become one of the main problems of the social sciences.

The President of the Republic of Uzbekistan in the decree of Sh. Mirziyoyev "On the strategy of actions for the further development of the Republic of Uzbekistan" notes: "As a result of an in-depth analysis of the development path that our country has chosen, today the world market situation is changing dramatically, and growing competition in the context of globalization requires a completely new approach to the development of our state at a higher level. Any democratic progress is impossible without high spirituality and spiritual values.

Democracy is based on spirituality. Without high morality, it is impossible to build a democratic civil society. Democracy is the result of spirituality, since democracy arose at a certain stage of spiritual progress and became an integral part of spirituality. High spirituality also ensures the development of existing democracy. Highly progressive spirituality is the foundation and backbone of democracy [3, 45].

Consequently, the formation of a civil society based on democracy depends primarily on the development of spirituality and spiritual values. The future of Uzbekistan in the context of today's globalization also largely depends on the correct choice of values in the consciousness of an individual, value assessment and a clear idea of the values of society.

One of the main tasks facing spiritual education in the context of the globalization process is to follow the path of establishing a democratic legal state in Uzbekistan and forming a civil society that combines national-traditional and modern values.

Strengthening the ties and influences of states and peoples, the transformation of cultural ideas, the interaction of civilizations, the partial opposition of traditions and innovations, on the one hand, in the modern way of life (modernism), on the other hand, the desire for traditionalism, the culture of peoples and nations, the monotony of the way of life and at the same time the desire to realize national identity and other similar phenomena of modernity form the objective content of the globalization process.

Changes in values are associated with the development of society. Changes occurring in all spheres of society naturally change values. There is a dialectical relationship between axiological dynamics and social dynamics. On the one hand, social progress changes values, on the other hand, changes in values change society. It follows that values are not general and abstract. Values are valuable for society and the individual, that is, they are values due to their significance. If they lose their significance, their essence as a value disappears. During transitional and turning points in the development of society, a rethinking and reassessment of values is inevitable, and new approaches to them appear in the spirit of changing times. During such periods, a radical change occurs, i.e., a transformation of values.

Changes in the value system have recently created new problems for society. To solve them, it is natural to develop universal principles for the coexistence of societies with different cultures and their members in the context of globalization.

It is clear that the dialogue of culture and values, intercultural relations and cultural and spiritual pluralism are under threat due to the negative consequences of globalization. In such conditions, an important task is to resolve the issue of combating the negative consequences of globalization. At present, the issues of trying to stop the process of globalization, protecting against it and combating its negative consequences cause various opinions and disputes among specialists in this field.

While there is a harmonization of the ethnic groups of the peoples of Central Asia with traditional values as an innovation of universal signs of urbanization, this harmonization occurs differently in each social group, class, city and village. No nation in the world has an ethno-language of the nation and a transition to innovations, modern values, with an absolute rejection of its traditional values. Perhaps, on the contrary, the West today seeks to study the traditional culture of the East and

preserve them. Consequently, national progress lies in the rational harmonization of traditional and modern culture, values [4, p.76].

Being a guarantee of socio-political, economic and cultural-spiritual maturation of the members of our society of national independence, it is also important for the political and social renewal of society, and also has a positive meaning in our daily life. Also, the changes taking place in society form a new worldview in the minds of people. Especially in connection with the acquisition of national independence and the development of national thinking, the processes of self-realization of members of society are intensified, and the ethnic worldview acquires a new meaning and acquires special significance in the development of society. And also, in addition to the development of self-realization processes, the tendency towards cultural integration among the peoples of the region and finding solutions to existing problems on this basis, is also important in the development of the culture of inter-civilizational dialogue, as well as in the development of friendship and harmony between the peoples of the region.

If the development of ethnopolitical processes in a certain way influences the socio-political, economic, cultural and spiritual structure of certain stages of development, serving the development of social development of society, then it acquires a progressive content. If ethnic processes cause dizziness in society and hinder the development of socio-political progress, then in this case it will acquire a negative essence. In this regard, the coordination of national-ethnic processes in society and mobilization for the development of socio-political progress are also important.

The political prospects of any democratic society will largely depend on a positive, rational solution to the national-ethnic problems existing in society, and on the chosen path of development of society, on the economic reforms that need to be implemented, on the methods and techniques used in solving existing social problems. For the Central Asian states, interethnic solidarity is global, that is, planetary, in addition to regional. Being a political and legal guarantee of peace and stability in the region, where the development of international cooperation is expressed, the propaganda of national traditions and cultures of peoples with a close ethnogenetic basis plays a key role in the development of socio-cultural factors in the region and the transformation of society towards universal human values.

Ethnohistorical factors specific to the peoples of the region also ensure the sustainable nature of ethnosocial cohesion. For example, in Central Asia, a unique ethnic culture, way of life and traditions have been formed and developed over dozens of centuries. Especially after the establishment of trade and economic ties between the East and the West, the peoples of our region, located at the crossroads of the Great Silk Road, developed trade and economic ties with other peoples of the world, as well as cultural ties. Thanks to such sociocultural and trade and economic development, small ethnic units in the region formed a large ethnic group [5, B.32].

Thus, ethnosocial and interethnic harmony is one of the important factors in the development of society, and it is appropriate to consider the concept of ethnosocial as a process associated with the activities of ethnic units in public life.

International solidarity requires ensuring the unity of all nations and ethnic groups living in a given territorial unit, as well as cooperation with neighboring countries and interested countries of the world, which are considered a factor in strengthening peace and harmony in the region.

Ethnic solidarity in Uzbekistan is a guarantee of peace and development in the region. In addition, in the context of increasing threats on a global scale, attempts by organized crime to use the territory of the Central Asian countries as a drug corridor are also considered a threat, and in a situation where some external forces exaggerate not the common aspects between the peoples of the region, but their specific, specific aspects and efforts are made to create conflicts between them, it is more important than ever for the overall development to ensure regional, that is, international

cooperation. Since Uzbekistan is the leading country in the Central Asian region, in terms of population, and also the geopolitical center of the region, it can be said that it is the heart (Hartland), therefore the socio-political situation in Uzbekistan is a determining factor for the situation in the countries of the region.

Three fifths of the Eurasian continent, or 30 million people, are growing in popularity and attention in the world. The activities of the Shanghai Cooperation Organization, an organization similar to the European Union in its unifying significance and implementation of socio-political functions, with a population of 1 billion 455 million people (about a quarter of the world's population) on an area of more than 1.455 million square kilometers, are becoming increasingly important in ensuring ethnopolitical cooperation in the region. This organization, from its very first activity, opened up new aspects of ensuring security in the Eurasian region and was recognized by the UN, the European Union, the Organization for Security and Cooperation in Europe, ASEAN and other international political organizations as a major international political organization in terms of the number of people living in this space within the framework of its activities. emphasizes [6, p.6].

The mixed residence of peoples in border areas indicates a difficult situation between peoples. From time to time, problems of ethno-territorial content arise, mainly due to the influence of external forces, they become a pressing issue during the period of change of tactics and strategy of some countries influencing the region. This shows that the ethno-political issue is always relevant and will certainly be reflected in relations between the republics. In this regard, in order to ensure security in Central Asia, the republics must comply with the following conditions:

- firstly, not to allow external forces to exploit the multi-ethnic factor existing in the border areas;
- secondly, it is necessary for them to implement their national programs and informatively present their principles based on the multi-ethnic aspects of society;
- thirdly, to protect their citizens from factors that promote nationalism;
- fourthly, the condition that leads to ethnic and territorial stability is shroit, that is, it is necessary to complete the delimitation of state borders;
- fifthly, it is necessary to ensure a simplified procedure for crossing the border, which will help to preserve ethnic relations;
- Sixthly, to ensure the safety of transit passage of vehicles.

National and cultural traditions of all nationalities and peoples, improved on the basis of national customs and universal values, are of great importance for the positive development of interethnic relations, the elimination of ethnic conflicts in society. Therefore, the stabilization of the political situation in the conflict region is, first of all, the responsibility of the neighboring country, which is interested in this stability and peace. From the first day, when the political situation in Tajikistan got out of control, Uzbekistan drew the attention of the world community to this problem, and the idea that this process, if not prevented, could lead to crimes of a terrible scale and consequences, was repeatedly raised at international forums. As a result, in the nineties of the last century, the events in Tajikistan attracted the attention of the United Nations, whose reputation and attention on a global scale were several times higher than today, and the situation in Tajikistan began to normalize [7].

Assistance in the stabilization of national and ethnic processes in a multi-ethnic society, where the political situation is changing, is one of the tasks of intellectuals, and the optimal development of society is closely related to these aspects. Otherwise, in a society with a tense political situation, national-ethnic processes will acquire an unstable character and will tend to acquire a positive or negative character depending on the activities of the persons leading the process. In such a case, our

intelligentsia should have the responsibility to direct national-ethnic processes in the right direction and direct activities to eliminate the existing crisis.

The tendency towards integration processes in the region is, firstly, the geopolitical proximity of the regions, the connection of political and economic problems, and also the fact that the interdependence of the states of the region is manifested at the dominant level in matters of transport and communication, secondly, it is important to establish joint activities to combat terrorist activities, drug trafficking and organized crime that threaten the international community. In the socio-political sphere - in the development of a legal democratic society, it is necessary to act as a guarantor of the freedoms of all ethnic groups, legitimate interests set out in official documents of international human rights organizations, guarantees of election, election, work, etc. In addition, it is necessary to direct the activities of representatives of all ethnic groups to ensure the positive development of the process of national independence, which ensures mutual consent and solidarity.

Any subversive activity carried out by the media, whether political, economic, military or ideological, has a negative impact on the development of the state and society, slows down the reform process. It causes enormous economic damage, changes relations between states in a negative direction, exacerbates the conflict between nations, religious and ethnic groups and brings it to an irreconcilable level. This is extremely dangerous for Central Asia, especially for the country of Uzbekistan, where representatives of different nationalities, peoples, religious confessions, sects and movements live, with different worldviews and ideologies [8, p.17].

After all, only in a democratic society based on independence, the development of ethnic processes takes a positive form. Interethnic relations as one of the principles of the idea of national independence put forward in the Republic of Uzbekistan occupy an important place in the development of society. In order to improve interethnic relations, ethnic stability has a unique positive significance in the social development of society.

The problems of Central Asia must be solved by the states of the region themselves, without the interference of external forces. For this reason, "Uzbekistan today gives priority to the Central Asian region in its foreign policy. This is a well-thought-out path"[32]. Because Uzbekistan, located in the very heart of Central Asia, is directly interested in this region becoming a region of stability, consistent development and good neighborliness.

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