

HISTORICAL ANALYSIS OF THE POLICY OF INTERETHNIC TOLERANCE AND SOCIAL EQUALITY IN UZBEKISTAN IN THE XX-XXI CENTURIES

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Abstract

The late 20th - early 21st centuries were a period of profound social, political, and economic transformations for the Central Asian region, in particular, for Uzbekistan. The collapse of the Soviet Union led to the formation of migration flows in this region and the construction of interethnic relations on a new basis. The purpose of this scientific research is to analyze the formation, content, and main trends of the policy of interethnic tolerance and social equality in Uzbekistan during this historical period. In the study of this issue, special attention is paid to the evolution of the concept of tolerance in the post-Soviet space, the specifics of national policy in the Soviet period, and the processes of ethnic identity (ethnic identification) in the context of modern globalization.

Keywords: Independence, USSR, Uzbekistan SSR, constitution, rights, freedoms, tolerance.

Introduction

In the context of today's globalization, it is determined by the increasing complexity of communication between representatives of different cultures, nationalities, and beliefs, as well as the desire of ethnic communities to preserve their identity. In the modern world, tolerance is recognized as one of the most important values for building a civil society. At the same time, scientific sources reflect the debate that the concept of «tolerance» alone is not enough to express interethnic harmony. Some researchers, based on Soviet experience, suggest using deeper concepts such as «culture of intercultural communication» or «good neighborliness» instead of «tolerance».

Uzbekistan, as a multinational state, faces these theoretical and practical problems. Therefore, it is important to study the historically formed foundations of national policy in the country, critically analyze the experience of the Soviet period, and assess the mechanisms for ensuring social equality and interethnic harmony during the period of independence.



To understand the modern policy of interethnic relations in Uzbekistan, it is important to analyze the experience of the Soviet period, especially the idea of «friendship of peoples». Before the collapse of the USSR, during the Soviet era, the national policy system was aimed at forming an atmosphere of «mutual respect, friendship, and good neighborliness».

However, there are also criticisms of Soviet national policy. Some researchers note the existence of a «technocratic approach» to the work done in the direction of national policy during the Soviet period. This led, first of all, in ideological matters, including the national question, to rely on the idea of the completion of the construction of peace and socialism, based on a dogmatic¹ thesis. Subsequent events demonstrated the ineffectiveness of these approaches. The task of modern government bodies is to take into account the positive and negative aspects of previous experience.

For Uzbekistan and other Central Asian republics, the Soviet government's attitude towards Islam was an important part of interethnic and cultural policy. For example, Article 118 of Chapter X of the Constitution of the USSR, entitled «Basic Rights and Duties of Citizens» states: «Citizens of the USSR have the right to work, that is, the right to guaranteed work with payment for their labor in accordance with its quantity and quality....»².

This article was a progressive democratic norm for its time, aimed at ensuring social justice, social stability, and employment through state guarantees of the right to work. This article has historical significance as a humanitarian legal principle that ensures the valuation of human labor, its transformation into the main pillar of social life, and the active participation of every citizen in the life of society.

Article 119. Citizens of the USSR have the right to rest. The right to rest is ensured by establishing an eight-hour workday for workers and employees and reducing the working day to seven and six hours for a number of professions with difficult working conditions. This article was created to maintain a balance between work and rest, protect human health and mental stability, and increase labor productivity and was an important component of social policy in its time. This article guarantees the right of a working person to rest, a healthy lifestyle, and the preservation of their ability to work, and in its time reflected one of the main features of a social state - the policy of ensuring the well-being of citizens. Therefore, Article 119 is historically considered as a norm that legally strengthens positive, progressive, and humane values in the protection of human rights³.

Article 122. In the USSR, women are granted equal rights with men in all spheres of economic, cultural, and socio-political life. This article is aimed at strengthening the role of women in society, encouraging their active participation in public administration, production, education, science, culture, and politics, and is considered a progressive norm that provided a legal expression of the idea of gender equality in the 20th century. Article 122 is a norm historically representing humanistic, progressive, and democratic values, which has made a great contribution to the development of society by strengthening the participation of women in political, economic, and cultural life. This article recognized women as equal subjects with men

¹ Information resource: <https://izoh.uz/word/dogmatik>.

² Information resource: <https://www.hist.msu.ru/ER/Etext/cnst1936.htm> (308 p)

³ Information resource: <https://www.hist.msu.ru/ER/Etext/cnst1936.htm> (309 p)



in all spheres of public life and legally strengthened the principles of human rights, social justice, and gender equality.

Article 123. The equality of citizens of the USSR in all spheres of economic activity, regardless of their nationality and race, is an unchanging law of state, cultural, and socio-political life.

Direct or indirect restriction of rights or, conversely, the establishment of direct or indirect preferences based on the racial and national affiliation of citizens, as well as any racial or national identity or hatred and contempt, are punishable by law. This norm is a constitutional expression of the idea of interethnic equality and the fight against discrimination, which is one of the fundamental principles of human rights at the international level⁴.

This article served to strengthen equality, mutual respect, solidarity and friendship of nations among representatives of different nationalities and ethnic groups living in the USSR. It enshrined interethnic equality on a legal basis, and the constitutional recognition of equal rights for all citizens, regardless of their nationality or race, served as a firm legal guarantee against any form of discrimination.

In the context of globalization as a result of the collapse of the USSR, the modern policy of Uzbekistan relies on such mechanisms as the formation of ethnocultural competence to ensure interethnic harmony, taking into account the peculiarities of national and regional culture in education, and respecting the right of every person (citizen) to develop their national culture. To maintain interethnic stability in the future, it is very important to ensure a fair social distribution within the framework of state policy and encourage young people to deeply understand their own culture and the cultures of other peoples.

A historical analysis of the policy of interethnic tolerance and social equality in Uzbekistan shows that the positive aspects (for example, constitutional guarantees of equality) and negative aspects (dogmatic⁵ approach and radical forms of secularization) of the national policy of the Soviet period became the basis for the formation of a new policy during the period of independence. In modern Uzbekistan, this policy is implemented within the framework of the «New Uzbekistan Strategy»⁶, in which legal, educational, and socio-economic mechanisms for ensuring interethnic harmony have been developed.

One of the important aspects of the development of interethnic relations during the period of independence is the formation of ethnic tolerance in public consciousness. According to scientific research, the level of tolerance of the population of Uzbekistan is high, which is the result of historical traditions and state policy. For example, studies studying the historical roots of interethnic harmony in Central Asia show that the multi-ethnic society of Uzbekistan is historically based on solidarity and mutual respect. These traditions play an important role in solving the problems of social equality in the post-Soviet period, especially in the context of migration and economic disadvantage.

In order to maintain interethnic stability in the future, state policy should be aimed at ensuring a fair social distribution, encouraging young people to deeply understand their own culture and the cultures of other peoples. According to scientific sources, religious and ethnic majority, as a guarantee of peace and interethnic harmony, contribute to the sustainable development of

⁴ Information resource: <https://www.hist.msu.ru/ER/Etext/cnst1936.htm> (309 стр)

⁵ Information resource: <https://izoh.uz/word/dogmatik>.

⁶ Information resource: <https://lex.uz/docs/-5841063>



Uzbekistan. At the same time, the Soviet experience based on internationalism and socialist relations should be reassessed in new conditions, since it is considered one of the important tasks of developing interethnic relations.

Research on topical issues of interethnic relations in Uzbekistan shows that at present, it is important to strengthen legal mechanisms and promote a culture of tolerance in society to ensure interethnic equality. In conclusion, it should be noted that the historical experience of the 20th-21st centuries proves the effectiveness of Uzbekistan's policy of interethnic tolerance and serves as a basis for its further development in the context of globalization in the future.

