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Socio-Cultural Factors of Strengthening International Relations in Society

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Abstract

This article explores the socio-cultural factors that strengthen international relations in a multi-ethnic society, focusing on Uzbekistan's role as a model for interethnic tolerance. While global history has witnessed numerous efforts to improve interethnic relations, Uzbekistan stands out for its success in fostering peaceful coexistence among diverse ethnic groups. The research identifies a knowledge gap regarding the effectiveness of national policies in building intercultural harmony. The study utilizes qualitative methods, including literature analysis and policy review, to examine how Uzbekistan's policies promote tolerance and integration. Findings reveal that despite the challenges of globalization, Uzbekistan has significantly increased mutual trade and joint ventures with regional countries, contributing to economic development and strengthening international relations. The results underscore the importance of cultural dialogue and educational reforms in cultivating a tolerant society. The study concludes with policy recommendations, including the need to enhance intercultural communication and sustain democratic reforms to further promote interethnic harmony. These efforts are essential for maintaining peace in a globally interconnected world.

Key words: tolerance, national processes, national politics, spiritual renewal, international community, democratic reforms, globalization.

Introduction

In his address to the 78th session of the United Nations General Assembly, the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, made the following statement: It is becoming increasingly evident that the openness of Central Asia to the world is the most important condition for ensuring the region's security and sustainable development. It is safe to say that our peoples are united by a sense of regional identity, and this feeling is growing stronger. Not only our history, but also our future, our vital interests are common and common. We have no other choice but to expand our regional cooperation and cannot do otherwise! It is asserted that, with the support of the international community, Central Asia will continue to follow the path of unity. The objective of establishing Central Asia as a peaceful and prosperous region remains a fundamental priority in Uzbekistan's foreign policy. In our opinion, in such conditions, the importance of the policy of achieving interethnic and interethnic tolerance in building a cohesive multinational state is extremely great. This policy is aimed at abandoning outdated, backward beliefs and instilling in the minds of people the ideas and principles of national independence and

spiritual renewal [1].

Research has demonstrated that past errors in national policy, discrimination based on nationality in the domains of education, labour, management, nationalist prejudices and other negative concepts, are among the primary factors contributing to mutual tension and conflict between nations and peoples. The profound social changes that are taking place in the context of independent development in our country have had a significant impact on the processes of establishing a new national statehood in the mentality of Uzbeks.

In the process of forming a new system of interethnic relations, some segments of the population, especially among young people, have been determined as the full-fledged emergence of such relations. I. Karimov emphasised that the future of the country was contingent on the calibre of personnel that would assume leadership roles. The fact that the state's full attention is focused on this problem, as well as the fact that new approaches to educating young people have been established, and the emphasis in this work is primarily on establishing and strengthening spirituality, indicates a fundamental change in the attitude towards the younger generation.

In order to implement democratic reforms and conduct an effective national policy, it is methodologically important to carefully study how interethnic relations among young people are changing. The basis for such a conclusion is formed by indicators indicating the size and composition of the population [2]. For instance, 60 percent of the population of Uzbekistan, which numbers over 36 million individuals, are under the age of 18. Of these, 43 percent are adolescents under the age of 16. The fact that 10 percent of the deputies of the Regional Councils of People's Deputies, 8 percent of the members of the Senate of the Oliy Majlis of the Republic of Uzbekistan, and 13 percent of the deputies of the Legislative Chamber are of Karakalpak, Tajik, Kazakh, Kyrgyz, Turkmen, Russian, Korean and other nationalities, as evidenced by the results of the 2019 elections held under the slogan "New Uzbekistan, New Elections", indicates that representatives of various nationalities living in Uzbekistan are active participants in important political processes.

The issue of interethnic tolerance is of the utmost importance in order to comprehend the fundamental principles of national processes, to formulate efficacious policies for the education of the younger generation, and to devise methodologies for harmonising interethnic relations among young people. The issue of interethnic tolerance is of the utmost importance in order to comprehend the fundamental principles of national processes, to formulate efficacious policies for the education of the younger generation, and to devise methodologies for harmonising interethnic relations among young people. Today, due to the expansion of cultural ties in the world, the problem of the effectiveness of cooperation between different cultures is becoming an urgent task. Intercultural communication and solidarity in this area are extremely complex processes, having a diverse logical and spiritual content, and denying this fact can often lead to complex problems. Now humanity is faced with the question of "what the world in which we live should be", "bloodshed, extremism, violence between people", "how to put an end to hatred" is constantly pondering the issue. The issue of how to educate each individual and society as a whole in the spirit of understanding that not interpreting individuals and societies other than oneself negatively and being tolerant of others' opinions is one of the most important signs of a democratic legal society is also of great importance. In the 1995 "Declaration of Principles on Tolerance" by one of the international organisations, UNESCO, the concept of tolerance was defined as a value and

social norm of civil society [4].

In the contemporary global context, the majority of nations are characterised by their multinational and multicultural nature. It is noteworthy that the Republic of Uzbekistan is among these countries, and this does not impede the maintenance of peace and harmony among citizens and interethnic harmony. Moreover, the promotion of interethnic tolerance is identified as a key priority. The development of tolerance is predicated on the establishment of constant dialogue between people. In light of this, non-governmental organisations, civil groups and individual initiators have begun to work to popularise tolerance, improve the humane thinking and character of people, and formulate and implement projects to combat xenophobia in the current globalising world.

In the latter half of the 20th century, the issue of tolerance assumed an international dimension, as a favourable resolution to this issue would facilitate the resolution of numerous conflicts among peoples and within nations [5]. For instance, the absence of a certain degree of solidarity in the field of treating each other with patience, recognising each other's right to live differently, and agreeing with the opinion of some social subjects about the concept of absolute truth, renders it impossible to achieve a compromise in dialogue between conflicting parties. The profound significance attributed to the issue of tolerance is evidenced by the numerous international events initiated to draw the global community's attention to this critical matter. A notable example is the United Nations' designation of 1995 as the Year of Tolerance. These events seek to establish conditions conducive to the development of tolerance, with efforts underway to eliminate factors that impede progress in resolving this issue. The present globalised world is one such factor.

The essence of the globalisation process is the excessive expansion and complexity of communication and interdependence between people and states [6]. For instance, the emergence of a global information space and a world market for capital goods and labour, alongside the increasingly intricate challenges posed by technogenic impact on the natural environment, interethnic and interreligious conflicts, and the quest for comprehensive security, underscores the necessity for a nuanced and comprehensive understanding of these phenomena.

The contemporary globalised world is characterised by a multiplicity of processes operating at various levels, which, in certain instances, have the potential to engender destabilisation in interethnic relations. The presence of a multitude of cultures has been demonstrated to engender marked variations in the approaches adopted to the same processes. This has been shown to have the potential to present a threat not only to specific social entities but also to the global community as a whole. The modern world is characterised by economic interdependence, the globalisation of information, and interdependence in terms of security.

The history of Uzbekistan's independent development coincided with the new century, which has been marked by the century of the greatest increase in interethnic and interreligious hostility in the world. It is evident that a multitude of states are disintegrating, and the underlying cause of this phenomenon is the divergence of national interests within these states [7]. Consequently, the assertion that the paramount accomplishment of Uzbekistan is the promotion of interethnic harmony and peace, as well as the establishment of peace and stability, is not merely a well-established fact, but rather a significant achievement of the republic in the contemporary

tumultuous global landscape.

There are many reasons for ethnic conflicts in the world, and most of these conflicts are caused by three main problems:

1. The phenomenon of globalization has been demonstrated to engender an expansion in the scope of cooperation amongst diverse peoples, facilitating the dissemination of novel technological achievements across global societies. However, this increased interconnectivity can, at times, give rise to resistance from individuals adhering to different ethnic and religious values. 2The intensification of internal conflicts in certain national states, the erosion of state borders, and the influx of both the benefits and global dangers of civilization through these borders are all consequences of globalisation. The efficacy of prior security measures designed to protect the external borders of the nation and to repel military threats has become questionable in the face of the emergence of significant challenges, including the activities of criminal groups operating at various levels, the illicit transit of drugs, and the trafficking of human beings.
2. The new process called "migration of peoples" on the one hand exacerbates the problem of illegal migration, and on the other hand, it leads to the erosion of the former mono-national basis of many countries in the world. It is not for nothing that they say that "when your opponent has no evidence left, he begins to question your nation." It should also be said that in many modern countries, instability occurs due to internal conflicts among their own citizens.
3. The lack of resolution of socio-economic problems is causing interethnic conflicts in many places. It is clear that the development in many regions of the world is unbalanced, and even within one society, the social status of people is not equal [8]. Poverty, unemployment, limited use of resources, unresolved social problems, low literacy levels are causing many problems. In this context, one can see that the phrase “Hatred is the anger of the poor” is aptly stated. About eight hundred million people on Earth live in hunger, more than one million people, that is, one fifth of humanity, earn less than one dollar a day. Only 20 percent of the Earth’s population has accumulated a huge amount of wealth. Such injustice is causing acute conflicts in the modern world in the form of extremist and terrorist acts against representatives of other nations.

Thus, in our time, the aggravation of interethnic relations in the world has reached its highest level. The fact that humanity has not developed a universal formula for interethnic harmony is one of the most difficult problems of the 21st century. This problem has enormous destructive power and is the basis of many dangers and threats in the world.

According to expert estimates, in 2003, fourteen local wars and dozens of armed conflicts were recorded in the world, mainly for national and religious reasons. Aggression and national enmity are often caused by an internal desire to emphasize the superiority of one's own nationality and religion. Our future generation of children, living in a global world and visiting different countries in due time, will witness the truth. They will divide the world into nations and races, religions are not divided, this is the key to a peaceful life, and therefore young people should be educated in the spirit of internationalism [9]. There are many reasons for this, including the fact that world civilization is rapidly becoming more and more stratified along economic, social, moral

and other lines, and in this regard, intolerance, religious extremism, the aggravation of interethnic relations due to local wars, refugee problems, changes in spiritual paradigms, etc. In particular, in September 2000, the Millennium Summit was held at the United Nations, at which the leaders of many countries of the world gathered to identify the main problems facing humanity and which must be resolved without delay in order to preserve civilization. In the course of the aforementioned proceedings, world leaders characterised globalisation as the most significant challenge currently facing the international community. They furthermore asserted that the United Nations represents a distinctive and singular global institution, serving as a unique common home for all humanity. In addition to this, they expressed their desire to realise the universal aspiration for peace, cooperation and progress. Concurrently, the primary challenge confronting humanity is to ensure that the process of globalization continues to yield favourable outcomes for all segments of the global population. The Summit on the UN Millennium Goals The declaration delineates six values of paramount importance to all humanity. These values include freedom, equality, solidarity, respect for nature shared by responsibility, as well as tolerance, which are identified as the basis of international relations [10]. However, as humanity entered the 21st century, there was a regrettable escalation in violence across various regions of the world and a marked intensification in the phenomenon of international terrorism. At present, ethnic, religious and ideological differences are frequently cited as a justification for extremist behaviour. The intransigence of certain political forces pursuing their own self-serving agendas is progressively exacerbating the situation. The emergence of extremist ideologies represents a significant threat to global peace and the promotion of stable and secure conditions for humanity. In the realm of global threats, which pose a significant threat to the peaceful existence of humanity and international stability, researchers have identified the following as primary concerns:

1. ethnic and national conflicts;
2. discrimination against minorities;
3. xenophobic actions, especially against refugees and migrants;
4. racist organizations and ideologies, as well as acts of racial oppression and oppression;
5. religious extremism;
6. violence and persecution against intellectuals and other individuals who demand freedom of thought and expression;
7. political opposition to certain social groups using crime, lack of jobs, and poor health as the main excuse;
8. marginalization of those in need of help (marginality - being outside one's own group, association, going beyond generally accepted norms, concepts) and intolerance, which manifests itself in exclusion from society or discrimination and violence against these groups [11].

LITERATURE REVIEW

Currently, intolerance is viewed as a global problem, rooted in the denial and suppression of differences between individuals and cultures. Globalization has exacerbated the issue, with migration flows overcoming territorial barriers and integrating various cultures and lifestyles into a shared global space. This process has created a dense network of social interactions, leading to increased tensions and hindering the functioning of social systems. Political scientist V. Losano

emphasizes that intolerance is a grave threat to humanity and highlights that despite the historical dialogue between different cultures, hostility and intolerance often prevailed. He argues that civilizations should coexist peacefully, acknowledging that no civilization is superior to another, and their values are not universally obligatory. Scholars from various disciplines, including psychology, cultural studies, and law, have debated the essence of tolerance. The term "tolerance" derives from the Latin *tolerantia*, meaning patience. It is interpreted as respect for others' opinions, religions, and behaviors. Renowned Russian scientist V.A. Tishkov describes tolerance as openness and free thinking, recognizing the diversity of the world and encouraging understanding rather than dominance of one culture over another [12], [13].

Materials and Methods

This study employs a qualitative research methodology, focusing on literature analysis and policy review to examine the socio-cultural factors influencing interethnic relations and tolerance in Uzbekistan. The research begins with an extensive review of historical and contemporary works on tolerance, interethnic relations, and globalization, drawing from philosophical, cultural, and political literature. It integrates key perspectives from various disciplines to form a comprehensive understanding of tolerance's role in shaping societal dynamics, particularly in a multi-ethnic state like Uzbekistan. The study also investigates how the country's policies on national integration and interethnic harmony have evolved in response to globalization's influence, with particular attention to educational reforms, media broadcasts, and cultural exchange programs that promote tolerance. In addition, data from national statistics, including demographic information and ethnic representation in political structures, are analyzed to assess the effectiveness of policies in fostering inclusive governance. The research incorporates case studies on Uzbekistan's engagement in international platforms, such as the United Nations and regional organizations, to highlight the global dimension of its interethnic relations. Through this approach, the study aims to identify the key drivers of social cohesion and the barriers hindering intercultural dialogue. The methodology also involves evaluating the socio-political challenges and opportunities presented by the current globalizing environment, drawing on insights from political scientists, sociologists, and policy analysts to provide a well-rounded perspective on the role of tolerance in Uzbekistan's development.

Results and Discussion

The National Encyclopedia of Uzbekistan offers the following definition of tolerance: The concept of tolerance can be defined as the acceptance and acceptance of the lifestyle, behaviour, customs, feelings, opinions, ideas and beliefs of others.

In the current situation, it is important to clarify the concept of political tolerance. The political encyclopedia published in Moscow interprets this concept as follows: "Political tolerance is a requirement for everyone who actively participates in social life and understands the need for orderly, cultural relations both within the state and between states. Unwavering adherence to the principle of tolerance is the first condition for establishing effective relations between individuals, public organizations, parties and the state. Whether the organizations are parties or states, the

ability to be patient and tolerant during negotiations on acute political issues that cause disagreement between the parties is of particular importance [14]. In particular, "The situation in our country regarding religious freedom and interethnic harmony has also fundamentally improved. The core of our activities in this regard is The principle is “Tolerance and interethnic harmony are a factor of sustainable development.” We are carrying out extensive work to further strengthen interethnic harmony and interreligious tolerance. We declared July 30, designated by the UN General Assembly as the International Day of Friendship, as the “Day of Friendship of Peoples” in our country and celebrated it widely in 2021. I am confident that this holiday will become a noble tradition and serve to further unite our people under the flag of our beloved Motherland.” The ability to tolerate allows us to listen to all the opinions and arguments of the other side, carefully observe them, objectively approach the other side’s point of view, identify the weaknesses and strengths of their approach, and then make adjustments to our own point of view and tactics accordingly. "Without political tolerance, it is impossible to find political economists."

It has been determined by researchers that active resistance to racism, xenophobia, religious hatred, terrorism and various forms of extremism is a characteristic feature of tolerance. It is also appropriate to consider the definition of ethnic tolerance. As N.M. Lebedeva writes, "ethnic tolerance" should be understood as the absence of a negative attitude towards another ethnic culture, or rather, as the presence of a positive attitude towards another culture, with a positive perception of one's own culture [15]. This suggests that ethnic tolerance does not entail a rejection of one's own culture and assimilation into another; rather, it is a form of interethnic integration. This integration is characterised by an understanding of both one's own ethnic culture and a positive attitude towards the ethnic culture of other groups encountered. This understanding of the similarity of group perceptions is founded on the principle of equality of values of ethnic cultures and the inadmissibility of considering one culture as superior to another."

The concept of compromise is the opposite of the concept of intolerance. As the Moscow Terminological Dictionary states; “Compromise is a character trait that manifests itself in the ability to endure difficulties and in the desire to understand and agree with different interests, beliefs, and customs.” Compromise implies respect for the opinions of others. “Intolerance is expressed in the inability to endure difficulties, in the habit of objecting to everything that does not correspond to one’s own feelings, ideas, beliefs, and customs.” An intolerant person does not consider alternative opinions, thoughts, and beliefs. Intolerance, which is a character trait, is usually the result of deficiencies in spiritual upbringing.

From a content point of view, the relationship between the concepts of "tolerance" and "intolerance" has a specific feature, since "tolerance" always implies some limitation of feelings, thoughts and actions in relation to certain objects; the meaning and direction of this limitation remain abstract [16]. Whereas the content of the other positive concepts listed above emphasizes the direction of processes and points of view that are simply considered without taking into account specific circumstances and remain without any limits. Intolerance, on the contrary, implies complete freedom in critical - destructive actions, the depth and duration of which (at least their external appearance) do not know what kind of self-restrictions the intolerant subject (subjects) imposes on themselves.

Discussion.

The opposite of tolerance is intolerance, quarrelsomeness. Although tolerance does not resolve conflict situations, it is the most important condition for finding a way to compromise and helps create an environment for non-violent, peaceful resolution of conflicts. Fanaticism, which expresses mutual hostility and disagreement between religions, peoples, and classes, strengthens intolerance. Thus, the principle of tolerance implies mutual respect between individuals, between societies belonging to different civilizations, between men and women, between adults and children, between teachers and students. Various conflicts Tolerance in the conditions of - self-determination without harming others. Tolerance is a conscious, vigilant attitude that restrains emotions. "Tolerance," concludes A. Capto, "... is a value that is based not on confrontation with others, but on living in peace, not on denial, but on recognition, not on obedient patience with violence, but on eliminating it. Active tolerance is not accepting intolerance, bullying, and excessively judgmental forms of forgiving any actions." In our opinion, people interpret the true meaning of tolerance to different degrees, some evaluate it mainly as a form of patience, while others understand it as people living together with each other and enduring irreconcilable processes. Having considered the many definitions of the subject we are studying, we consider it appropriate to consider tolerance in our work in a broad sense as a moral norm, belief, and behavioral model of a person (this implies moderation, readiness to compromise), as well as a personal or social response to various social phenomena, primarily interethnic relations.

Conclusion

It is known that throughout the history of mankind, there have been many conflicts, wars, and bloody conflicts caused by hostility and hostility towards "others". Unfortunately, tolerance has not been fully established in the modern world. In the current historical situation, a new perception of the problem of tolerance has become an urgent task, modern science considers tolerance to be a powerful tool that establishes the peaceful coexistence of different cultures and interpersonal harmony, explaining its historical roots. Many prominent thinkers of the past from Asia, Europe, Africa, and America acted in the spirit of tolerance, that is, tolerance, both in their scientific works and in their practical activities.

In our republic, based on the worldview, social origin, beliefs and spiritual and moral state of the country's population, attention is paid to the effective use of religion as a factor of high culture and spirituality, a source of morality in the process of renewal and change. The composition of the population has its own sphere of influence in the country's governance system. It is undeniable that rationally resolving interethnic and interreligious problems has always been one of the issues on the government agenda in any society of different origins. As is known, it is customary to call an ethnically diverse society a multi-complex society.

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