



INTERETHNIC CONFLICTS AND SOME SOCIAL FACTORS CAUSING THEM

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Abstract

Interethnic conflicts are among the most global challenges affecting all nations and countries. These issues have not yet been fully resolved in many states. Interethnic conflicts often arise from clashes of national interests. Today, another important task is to ensure the continued priority of the idea of interethnic harmony. The article analyzes the content of policies and reforms carried out in this area both globally and in our country.

Keywords: Nation, ethnos, interethnic relations, interethnic conflict, polyethnic state, national-ethnic communities.

Introduction

Today, the resolution of interethnic conflicts from a social development perspective is one of the global issues troubling the peoples of the world, especially multiethnic states. Interethnic conflicts in some countries have been ongoing for many years. For example, Ulster in England, Corsica in France, Catalonia in Spain, South Tyrol in Italy, Flanders in Belgium, the Uyghur Autonomous Region and Tibet in China, the Turks in Bulgaria, and the Kurds in Turkey all generate national, political, and social conflicts. After the collapse of the former Soviet Union, interethnic conflicts intensified in the independent states that emerged in its place, particularly in Yugoslavia, Romania, Hungary, and Czechoslovakia, which were under pressure from totalitarian regimes. Even in the most developed countries, such as the United States, national and ethnic issues have not yet been fully resolved.

LITERATURE ANALYSIS

According to the first president of our country, I. Karimov, "the growth of ethnic identity will long determine the dynamics of contemporary global political development." "Strengthening interethnic harmony and solidarity," emphasizes our



head of state, Shavkat Mirziyoyev, "developing mutual respect and friendly relations between representatives of different religions, and ensuring equal rights for all citizens, regardless of their religion or beliefs, will remain one of our most important tasks." In his monograph, "A Philosophical and Functional Study of Improving Interethnic Relations in the Multiethnic Society of Central Asia," N. Nazarov puts forward initiatives aimed at reducing conflict in international relations, the advantages of a comprehensive approach to resolving class, interethnic, and social conflicts, and the importance of studying the specific manifestations of social conflict in the economic, interethnic, and other spheres of public life.

According to the renowned American scholar L. Coser, the essence of social conflict lies in the clash of values and interests of different social groups.

RESULTS

Interethnic conflicts are conflicts between national-ethnic communities or their representatives. By their typological nature, interethnic conflicts are primarily social in nature. Their subjects are various ethnic communities whose interests conflict with each other within a specific multinational state and social system. At the same time, interethnic conflicts acquire political significance. Because no nation or ethnic group is formed or develops without its own political organization and statehood. Consequently, the interests of specific political forces or states underlie any interethnic conflict. Currently, interethnic conflicts around the world are increasingly becoming social in nature and manifest as national, sociopolitical conflicts.

Scholars hold different approaches to the concepts of nation and ethnic group. Some argue that nations were formed gradually through the merging and development of ethnic groups. Other scholars believe that nations arose as a result of the disintegration of an ethnic group. This means that nations can be formed either as a result of the fusion of ethnic groups based on historical conditions, or as a result of the disintegration of a large ethnic group based on specific social processes.

DISCUSSION

Although the concepts of nation and ethnicity differ significantly, the processes of their formation, characteristics, and relationships are somewhat similar. An ethnicity is a community of people living in the same geographic climate. A nation is a large community of people who, due to socio-historical circumstances, have lived together



for a long time in a certain territory and, as a result of the formation of their own political state, share a common way of life, customs, values, language, culture, and beliefs.

National-ethnic conflicts have a long history. Their minor form—conflicts between tribes and clans in ancient times—could be considered less destructive. Modern national-ethnic conflicts are relatively more dangerous for humanity and its future. Today, the average smallest nation numbers five hundred thousand people, while the largest exceeds a billion. Given their possession of modern weapons of mass destruction, their scale is easy to imagine. Even more horrific are interreligious and interfaith conflicts, which include national-ethnic conflicts. These conflicts differ sharply from others in their scale, brutality, high number of casualties and potential duration.

Because ethno-national conflicts are a multifaceted issue, authors have advanced various viewpoints in the scholarly literature. Some even contain contradictory opinions. In these, authors, based on their own worldviews, have offered their own assessments of the nature of nations and their existence. For example, Libyan leader M. Gaddafi, once one of the leaders of the national movement, wrote: "The foundation that forms and maintains national unity is the awareness of national identity." In reality, the foundation of national unity is more likely the awareness of national identity and faith in a common religion. The nature of interethnic conflicts depends on the degree of development of socio-political, socio-economic, socio-cultural, and multifaceted relations between the various nations living in the same society. Violations of national interests can occur not only in the social sphere but also in various aspects of everyday life. There is a possibility that a conflict arising from even a minor misunderstanding between different nationalities will gradually expand and escalate into a full-scale conflict.

The spiritual foundation of national movements are national ideas, which are formed to preserve and realize national identity. The realization of national identity in most cases embodies nationalism. A national idea, displaying characteristics of nationalism, serves the needs and interests of a particular nation. If we look back at the past, we can observe various manifestations of nationalism. For example, in India, nationalism manifested itself in the form of three religious communities. Jawaharlal Nehru assessed this as follows: "True nationalism in India differs from others in that



it reflects not the interests and positions of a small community, but the mentality and character of the majority of the Indian population."

In the late 1980s and early 1990s, ethnonational conflicts in Soviet society manifested themselves in two forms. The first was the conflict between Russians, the dominant nation in the multinational Soviet state, and the local nationalities of the 15 union republics, which enjoyed their own statehood, albeit only nominally. The second was the conflict between representatives of local nationalities and Russian-speaking and other national minorities after the former union republics gained independence.

"This type of conflict is primarily driven by the desire to create their own independent national statehood. In these conflicts, the sociopolitical essence of the idea of building national statehood manifested itself in the formation of their own independent democratic statehood, free from the totalitarian bureaucratic dictatorship of the center and the influence of Russia." The factors that accelerated the struggle to separate from the Center and build one's own statehood were the violent, forced unification of peoples of different nationalities, religions, traditions, and languages under the rule of one nation.

Today, two opposing trends are observed in interethnic relations worldwide. One is the desire for independence, the other is integration into the global community. These trends manifest themselves in different ways in society. In one case, national integration is observed for the sake of achieving a specific goal, while in the other, interethnic conflicts arise as a result of the desire for isolation. The state of interethnic relations in any multinational state is one of the main indicators determining internal security, as well as the country's political stability. During periods of reform, especially during the transition from one system to another, the diversity of national allegiances in multinational states can become one of the factors accelerating or slowing down the political direction and processes of society, or even destroying it.

"Currently, representatives of more than 130 nationalities and ethnic groups living in our country, enjoying the equal rights and opportunities provided by the Constitution and laws of the Republic of Uzbekistan, work effectively in various sectors of the economy and social sphere, in science and culture, making a worthy contribution to the prosperity of our homeland and the strengthening of its independence, enhancing the prestige and image of the republic on the international stage." From this perspective, another important task today is to ensure that the idea of interethnic harmony remains a constant priority in our country.



CONCLUSION

Polytheism is entrenched in Uzbekistan; over 95 percent of the population professes Islam, while the rest follow other religions. Our country occupies a special place in the history of world civilization as a place where ancient religions have developed since time immemorial. No one can deny that our ancestors in this blessed land always treated representatives of other religions with respect, fought with them for the freedom of this country, and worked as comrades. In general, if the interests of all nationalities and ethnic groups are fairly organized in multinational societies, and especially if legal equality between them is reflected in the constitution and laws, which are the main pillars of the country, and is implemented in practice, the likelihood of interethnic conflicts within the state decreases. This, in turn, is one of the important factors in the sustainable development of society.

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