

MUTUAL COOPERATION BETWEEN CULTURAL CENTERS IN UZBEKISTAN

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Abstract: Uzbekistan is a multi-ethnic country consisting of historically equal peoples. The state guarantees the preservation of the rights of all national groups living in this country, the opportunities to participate in political and cultural aspects, the realization of their legitimate interests, the preservation of their culture, language, and identity, and it provides the necessary conditions for the flourishing of different cultures. It is only on such a practical basis that it is possible to ensure national-cultural development of peoples, voluntary cooperation, political-economic cohesion, inter-national agreements in the country.

Keywords: levels of national self-awareness of nations and peoples, general interest in national culture, history, language, educational issues, historical-ethnographic, cultural-educational, musical, scientific-popular, scientific, informational

In a multi-ethnic country like Uzbekistan, a lot depends on the level of inter-ethnic relations. It is very important that people belonging to different national groups, who have been living without quarrels for hundreds of years, now do not feel mistrust or other inconveniences in the process of interaction and communication.

Under conditions of democratization of public life, all 130 ethnic and cultural centers in the country will receive the necessary support and assistance, as their activities are considered the brightest pages in the cultural life of independent Uzbekistan. Expanding their comprehensive activities to new bases is also important in the step-by-step implementation of tasks in the system of interstate relations.

This is especially evident in the diaspora of services that the national diaspora living in our country can perform in establishing cultural and economic cooperation relations between Uzbekistan and any foreign country. National diasporas can strengthen relations with their historical homelands at the level of national cultural centers, as a result of which delegations exchange visits and solve certain tasks in the fields of science, culture, art, business and entrepreneurship. Cultural events during the years of independence and cooperation established on the basis of public diplomacy are an example of this.

Another aspect of the analyzed issues is the growth of free independent judgments and self-will, especially in social and cultural life, in the conditions of democratization of the existing society. They influence the change of people's outlook on the socio-political and inter-ethnic life in Uzbekistan. Accordingly, the governing bodies are now improving their work methods and forms, they are studying the public opinion for accurate information about the social, demographic, political, economic, socio-cultural, inter-ethnic processes in the society.

After all, it is very important to analyze the nature of events when studying public opinion, because analysis materials are invaluable in predicting management decisions.

Based on this, it can be said that studying and taking into account public opinion in independent Uzbekistan is one of the main factors of modernization and democratization in the country. Despite the fact that Central Asia was violently conquered in the 60s of the 20th century and turned into a colony, Tsarist Russia could not drastically change the traditional way of life here. In particular, Bukhara Emirate and Khiva Khanate were practically preserved.

After the Bolsheviks came to power, drastic changes took place in the ethno-political map of Central Asia. Following the principle of divide and rule, the national republics of Uzbekistan, Tajikistan, Turkmenistan and Kyrgyzstan were established here.

The establishment of national republics in Central Asia also gained creative importance in life here. On the one hand, it accelerated the processes of national integration, gained experience in building national statehood, helped to form concepts such as national interest, national tradition, and national-cultural identity in the minds of the local people.

In fact, every person on earth is a representative of a nation or a certain ethnic group, even if it is small. The existence of different nationalities in the world is not a natural obstacle to human development and unification, but it is an invaluable asset. The only right way for humanity to reach its highest level in all aspects is through channeling national growth and development and national creativity for the common good. During the formation of Soviet statehood, different principles were introduced. National politics deny the role of nationalism in society and emphasize classism instead.

The legal demands of other nations living in the union, especially the minority nations, regarding the need to teach in their own languages, develop national traditions, and respect national values, were politicized based on the interests of the whole state and were evaluated as a factor causing nationalism.

Local national cadres were unreasonably repressed on charges of nationalism. Basically, it was aimed at losing the nationalist leaders and thereby maintaining their rule for a long time. Russification in Uzbekistan was mainly carried out at the expense of introducing Russian culture and traditions with the help of representatives of the Russian-speaking population who were transferred from different parts of Russia.

In particular, at that time, graduation from secondary and higher educational institutions in Russian language laid the foundation for promotion and other privileges in the future. It was no secret that marrying Russian or Slavic girls who had migrated from Russia led to a better life and a direct path to leadership positions. In this way, separate layers of the population began to appear in our republic.

In other words, a group of people has been formed, standing in the middle of Russian and Uzbek culture. Most of them speak Russian without mastering their native language, the history and culture of their homeland. This is a sign of the beginning of national decline. This is exactly what corresponds to the strategic goals of the center to create a Soviet nation without a national image. The lack of social protection of ordinary citizens in Uzbekistan, among others, the formation of the opinion that there is no way to get rid of administrative-command in their minds, and other complex situations that have arisen cause social indifference among the population.

Also, the fact that many urgent problems have not been solved in time makes the national consciousness distrustful of the future, which gradually encourages the growth of national extremism.

Due to migration, the non-local population of the Soviet Union is increasing. situation and similar factors cause the development of hidden or inter-ethnic conflicts

Uzbekistan is a multi-ethnic country, in which not only representatives of the nationalities located in the territory of the former union, but also residents of distant foreign countries live. Multinationality is determined not by the presence of more than 130 nationalities and peoples, but by the presence of a large number of nationalities, such as Tajiks, Russians, Kazakhs, Kyrgyz, Karakalpaks and Koreans, who make up more than 15% of the total.

The multi-nationality of Uzbekistan can be understood by the mutual cultural relations of the representatives of different nationalities living here in the territory of the single state. If we divide the population of the entire republic according to the national and human characteristics, it is possible to enter into a cultural unity for the citizens of multi-national Uzbekistan: Turkish Muslims, Iranian Muslims and Slavic Christians. We can include Uzbek, Kazakh, Kyrgyz, Karakalpak, Turkmen, Tatar and other peoples who believe in a single religion of Islam, who speak a common language and have common traditions.

According to our calculations, they consist of 14 Turkic peoples and make up about 83% of the total population of the republic.

Of course, each of them has its own culture, language, lifestyle, and traditions. However, under the influence of Islam, they all have common similarities, such as Muslim culture, general outlook, and way of life. Undoubtedly, under the conditions of Uzbekistan, Uzbeks have a great potential among the peoples of this union. After all, Uzbeks are a nation living in the republic, and they make up about 80% of Turkish Muslims.

During the years of independence in Uzbekistan, the weight of other nationalities is gradually decreasing. There are specific reasons for this. First of all, after the disintegration of the former union, there will be an opportunity for those who were forcibly relocated here to return to their native countries.

Secondly, the fact that the inter-ethnic disputes that arose in the republic turned into a conflict, and thirdly, the uniqueness of natural reproduction, the increase of urbanization among representatives of the local nationality, etc. After independence, the national policy of our country was aimed at protecting the rights and interests of the representatives of different nationalities and peoples living in the republic. One of the main reasons for this is that the Uzbek people have been living together for a long time with representatives of other nationalities.

In multi-ethnic countries, inter-ethnic relations depend more on how the representatives of the main ethnic group in the country react to the culture, customs, language, and traditions of the minority ethnic groups. In a multi-ethnic society, it is necessary to form a sense of civic responsibility and patriotism of representatives of other nationalities and peoples, and to harmonize their interests.

The mutual cooperation of representatives of different nationalities and peoples, their respect for each other, their pursuit of a common goal ensures the socio-economic development and political stability of the society. The main idea of the national development of the people of Uzbekistan is to build a free and prosperous homeland, a free and prosperous life. This idea determines the meaning

of our nation's age-old noble aspirations, 34 creative activities, and embodies high humanist values that are sacred for every person.

Since the day when Uzbekistan gained independence, attention has been paid to the national issue, inter-ethnic relations, and the complex problems in this area that accumulated during the former union and required their solution. And it was not for nothing, because Uzbekistan was a multi-ethnic country. At the beginning of the 90s, representatives of more than a hundred nationalities lived in our country. In multi-ethnic Uzbekistan, ensuring inter-ethnic harmony and strengthening friendship between peoples was defined as an important and priority task, and political, economic, cultural and other was recognized as one of the important qualities of reforms in the fields.

First President of the Republic of Uzbekistan I.A. Karimov dwells on the importance of this issue and notes the following: "The multi-ethnicity of the population of Uzbekistan, the awareness of the national identity of the Uzbek people and the growth of their spiritual revival, serves as an excellent force for the renewal of society and its democratization. This is a favorable condition for the republic to join the world community. - conditions

There are several reasons for the stability of interethnic relations in Uzbekistan.

First, as the main condition for the stabilization of inter-ethnic relations, the government of Uzbekistan was able to ensure this issue legally. The fact that the Constitution of the Republic of Uzbekistan, the Oliy Majlis, and a number of decisions and orders of the government effectively eliminated the legal superiority of one nation over another created a guarantee for the correct solution of the national issue in our country. In particular, the Constitution states that all citizens of Uzbekistan, regardless of their nationality, religion and other differences, have equal rights and are protected by the Constitution and laws of the state.

Secondly, the fact that the government of Uzbekistan abandons the theoretical-methodologically wrong path formed during the period of the administrative-command system of inter-ethnic relations, and conducts it on the

theoretical-practical basis established in the large multinational countries of the world, helps to solve the national issue in the region in a fair manner.

Thirdly, the fact that the political leadership of our country conducts a strong social policy in the conditions of market relations, and the basis of such policy is international stability and harmony, which guarantees the social development of all nations and peoples in our country.

Fourthly, the positive conditions in the spiritual and educational world of the Uzbek people, the long-standing and strong neighborly relations of our nation, and goodwill towards other nations, religions, worldviews, and values guarantee a positive solution from the beginning.

With the honor of independence, Kazakhs, Tajiks, Kyrgyz, Turkmen, Ukrainians, Koreans, Georgians, Azerbaijanis, Armenians, Belarusians, Russians and others living in Uzbekistan began to organize various associations in order to better understand their culture, traditions, and mother tongue. In the process of life, associations, national-cultural centers, which meet the demands of national groups, have emerged from them. Without political organizations, the first national-cultural centers were established in the city of Tashkent and some regional centers. In 1991, there were 12 national-cultural centers in our country, and at the beginning of 1999, there were more than 100 national-cultural centers in Uzbekistan.

The idea of inter-ethnic harmony is a universal value that determines the national development of regions and countries where different peoples live together, and serves as a guarantee of peace and stability in this place. and is the spiritual basis of solidarity. As stated in the idea of national independence, the unity between the nation that gave the name to a particular country and other peoples living in it is one of the most important factors of social development.

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