



“SOCIO-PHILOSOPHICAL ASPECTS OF IMPROVING INTERETHNIC RELATIONS IN STRENGTHENING CIVIL UNITY”

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ABSTRACT

This article analyzes the socio-philosophical aspects of improving interethnic relations in strengthening civil unity. It highlights the essence of the concept of civil unity, its importance in ensuring social stability and social cohesion. It also reveals the role of interethnic relations in the formation and strengthening of civil unity in a multinational society, the importance of common civic values, mutual respect, tolerance and common interests. The article analyzes the state policy aimed at developing interethnic relations in Uzbekistan and the role of the activities of national-cultural centers in ensuring social stability and civil cohesion.

In today's modern world, interethnic relations are an important factor in strengthening and developing civic unity in multinational states. Civic unity is the unification of members of society, regardless of their national, ethnic, religious and other differences, around common civic values, rights and interests, and the fate of a single Motherland.

The reforms being implemented in the new Uzbekistan on the initiative of our President Shavkat Mirziyoev are contributing to the development of our country in all aspects. The words of our President Shavkat Mirziyoev, “Today, in our country, more than 130 nationalities and ethnic groups, representatives of 16 religious confessions live in harmony and harmony like children of one family, making a worthy contribution to the prosperity of our country” [1] are also a practical expression of noble principles in this regard.

Reforms aimed at further improving interethnic relations and strengthening civic unity are reaching a new level today. As our President Shavkat Mirziyoev noted, “Currently, the scale of the reforms we are implementing in the field of interethnic relations is expanding and reaching a new level in terms of quality and content” [2]. The regulatory and legal documents being adopted, in particular, the Concept of State Policy in the Field of Interethnic Relations, are of great importance in strengthening the legal basis of the reforms being implemented in this direction. At the same time, in recent years, the material and technical capabilities of national cultural centers and friendship societies have been expanded, creating the necessary conditions for their active participation in social life. National holidays, friendship evenings, festivals, and various cultural and educational events organized by these institutions serve to establish the principles of mutual respect, tolerance, and solidarity among representatives of

different nationalities and ethnic groups. As a result, such activities are becoming one of the important factors in further strengthening civic unity in our country and ensuring social stability and harmony in society.

Article 8 of the Constitution of the Republic of Uzbekistan [3] states that the people of Uzbekistan are citizens of the Republic of Uzbekistan, regardless of their nationality. This constitutional norm is one of the important legal foundations for guaranteeing equal rights for representatives of all nationalities and ethnic groups residing in the country and ensuring civil unity.

The issues of civil unity, interethnic relations, interethnic harmony, ethnic processes and social integration in Uzbekistan have been studied by researchers at different times from a socio-philosophical, political and sociological point of view. In particular, the studies of O. Musayev [4] cover the features of the development of interethnic relations in Uzbekistan, their theoretical and methodological foundations, ethnocultural pluralism, new ethnopolitical processes and the role of national-cultural centers in society. The scientist also pays attention to the aspects of interethnic relations related to ensuring social stability, the formation of national ideas and spiritual values.

S. Otamurodov [5], the issues of national-spiritual uplift, changes in ethnocultural processes in the context of globalization, and the relationship between national and universal values were studied. These approaches allow us to understand the importance of uniting members of society on the basis of common values, mutual respect, and common interests in ensuring civil unity. In this regard, the views of O. Musayev and S. Otamurodov serve as an important theoretical source for socio-philosophically substantiating the role of interethnic relations in the formation and strengthening of civil unity.

The issue of ensuring civic unity is interpreted in socio-philosophical, political and sociological research based on various theoretical approaches. Among these approaches, the theory of social solidarity is of particular importance, the main representative of which is the French sociologist E. Durkheim [6]. According to this theory, the stability and integrity of society are ensured on the basis of common values, social norms, interdependence and solidarity relations. E. Durkheim distinguishes two main forms of solidarity in the process of social development - mechanical and organic solidarity. Mechanical solidarity is characterized by the closeness of people to common beliefs, values and lifestyles, while organic solidarity is determined by the strengthening of social division of labor, mutual needs and functional dependence. In this regard, this theory makes it possible to substantiate the importance of cooperation, common interests and values between different social and ethnic groups in the formation of civic unity.

Interethnic relations are related to the interaction, cooperation, interests and values of different ethnic groups in society. They should be studied not only as a political or legal issue, but also as a socio-philosophical phenomenon that encompasses the problems of man, society, culture, identity and social cohesion.

In strengthening civic unity, it is important to develop citizens' self-perception as representatives of a particular ethnic group, as well as their identity as citizens of a single state.

By the beginning of the 21st century, the concept of “tolerance” had risen to the level of a unique cultural phenomenon in the life of society. Initially, it was recognized in the sense of compromise, but gradually its meaning and essence expanded. Currently, the concept of tolerance is directly used in the fields of social sciences - ethics, history, psychology, pedagogy, sociology, philosophy, etc. Tolerance is understood not just as a concept, but as a specific socio-spiritual phenomenon, a unique state in various types, forms and interpretations, as a component of the spiritual life of society [7].

In conclusion, the constructive development of interethnic relations is an important socio-philosophical factor in strengthening civil unity. Relations between different ethnic groups based on mutual respect, tolerance, cooperation and common values ensure the social integrity and stability of society. From this point of view, the reconciliation of ethnic diversity with common civic interests and a single civic identity appears as an important condition for strengthening civil unity..

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