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UZBEK MODERNIZATION AND POLITICS OF ETHNICITY

MA THESIS

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I hereby declare that all information in this thesis document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results, which are not original to this thesis. (/ /2018).

Zilola ABDURAKHMANOVA





To my parents

FOREWORD

First of all, I wish to express my deepest thank the supervisor of this thesis, Prof. Dr. Celal Nazim Irem, for his continuous support, advice, generous assistance, guidance and patience from the beginning to the end of this study. I also want to thank to the members of my examining committee for their valuable contributions and comments. I would also like to express my deepest appreciation to my family, especially to my mother for her moral support and encouragement during my academic development and also to all of my friends, who was always there for me when I needed.

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ABBREVIATIONS

USSR	:Union of Soviet Socialist Republics
Uzbek SSR	:Uzbek Soviet Socialist Republics
CIS:	:Commonwealth of Independent States
RICC	:Republican International Cultural Center
UN	:United Nations
GDP	:Gross domestic product
USA	:United States of America
CEC	:Central Electoral Committee
OSCE	:Organization for Security and Co-operation in Europe



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ÖZBEK MODERNLEŞMESİ VE ETNİSİTE SİYASETİ

ÖZET

Mevcut tez Orta Asya ülkelerinin 1980'lar sonrası dönemlerde 1990'lı yılların başlarında Dünya Sosyalist Sistemi'nin parçalanması ve bunun ardından daha sonra Dünya Ekonomisine geçişindeki modernleşme sorunları Özbekistan örneğinde ele alınmıştır. Özbekistan kısa süre içinde yaşam seviyesi düşük bir ülkeden hızlı ve istikrarlı bir şekilde gelişen dünya toplumunda kendine has bir yeri olan bir devlet haline gelmiştir. Ülke 1990'lı yılların krizlerini atlatarak, kendi kimliğini temel almış ve modernize olma potansiyelini zaman içinde geliştirmiştir. Böyle bir iyimser değerlendirmenin temeli, her medeniyetin kendi iç dinamiklerine sahip olduğu ve iç kanunlarla belirlendiği düşüncesin dayanmaktadır. Her medeniyet, kendi bireyselliğini ihlal etmeden kendine yabancı öğeleri seçici olarak algılar. Tezde bağımsızlıktan sonra ülkedeki modernleşme süreçlerinin öncelikli olarak incelenmesi ve nitel analizi mevcuttur.

Anahtar Kelimeler: *Modernleşme, Orta Asya, Özbekistan, Sosyalist Dünya Sistemi, Dünya Ekonomisi.*

UZBEK MODERNIZATION AND POLITICS OF ETHNICITY

ABSTRACT

In the present thesis discusses the problems of modernization, which had to be solved in the Central Asian's countries at the end 1980-ies to the early 1990-ies, after disintegration of Socialist World System and a subsequent transition to a market economy in the context of Uzbekistan. Uzbekistan became a powerful state with its own unique place in the world society, which developed quickly and steadily in a short period of time, from a country whose economy has been unilaterally developed and whose level of life was very low. Having overcome the crisis of the 90's, retained the potential for further modernization on the basis of its own identity. The basis for such an optimistic assessment is the knowledge that each civilization has its own unique dynamics, which is determined by internal laws. Each civilization selectively perceives elements alien to it, without violating its own individuality. The dissertation has a primarily review and qualitative analysis of the modernization processes in the country after independence.

Key words: *Modernization, Central Asia, Uzbekistan, Socialist World System, Market Economy.*

1 INTRODUCTION& AIMS: WHAT IS A MODERNIZATION?

*“On progress we shall set our heart.
We shall skip five hundred years and not stand still. “
—Ziya Gökalp, Esnaf Destani*

The term “modernization” in English means modernizing and is indicated by the presence of a number of characteristics which characterize the modern society. There are various interpretations of the concept of modernization. One of the notions of modernization is from modern. Modernization is the improvement, renovation of the facility, bringing it in line with new requirements and norms, technical conditions and quality indicators. Modernization can be economic, political, cultural and social. Modernization processes are an integral part of the development of any state. This is the process of transition from a traditional society to a modern society, from an agrarian to an industrial one.

The concept of modernization has passed to our languages through the Western World. This concept is also known as Westernization. This is a period of changing and developing of the traditional societies by looking at the modern society of the Western World. Exploring modernization in any country brings with a multifaceted socio-cultural and historical view together. It has been realized as a top-down model in a traditional society based on hundred of years of civilization. The modernization concept was one of the first theoretical structures describing the processes of political change in the “third world” countries, including those who were actively liberated from colonial dependence (Black C.K., 1966, p.16).

While looking at the history of humanity, it can be seen that the societies have been continuously in development and they are so fast and comprehensive that never seen in any period of history. This is the historical, cultural, political, and economic developments that emerged in the West, which reached from traditional to modernity, and its the beginning of a transitional period which unknown when and where it will be end. The process of modernization is started from the West and spreaded to the other parts of the World, which leads to the deepest speech

in the history of mankind as social transformation process which named also as a restruction, industrialization or secularization period.

The 21st century can be described as a time of great changes with affecting every country and every corner of the globe. There were new realities, fundamentally different from the old foundations, which are acquired an ever larger and growing character. Even those countries whose traditions it would seem impossible to shake. It is about upgrading the countries of the Muslim world, which have also undergone rapid changes in various areas of human life. The reason for this is the desire of Muslim countries to narrow the gap in development levels with developed countries. Here arised question that can modernization destroy the original system of cultural values of Muslim countries or vice versa, will modernization contribute to the favorable development of these countries.

Muslim rights in Muslim countries to the realities of the present remains unchanged for many centuries, but despite this in recent years, Muslim states have made serious legislative reforms, mainly concerning the expansion of democratic foundations in the political system, the protection of human rights. An example of such changes is the holding of free democratic elections to the legislative bodies that have been held in Yemen, Algeria, Jordan, Morocco, Kuwait and other countries over the past few years, mass reform of education, and the inclusion of relevant articles in the constitutions of most states , in which the common rights of citizens are guaranteed. For example, in the Constitution of the Kingdom of Bahrain, which adopted on 14, February 2002 (article 5 (b)) written: “The State guarantees reconciling the duties of women towards the family with their work in society, and their equality with men in political, social, cultural, and economic spheres without breaching the provisions of Islamic canon law (Shari'a).”

And in the Constitution of the Turkish Republic is said that the Republic of Turkey is a democratic, secular and social state based on the rules of law; based on the concept of public peace, national solidarity and justice; respecting human rights. Such provisions of the constitution dispel some myths about the complete unshakeable of Muslim rights. Today, Turkey is indeed a dynamically developing country that successfully implements both islamic and democratic norms in everyday life, it is often set as an example for all young Arab democracies looking

for their own way of development and their way of combining the democratic system and deeply rooted norms of Islam.

The process of Turkish modernization was watched with interest by some western scientists and accepted as a successful example of modernization in non-Western countries and would have been a model of modernization for the other Islamic countries. The Turkish modernization process, which started in the Ottoman Empire and matured with the Republic, seemed to prove the universality of modernism. This was a process that gave the existence struggle against the West but inspired by the West.

So, this thesis examines the modernization experience in one of the Muslim country, in the case of Uzbekistan according to the theory of modernity, in which will awaken some issues that may serve as a basis for the study of political, economic and socio-cultural transformations in the country. This is based on the fact that in the process of transition of the republic from the political regime to the democratic one, there are a lot of essentially practical and theoretical issues that need to be solved, from which depend not only the effectiveness of the transition to democracy, but sometimes the viability of the state.

The process of transformation in each republic of the former Post-Soviet State is going in its own way. And within the framework of the Central Asian States, in each of them, along with similar moments, modernization processes have its own patterns, features and results. In modern scientific and socio-political literature, the problem of modernization, in the Uzbekistan case, is given considerable attention. This thesis will make an analysis of the modernization processes after obtaining independence of the country, to clarify the modernization process as a whole.

One of the manifestations of globalization as the main development trend of the modern world is democratization. Democracy, having passed a long historical path and is not yet an absolutely ideal form of government, remains the only alternative that would provide a certain freedom of the humanity, political, economic and human rights. Striving for democracy, its improvement is an important manifestation of the modernization processes, especially in the former Soviet republics. Here the main attention is given to a society that has an

important role in the life of the state. Because, only condition along with the necessary signs of modernization is the participation of the main part of the population in the process of modernization through the development of democracy. This thesis also awakens the analysis of the formation of ethnic groups, their long-term development and role in the destiny of the state in the modernization of the country.

The success of state modernization in general will be greatly influenced by socio-cultural, economic, internal political factors that will “predetermine” the further evolutionary development of the country. Therefore, the modernization transit from Soviet society to the modern one needs to carry out timely reform of all subsystems of the political system, namely: economic, political, cultural, social, and legal. At the same time, political transformations must be carried out taking into account traditional socio-cultural features and mentality. Despite the fact that this option is rather complicated and lengthy, nevertheless, it is the most rational and, most importantly, the most peaceful way for further implementation of the modernization process in Uzbekistan.

The prospects for modernizing the country are also influenced by geopolitical factors, which are due to the country's “involvement” in the global process of globalization. Taking into account Uzbekistan's desire to join the ranks of modern democratic countries, it can be assumed that building an open society will remain one of the strategic tasks of reforming and modernizing Uzbek society. It is through building an open society in all systems of Uzbekistan that it will be able to gain an additional impetus for democratization, thereby ensuring the development of the whole country as a whole in a civilized way.

The thesis contains Introduction, Three chapters, Conclusion with recommendations and the list of used literatures.

2 THEORETICAL APPROACHES TO THE STUDY OF MODERNIZATION.

2.1 Theoretical Framework.

The century was replaced by the century of “Electricity” and the present time can be called the century of “Information Technology”. However, the relationship between the development of production and the economic, political and legal relations prevailing in certain countries at certain periods has been established quite a long time ago. Therefore, in the social sciences, the question of the problems of modernization in the sphere of social relations is legitimately posed. To a large extent, this interest in modernization as a socio-political and economic problem has intensified due to the sharp change in economic and political regimes observed in the countries of the former socialist republics in recent decades.

Modernization in relation to society as a whole is defined as a process of transition to more progressive economic and political regimes, which contributes to further progress in almost all areas of life. At present, modernization in such a holistic understanding can be regarded as a process of progress toward a social order that combines:

- an open political system built on the foundation of civil and political freedoms,
- denamic market economy,
- developed scientific and educational complex capable of perceiving innovations and preparing qualified specialists in the advanced fields of the scientific and technical sphere.

It should be noted that above the third element (the scientific and educational complex) can not be efficiently and steadily developed in the absence of the first two components of the modernization process, a democratic political system and a free market economy. Thus, modernization can be viewed as a movement from the previous model of social, political and economic relations to another, more differentiated and effective. In the literature, this process is usually called simply

transit (a transition to another type of economy, with all the problems that accompany this transition).

In the second decade of the XX century in the western in social – political science began to be actively developed the problems of political development and changes, transitions and transformations. From the beginning of the 1950's these changes and developments began to be studied in the framework of various theories like “modernization”, “transitology” and etc. Particular interest to these problems was associated with the collapse of the colonial system and the formation of independent states, the necessity to choose their own models of social development of these countries. Under these changes are understood a specific type of social change which associated primarily with changes in the government's power regulation, as well as with transformation within institutional structures or by qualitative replacement (Dal R.A., 1997, p.187).

The term of modernization have french origin, as we said already means “modern”. This concept originally meant the process of the birth and development of industrial civilization in the developed capitalist countries. In the 1950s and 1960s, the notion of “modernization” began to apply to the social and political processes that accompany industrialization in developing countries. This theory took place in the works of *Karl Marx, Auguste Comte, Max Weber and Emile Durkheim*. They considered in their scientific works the process of transformation of the traditional political system into modern ones within the framework of the transition from traditional societies to industrial ones. The traditional societies relies to agricultural modul of economy, modern one to the industrial (at the end of XX century and in the beginning of XXI to the post-industrial).

According to *Bonvillian* the modernization and development theory presents the idea of introducing modern methods in ‘technology, agricultural production for trade, and industrialization dependent on a mobile labor force,’ the underdeveloped countries will experience a strenghtening in their economies (2001, p.191). Modernization is usually considered in relation to the sphere of production, most often connecting them with the periods of development of fundamentally new and more efficient production technologies. Modernity has been applied to social and political processes accompanying industrialization in developed countries.

According to the Polish sociologist *Piotr Sztompka* (1996, p.184) distinguished three values of this concept. According to him, first, in general terms, modernization was a synonym for all progressive social changes, when society was moving forward. In this sense, the way out of the caves and the construction of the first shelters was just as an obvious example of modernization, as the arrival of cars in place of horse carts or computers to replace typewriters. However, he believed, that the following two interpretations of the concept were so close to the theory of modernization: first sense, the notion of "modernization" was identical with the notion of "modernity" and meant a complex of social, political, economic, cultural and intellectual transformations that took place in the West from the XVI century and reached its apogee in the XIX-XX centuries. This included the processes of industrialization, urbanization, rationalization, bureaucratization, democratization, the dominant influence of capitalism, the spread of individualism and motivation for success, the assertion of mind and science, etc. Modernization in this sense meant an achievement of modernity, "the process of transforming the traditional, or pre-technological society, as it's transformed, into a society for which machine technology, rational and secular relations, as well as highly differentiated social structures were characteristic." In the second sense, the term "modernization" referred to backward or underdeveloped societies and describes their efforts to catch up with the leading, most developed countries that coexist with them in one historical time, within the framework of a single global society.

In general, modernization is defined as a transition from a traditional society to a modern one, which includes, first of all, a fundamental difference from the traditional one, that is the predominance of innovations over tradition, the secular nature of social life, progressive development, etc.

2.2 Development Processes And The Main Stages Of Modernization.

In its development the theory of modernization has gone through several stages. In the 1960's, at the first stage, Western researchers like *Talcott Parsons*, *Walt Whitman Rostow* and *A.Inkeles* and others suggested that all countries in its development undergo the same stages of growth, with the reference point being the Western civilization to bring the traditional countries into modern ones

(Parsons T., 1951). Therefore, the concepts of modernization theory were “tradition” and “modernity.” In the opinion of the above theoreticians practically every state has sufficient potential and a possible way of rapid borrowing and effective use of Western experience on any national soil. They represented the world as a single system, which directed into a single future.

Then, traditionalism and modernism was replaced by a social phenomena and cultural differences. Anti-modernists came to the conclusion that in other countries the democracy of the Western style is almost unattainable. Because the socialism at that time was an instrument of progress in the fight against the Western democracies. However, by the middle of 1970’s, anti-modernity like a modernism previously reached an impasse. Through the late 1970s and early 1990s, in the West was dominated by postmodernism, which mentioned in the works of the scholars as *S.Lash, D.Harvey, M.Foucault (Basics of political science. A course of lectures, 1992)*. In their theories idealized neither the West nor the East, but rely on the availability of the unified universal values that can unite all of humanity in the future.

First with criticism of modernization theory was made by a Western scholar *S. Eisenstadt* in 1964, which denied the process of Westernization of the world. According to him, between “Western” and “American” versions of capitalism, there are differences, the European model of development not associated with American modernity (1964, p.434). This is process prevailing in the period between the XVII and XIX centuries in Western Europe and North America leading to the creation of new economic, social and political systems. Then had spreaded to other countries and continents (1966, p.184). The West has created its own model of development, as today the Muslim world creates for itself an Islamic model of development.

In the most classical concepts of modernization the emphasis is being made on the formation of an industrial society, modernization is seen as a process that runs parallel to industrialization, as the transformation of a traditional agrarian society into an industrial one. It is considered from the point of view of transformation of the economy system, technical weapons and labor organization.

In modern literature are noted the following factors that contributed to the emergence of this theory: first one: sociopolitical, which related to the need to study the third world, represented by the countries of the former colonies and semi-colonies of the world, little known to the West and little studied by the social sciences of the time, except for ethnographers. Famous American orientalist and politicians noted the importance of researching the political and social processes taking place in the countries of Asia. Second one are noted as an information and political, which included not only the collection of information about third world countries, but also the development of practical recommendations for the relevant departments of the United States and its allies. The last one was an ideological, i.e. the creation of the theory of modernization as an alternative to socialism.

Geopolitics is familiar with the "three worlds" model, which was arosed firstly in the middle of the 20th century as a way of displaying the various sides in the "Cold War". The origins of this concept are quite complex, but historians, as a rule, ascribe it to the French demographer Alfred Sowie, who introduced the term "Third World" in 1952 in an article entitled "Three worlds, one planet". In this original context, the "First world" included the United States and its capitalist allies in places such as Western Europe, Japan and Australia. The "Second World" consisted of the Communist Soviet Union and its members in Eastern Europe. "Third World" meanwhile covered all other countries that did not actively express their preferences to any of the parties in the "Cold War". Basically this term united the former European colonies, and it included almost all the people of Africa, the Middle East, Latin America and Asia. Today, a powerful economy in the West is sometimes called the "First World", but the term "Second World" is largely outdated after the collapse of the Soviet Union. The term "Third World" remains the most common of the original designations, but its meaning has changed. Now this is a general term for developing countries. Since in part this term is a relic of the "Cold War", many modern scientists consider it obsolete. Instead, it is now often used terms such as "developing countries" or "low-middle-income countries." But this expression gained wide popularity thanks to the book G.Balandier "Third World" (Dushenko K, 2006, p.59).

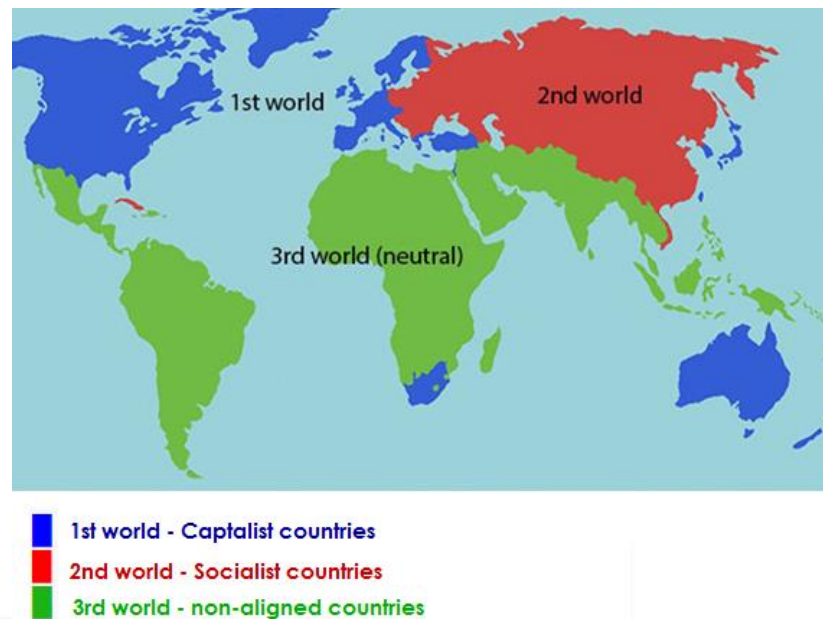


Figure 2.1: Resource: <http://dnpmag.com>

In General, the transition from traditional society to modern comprises a set of interrelated and interdependent processes in the economic, social, cultural and political spheres.

2.2.1 Political modernization.

The term «political modernization» is used in relation to the structures that make transition to an industrial society and a democratic political structure. Political modernization is a using by the traditional societies new social roles and political institutions which formed within the framework of Western democracies. Having emerged as a theoretical basis of Western policy, the concept of political ultimately turned into a general model of the global process of civilization, the essence of which is in the describing the characteristics and directions of the transition from traditional society to a rational society.

According to famous German sociologist and political scientist *M. Weber*, in the process of modernization of the political system of society, the state power and government are begun to be rebuilt. The role and importance of law are increasing, the power is divided into legislative, executive and judicial. In addition, local self-government is improving the activity of the state apparatus begins to be reorganized on the principles of rational bureaucracy (Politologia ed. by Achkasova V.A., 2010, p.472). After this, the participation of the broad

popular masses in politics is widening, as a result of which the type of legitimacy of political power is changing.

Today, the political modernization means the increasing the ability of the political system to adapt to a new standards of social goals and to form a new type of institutions that support the development of the social and political system. This process is conditioned both by an objective, i.e. socio-economic and cultural and subjective factors, the ability of the political leadership to implement a more or less effective changes in the political system.

Political modernization has become a generally accepted term used to describe complex transformations in the transformation of the society from “backwardness” to “modernity”. From the Latin word “transformation” in translation means “transform”, “transformation”, “change”. This concept has been used to study processes occurring traditional and transitional societies.

2.2.2 Modernization in economy

The next type of modernization process is economic modernization, which means first and foremost the development and application of technologies based on scientific knowledge, highly efficient energy sources, and the deepening social and technical division of labor. In the process of economic modernization appear and expanding industry and trade, services and sectors of the economy, reducing the share of the agricultural sector with its technological improvement. The economic life of a society freed from the influence of politics and ideology, and economic growth becomes “self-sustaining”.

In the 1960s, the famous American economist *W. Rostow* (1960, p.307-331) proposed five stages of growth of economic modernization that all countries should pass through:

- 1) The traditional society;
- 2) The preconditions for take-off;
- 3) The take-off;
- 4) The drive to maturity;
- 5) The age of high mass consumption.

For the 1st stage, the traditional society characterizes that over 75% of the working population is employed in food production. Political power belongs to the landowners or to the government. In the 2nd stage, the preconditions for take-off, there are important changes in three nonindustrial sectors of the economy: agriculture, transport and foreign trade. For the 3rd stage – take off – covers relatively a short period of time, approximately, 20-30 years, in which begins the rapid introduction of new technology in industry and agriculture. The 4th stage – a drive to the maturity is characterized as a long stage of technical progress. In this period develops the process of urbanization, increases the share of skilled labor, industrial leadership concentrated in the hands of qualified managers. In the period of the 5th stage – the era of high mass consumption – is a shift from supply to demand, from production to consumption, the enhanced role of the services sector and industries that produce technically complex consumer durables, the majority of the population gets access to such material benefits that were previously considered luxuries or non-existent, dramatically increasing the volume of financial, material and other resources to social needs.

According to *Rostow* (Ibid, p.319), all societies must ultimately pass all these stages. This is the process of modernization. First this process was begun in United Kingdom. It was passed the stage of take-off in 1783, and the drive of maturity in 1802. It's followed by France in the years of 1830-1860's. In Belgium in 1833-1860 years, United States in 1843-1860 years, Germany in 1850-1873 years, Japan in 1878-1900 years, Russia in the 1890's till 1914's and in Turkey the stage of take-off began in 1937 year, in India and in China was in 1952 year.

2.2.3 Modernization of culture

Culture is one of the important moments in the study of modernization processes. It permeates every aspect of social life. In the process of modernization, it is no less important to replace obsolete cultural habits and customs with new and productive systems of cultural values.

In the process of modernization of the cultural sphere of society is formed a highly differentiated and unified culture, based on a system model of progress and improvement, as well as on the development of individualism. Important components of cultural modernization are the spread of mass literacy and secular

education; Development of science and technology; The existence of ideological and religious pluralism; The emergence of the opportunity for the development of a more flexible institutional structure, contributing to the adaptation to ever-changing problems and needs (Isaeva B.A., 2008, p.154).

It should be noted, that in Western countries the cultural modernization led to the reformation, an important historical stages, which is known as the Renaissance, Humanism and Enlightenment. Cultural modernization associated with the development of modern natural and human sciences, theories of nationalism, socialism and communism. This has led to changing cultural paradigms in the XVIII-XX century with reducing the role of traditional values (family, religion, morality) and the emergence of mass culture and differentiation of national cultures into the subcultures.

In the spiritual sphere, changes in the value orientations of social groups occur, there is a need to develop new values appropriate to contemporary realities, the secularization of education and the spread of literacy, the diversity of trends in philosophy and science, religious pluralism, the development of information dissemination tools, and the inclusion of large groups of people in cultural achievements. It is recognized that many values of Western culture do not fit and therefore do not get along in some cultural environments. Individualism in some cases is recognized as a purely Western product. In connection with this, it is of interest to study the problems of "modern personality" by Western scholars. For the theorists, modernization in the opinion of *V. Rukavishnikov* (1995, p. 35) is a "modern man" - this is essentially none other than a representative of Western culture - an independent thinker, both socially and politically active, an individualist who independently achieves success in life ("self-made man") and recognizing the right of others to act in a similar way, competing with them for a place on top of income and power.

2.2.4 Social modernization

Social modernization means a process of forming an open society with a dynamic social system. Such a society arises and develops on the basis of market relations, the legal system, the democratic system may not be perfect enough. Democracy in a such society is necessary to make it possible for quickly amend the rules of the system in a changing environment and to follow for their implementation. Its essential constituent principles are, first of all, an open stratification system of the society and high mobility, role-based nature of the interaction (expectations and behavior of people due to their social status and social functions); secondly, a formal system of regulation of relations (based on written law, laws, regulations, treaties); then a complex system of social control (Department of the Institute of management, management and social control); and the allocation of various social institutions (Gorodyanenko V.G., 2009, p.154). Thus, social modernization contributed to the emergence of modern nations, civil societies and social states.

The main accent of social modernization was made on the industrialization of the economy, during in which there were a radical transformation of all social structures of the traditional, i.e. agrarian, society and etc. It was supposed that the development of the industrial production should cause the demand for scientific knowledge of new technologies, to cause the flow of rural population into cities and the development of the cities, fundamentally change the status of the traditional peasant family (uniting several generations) and gradually replace it with a nuclear family that fees the individual and sets a new motivation for its activities. Industrialization is only one aspect of social modernization, but it is «so powerful in its consequences that it changes incompetent social institutions and customs by creating new roles and ways of social action based on the use of machinery» (Apter D., 1965, p.68) To be modern means to perceive the life as a choice, as a preference to one another as an alternative (Ibid,p.10).

Transition from traditionalism to modernity is interpreted as: individualization (the basic social unit increasing becomes an individual and a non-group); differentiation (the transfer of certain functions that belonged to the “family”, specialized social institutions); and formalization (approach to social institutions as acting on the basis of abstract and universal laws and rules, presupposing a dominant position of science and experts). How much is deeper the changes of

traditional society in these parameters, it becomes more able to use innovations without breaking down. Ultimately, social modernization was understood as an alternative to the socialist solution of three main problems so-called the Third World – the problem of eradication of hunger, disease and illiteracy.

2.3 The Main Directions in the Theory of Modernization.

In accordance with the above said, the modernization theory is a description and explanation of the processes of transformation from traditional or underdeveloped societies to modern societies. Historically, modernization is the process of change towards those types of social, economic, and political systems that have developed in Western Europe and North America from the seventeenth century to the nineteenth and have then spreaded to the other European countries and in the nineteenth and twentieth centuries to the South American, Asian, and African continents (Eisenstadt,1966, p.184). Modernization theory has been one of the major perspectives in the sociology of national development and underdevelopment since the 1950s. Primary attention has focused on ways in which past and present premodern societies become modern (i.e., Westernized) through processes of economic growth and change in social, political, and cultural structures.

In the theory of modernization there are two beliefs: Liberal and Conservative. The liberal theory of modernization viewed the modernization process as a transition from traditional into modern society i.e. as a kind of ‘Westernization’ process. According to the representatives of the liberal beliefs all countries of the World develop due to a common sheme and pattern. Despite the diversity of cultures, traditions, historical and social characteristics, the specifics of the pace of development in all countries should be formed a similar model of the social system. Its main features should be a market economy, an open society, new information technologies, developed communication networks, social mobility, rationality, pluralism, democracy, freedom.

From the point of view of the liberal approach to the analysis of modernization it’s possible to distinguish ‘primary’ and ‘secondary’ modernization. The first is the experience of the development of Western countries, the second is a kind of «modernization after», this is the copying the experience of developed countries.

Political modernization is described by supporters of this approach as a process of formation of democratic institutions, formation of civil society, competitive political environment and expansion of political participation of the masses.

Supporters of the liberal direction as *R. Dahl, G. Almond, K. Deutsch, L. Pai* lays the basis for the modernization process of the appearance of the middle class, as well as the growth of the education and political culture of the population. This leads to the formation of civil society with its desire for self-organization, social activity, self-government, the formation of various elites. The nature and dynamics of modernization depend mainly on the open competition of free elites and the degree of political involvement of ordinary citizens.

The liberal theory of modernization has been criticized on two sides: radical and conservative. Radicals pointed to the obvious ideological nature of the theory, the expansion of Western values and models, in their opinion, unfit for other civilizations, the dependent nature of development. Representatives of the conservative trend emphasized the internal contradictions of the modernization process, the conflict of political participation and institutionalization, the preservation of political stability and order (as the conditions for successful socioeconomic development), the consistency and direction of the development processes to the national and historical peculiarities of the developing countries.

In the XX century, non-Western reformers struggled over the question whether one could be a contemporary person without being a Westerner. Some modern scholars like *Samuel P. Huntington*, insisted that the modernization and Westernization are completely different phenomena. According to him, the West was the Western before it became modern. Its distinctive features were acquired in the VII – IX centuries, but became «modern» around the 18th century. The society became modern when it is industrialized, urbanized, raised the level of literacy, education and their wealth. The qualities that make a society Western, in contrast, are special: the classical legacy, Christianity, the separation of church and state, the rule of law, civil society. Western civilization, as *Huntington* wrote, was a precious not because it's universal but because it is unique. (1996, p.100).

For example, Japan is one of the non-Western countries of the world. Technologically, they are more advanced than the most Western countries of the

world. Remember their high-speed trains, cell phones, and robotics. However, for visitors, especially for guests from the West, the Japanese remain strange and foreign for them. From here we can come to the conclusion that if material wealth does not westernize Japan, they do not westernize all the others.

According to opinion of *Fareed Zakaria* the West dominated so long time and spread over the world so far, that in general, it is not clear what a difference between modernization and Westernization is. Now everything that we considered as a modern, was or to be looked as Western. Today's forms of government, business management, how people spend their free time, go in for sports, their traditions of release - all this started in European customs and practices. Today, Christmas is celebrated much more than before, celebrating Valentine's Day, named in honor of the Christian sainted and commercialized by Western companies, releasing greeting cards, in India becomes a real tradition. Blue jeans, created as working clothes for Californian gold miners, are as common today in Ghana and Indonesia, as in San Francisco. The Indians refuse sâri (Indian's women's traditional wear) in favor of more practical clothes, style in which national motives and international influence are mixed. Sâri is also worn on special occasions or on the occasion of ceremonies, just like a kimono in Japan. Men are always dressed in Western style. Now, the western business suit has become a common for Indian businessmen and even for a young government officials, which indicates a new post-colonial phase of the country's development. It is impossible to imagine how the modern world would look if there were no such influence of the West (*The Post-American World, Penguin Books, 2011*).

This view may seem superficial, but it is far from being so. Clothing is a powerful indicator of the attitude of society towards modernity. It is not surprising that the Muslim world has so many problems with women who wear western-style clothes. In this region of the world (India) there are women, more lagging behind in all objective indicators – in literacy, the level of education, in participation in labor activities. The paranja and the veil can be quite acceptable as clothing, but the choice in their favor corresponds to the views, which deny all other aspects of the modern world.

As we shall see that it is difficult not to agree that any state can survive in the modern world only if it successfully passes the modernization process. Moreover,

this process affects not only the external side of the life of the state - its technical equipment, but also its political form itself, and also if it's cultural content can be expressed. The historical experience of modernization in most modern societies has shown that the result of this process differs significantly from country to country.

So, the main aim of the dissertation is analyzed the transformation of Uzbekistan due to the theory of modernization, to consider and clarify the theoretical and methodological foundations of the notion of "modernization", to determine the influence of tradition and innovations in the modernization of Uzbek society and to determine and assess the role of modernization of the country in strengthening the social and interethnic accord as the basis for the stable development of the state. This analysis allows seeing not only a general picture of the current state of society, but also to identify the system-forming directions of state transformations, to identify the concrete steps of creating legally, democratically and economically developed state.

3 IMPACT OF GLOBALIZATION ON MODERNIZATION OF THE REPUBLIC OF UZBEKISTAN.

3.1 Socio-Political Life Of Uzbekistan In The Conditions Of Globalization.

3.1.1 Transition process of Uzbekistan after became republic.

Central Asia is a geopolitical region, which a vast territory of it is located in the central part of Eurasia and there is no direct access to the world ocean. This region consists of modern states as Uzbekistan, Tajikistan, Turkmenistan, Kyrgyzstan and Kazakhstan. Throughout the history, Central Asia has been known as a territory that connected Europe, the Near East, South and East Asia within the Great Silk Road, thereby facilitating the mutual exchange of both material and non-material values, in particular - the experience, achievements and thoughts of their people. The interest in Central Asia is also due to the peculiarities of culture, civilization, its geographical and strategic position, as well as its geo-economic importance, since it has solid reserves of oil and gas, the location of transit and communication routes.

According to *Samuel Huntington's* theory about the clash of civilizations and restoring the new world order, civilization and cultural identity expressing the achievements of mankind, are the highest level of its classification. The confrontation of civilizations, occurring at the level of the rift lines, will contribute to the formation of both its dominant position in world politics and the last stage of the development of the conflicts of the new millennium. The northern, north-western and eastern borders of the Central Asian region in *Huntington's* theory act as one of the lines of the rupture of civilizations, representing orthodox Christian groups of civilizations in the northwest, Buddhist in the east and Confucian in the southeast. So, from the point of view of interconnection with other civilizations in the peripheral areas of the Islamic world, Central Asia is a unique and unique region of its own. (1996, p.105)

The modernization of these states in a small extent was already acquired in the years of socialism, and the main role in this modernization was acquired by the political and economic aspects. The main direction in which the Central Asian countries moved might be defined as the movement from the planned economy to the knowledge society and the movement from authoritarian socialism to liberal democracy.

And in the late 1980s and early 1990s due to the collapse of the world socialist system, the problem of modernization again became one of the most popular in the social sciences. After the collapse of the Soviet Union, Uzbekistan like the other member states of the Union has gained its independence in a 1991 year, which had been emerged suddenly and unintentionally (Roy O, 2016, p.8-11). And beginning from that time behind the state there were an important tasks and the problem of transforming political and economic reforms of the country.

Today Uzbekistan with its broad definition is a country, which has a socialist history who won its independence peacefully. This state, with its independent development and social skills has entered a renewal stage. This country are trying to find its firmly position like the other countries of the world. Have been trying to be equal among equals, try to become an integral part among the nations of the world community. This state has a modern trade economy, which can provide a beautiful life for its people, and should require achieving the difficult task of creating a truly democratic state.

Uzbekistan is not Poland, and is not an Eastern Germany or Bosnia (Ibid, p.8-11). There were a nation and the state at there and never have been fought to have it. The *USSR* (Union of Soviet Socialist Republics) to the name of socialism and through the Russification, tried to melt fourteen non-Russian states over an ideological supranational unity, but failed. However, the commitment to socialism, provided of staying within the limits of political games ‘nationalities’ respect in pursuit of the Soviet system, has created the conditions for the emergence of nation states.

One of the Muslim republics of the old former *USSR* not only with its border, but with its name that contains both the definition of ethnic communities and even with its language and with its re-invented history was born out of the law of 1924.

After the adoption of independence in 1991, the country faced acute problems such as avoiding mistakes of the past, identifying and implementing national interests, including the interests of all citizens living in this state regardless of their nationality, and developing a strategy of social-political development of the country.

With all this, it is necessary to remember that at the very beginning of its sovereign development in the republic there was no experience of independent development of the state in its modern understanding. Of course, the influence of the Soviet regime and the strong traditions of authoritarian rule within the Central Asian culture were implemented. Therefore, the beginning of the transitional period coincided with the re - emergence of national statehood.

At present, the Republic of Uzbekistan is politically, economically, historically, temporally and spatially between the communist past and the democratic future. Many domestic researchers consider the political and economic development of the country in the process of globalization in a historical context and distinguish according to three main stages of modernization of the country:

1. The period under the Russian Empire
2. In the period of USSR
3. The period of the State Independence.

The first stage of modernization of the political and economic structure of Uzbek society began in the second half of the XIX beginning of the XX century after its inclusion in the Imperial Empire. The colonial policy of Russia determined the violent nature of modernization. The tsarist government carried out a series of reforms aimed at changing the economic and social way of life of the people of Central Asia. But despite this, the intrageneric and patriarchal-feudal system of relations of Uzbek society did not undergo radical changes, being slightly modified to the generally accepted system of state administration.

On the other hand, there was also a positive significance of this step. It was expressed in the fact that at that time the first approximation to the thinking European images which occurred the Russian culture. In Central Asia appeared the primary schools, factories and plants, attempts were made to introduce sedentary agriculture among nomads, and the foundations of a national

bureaucracy were formed. To a large extent, the expanding contacts of local people with immigrants from Russia contributed to this. As a result, against the policy of tsarism arose the uprising of 1916, which swept almost all of the Central Asia.

The second stage was between 1917 and 1991 years. The modernization included during the Soviet Period brought many positive changes for the indigenous population. This time can be characterized as the period of implementation of a huge historical experiment, part of which was the more active inclusion of the people of the region in modern political and economic structures. In particular, this was the first experience of statehood, access to general secondary and higher education, the expansion of information and communication opportunities. The people have come a long way from the feudal nomadic and semi-nomadic way of life, to the industrialized member of the world community. But there was also a negative result of this stage, namely, that in the all-Union economic system the country did not actually have independence in the raw material sense. However, as part of the USSR, the country went through a complicated path of becoming; the social structure of society was formed, agricultural production was established and certain industries were developed, such as power engineering, machine building, etc.

Transition policy from capitalism to socialism of the Soviet Union as well as violent changes of national traditions was aimed at the Russification of the people of the USSR under the slogan of creating a new community - the "Soviet people". This brought to the explosive development of national-patriotic movements in the late 1980s, which in many ways contributed to the collapse of the Union. And Gorbachev's politics named "*Perestroika*" finally finished off them leading to mass poverty of the population and the degradation of social institutions. As a result, after the second stage of modernization, the most of the Central Asian States, including Uzbekistan, entered the world space, being unprepared for this process. But on the other hand, the positive result of perestroika - the collapse of the USSR led to the formation of a sovereign state of the Republic of Uzbekistan.

Today, among the researchers, arised a particular interest for a third stage of modernization, which was held from the end of August 1991, when the state sovereignty of Uzbekistan was proclaimed as among a number of post-Soviet countries, which enabled the country and society to independently avoid and realize their own development paths.

The ongoing process of modernizing the country and building a strong civil society is the main priority of the state. As the President of Uzbekistan *Islam Abduganievich Karimov* (Jan.30, 1938 – Sep.02, 2016) noted: “*Life itself increasingly puts the issue of activating the work on the implementation of the principle*”, “*From a strong state to a strong civil society*”. (Report of the President, *Modernization of the country and building of a strong civil society* on January 27, 2010). The meaning and content of this is that, as realizing socio-economic and socio-political reforms, chosen the model of state and social construction is a task of strengthening the role of citizens in the governance of the country, which in reality means the further development of the whole of civil society institutions of the system, its harmonious integration in the governance process, the administrative and territorial units.

However, the degree of readiness of the state at that time to transition from democracy to the market relations was insufficient. The level of the living standard a mass population, the high level of the unemployed, the economic crisis, rising prices and many other factors intensified destabilization in the country, and the fact that at the beginning of its sovereign development there was no experience of independent development of the state in its modern sense and it was an important factor. Democratic traditions were weak, civil society was notable for its immaturity. The influence of the Soviet heritage and the strong traditions of authoritarian rule within the framework of the Central Asian culture were felt. Therefore, the beginning of the transit period in the Republic of Uzbekistan coincided with the revival of national statehood.

For the successful modernization greatly influenced by the socio-cultural, economic, internal political and foreign policy factors that predetermine the further evolutionary development of political events by the state. Therefore, in order to conduct further political modernization in Uzbekistan, it was necessary

to conduct timely reform of all subsystems of the state system, namely economic, political, cultural, social, and legal.

3.1.2 Social sphere of society in Uzbekistan in transition period.

At present, the Republic of Uzbekistan is reforming in all spheres of society. Modernization and transformation are also subject to socio-spiritual processes, which in Uzbek society are pivotal. This, first of all, concerns the strong social protection of vulnerable segments of the population, as well as the revival of national and adaptation to basic human values.

According to *Islam Karimov*, during the period of the formation of national statehood, the implementation of democratic reforms, the transformation of the economy and the transition to market relations, special attention should be given to social problems. This is reminiscent of the rich experience of social development in many countries of the world. History teaches that it is precisely at its steep turns, when a change of social formations occurs, that social problems and contradictions acquire the most acute character, serve as a potential factor of threats to national security, civil peace and stability (2009, p.24). One of the leading principles on which Uzbekistan's own way of updating and progress based on - is the conduct of a strong social policy. This serves as an essential precondition for the successful conduct of democratic and economic reforms and their irreversibility.

Social contradictions, in fact, have always served as a driving force for political, social and economic transformation. From the degree of acuity of accumulated social problems, the ability of ruling structures to solve these problems and the nature of the entities themselves depends either in a consistent, evolutionary way, or it can take radical forms: in the form of social protests, spontaneous explosions, even civil wars and revolutions. Therefore, ignoring the social mood of people, social problems at all stages of development creates a potential threat to stability and national security.

Any economic system sets itself the task of providing people with food, clothing, transportation, housing and communal services, cultural and other types of services, that is, providing all that includes the concept of a person's well-being.

If evaluate this concept, then all people, regardless of their political and economic structure, should live in secure conditions in an equal conditions.

An important place among the noted conditions in solving social problems is the state of the country's social sphere. The social sphere is the totality of industries, state relations that determine the conditions and standard of living of the population of the country, that is, their material, spiritual and household situation. The social sphere covers the areas of production, distribution and redistribution of income, consumption, the system of social protection of citizens, the development of social infrastructure. It also covers the system of labor relations, where the first place is occupied by the provision of jobs for the able-bodied population, the level of solving labor protection issues, creating decent working conditions for decent people. Development of the social sphere with its many components with its ultimate goal determines the provision of social protection of the population, which is a system of state measures that guarantees normal living conditions of the population.

The report of the President of the Republic of Uzbekistan *Islam Karimov* at the enlarged meeting of the Cabinet of Ministers devoted to the results of the country's socio-economic development in 2015 and the most important priorities of the economic program for 2016 states that, according to the results of the past years, special attention has been paid to development of the social sphere in Uzbekistan. Analyzing the progress of the country along the path of democratic transformations and sustainable development, last year decisive steps were taken in the implementation of fundamentally important reforms aimed at achieving a main goal - to reach the level of developed democratic states of the world with a strong socially oriented economy that provides a decent level and quality of life people of the country (<http://www.press-service.uz>).

The acute social problem of the transition period is the breakdown of the established way of life for many people, the changing of life orientations, the stereotypes of thinking and social behavior, and the eradication of the dependent attitudes that existed during the Soviet Union among the population regardless of religious and national affiliation. These include, above all, the great role of the Russian language - in fact, the entire Central Asian elite owns it up to now, the Russian language is actively present in the public sphere and in everyday life,

especially in the capital of the country. Especially in the cities, many everyday habits of communication, leisure, cooking, celebration of Women's Day on March 8, New Year, Victory Day are preserved. People retain the memory of Soviet leaders, Soviet living conditions, etc. Many social ties (mixed families, friendly relations) that were formed during that period are also preserved.

The reference to post-Sovietness is a frequent and very important explanatory model, but it also has its own weak points. It, in particular, largely ignores the changes that have occurred in Uzbekistan since the collapse of the *USSR*. It is obvious that the country has managed to make its own, a special way of transformation, new branches of the economy, for example, automobile industry, emerged the mentioned mass labor migration, which was not in the Soviet era, specific political and social institutions that did not exist at all or had, for example, as local authorities of the “*mahalla*”, other functions. (Abashin S., 2011, pp. 95-110.) The life of people began to be influenced by such innovations as the Internet, mobile communication and many other technical inventions that also creates a completely new - non-Soviet - reality. The population of Uzbekistan has increased by one third compared to 1989, from almost 20 to 32 million people. The past years of economic independence and reform have shown quite convincingly not only a very successful choice of strategic directions of social policy, but also their successful stage-by-stage implementation and their further development.

3.1.3 Spiritual revival of traditional values of modern society of Uzbekistan.

Concerning the issue of the revival of spiritual values and the transformation of their understanding, it should be noted that with the achievement of independence in the Republic of Uzbekistan was adopted a course to build a legal democratic state and a strong civil society. The primary task for the state was the revival of national identity, national cultural and spiritual values.

During the years of Soviet arbitrariness, the primordial culture of Uzbekistan was diligently eradicated, mercilessly erased, and distorted in an elaborate way. At

the same time, the national self-consciousness, originality and individuality of the Uzbek people were practically lost.

Despite the brutal pressure during the long period of Soviet totalitarianism, the people of Uzbekistan managed to preserve their historical and cultural values and original traditions, which were carefully passed down from generation to generation. The attainment of Independence played a huge role in reviving the national spiritual values of the Uzbek people. This process began in the years of “*perestroika*”. The breath of fresh air that appeared which allowed the national self-consciousness to grow, and faith in oneself strengthened. The work of not only the Uzbek, but also other cultural centers was intensified.

Spiritual revival is a combination of traditional values with the values of a modern democratic society. Own way of renewal and development of Uzbekistan in the spiritual sphere is based on four fundamental conditions: adherence to universal values, strengthening and development of the spiritual heritage of the people, free self-realization by man of its spiritual potential, to the patriotism.

At the same time, a recurring return to the customs and traditions of the past is impossible - this will lead to rejection of modernity and denial of the modernization of society. Therefore, the most important, esthetically significant traditions and customs that enrich human values and meet the requirements of democratization and renewal are reviving.

An important milestone in the revival of spirituality was the adoption of the law “*On the State Language*” on October 21, 1989. The Uzbek language was recognized as the right to become a state language, without prejudice to the rights of minorities who speak other languages. The second step was the revival of primordially national sports, decorative and applied art, and dance. Through them, people were given the opportunity to express themselves, which they were deprived of during the years of Soviet totalitarianism.

It is necessary to say a few words about religious values. In the last years of the existence of the Soviet state - the years of “*perestroika*” - there was a violent surge of religiosity. A huge number of religious organizations have appeared. In turn, unfortunately, weeds were also raised - extremist groups, radical and

fundamentalist sects. Their political aspirations were a mixture of militant nationalism, religious intolerance and hatred of everything “not own’s”. And in them at first naively young people were drawn, but, quickly realized their destructive corrupting influence, the population sharply condemned such organizations.

Awareness of the danger of such a development of events dictated the need for a thoroughly thought-out and balanced approach, the development and implementation of a set of mutually complementary political, economic and cultural programs aimed at increasing the positive, creative nature of spiritual revival. These programs were based, first of all, on the obligation of a differentiated approach to the revived heritage, the choice, first of all, of the most important ethically significant traditions and customs enriching universal human values and meeting the requirements of democratization and renewal of the society.

A special role in the revival of spiritual values is the restoration of historical justice, the restoration of the true history of the native land. It is historical experience that serves as a yardstick and foundation for the spirituality of Uzbek people. And the names of such great ancestors as *Amir Temur*, *Imam al-Bukhari*, *Abu Ali ibn Sino*, *Babur*, *Ulugbek*, *Beruni*, *Al Khorezmi* and many other outstanding personalities who were rightfully a matter of pride of the people of Uzbekistan should become a model for imitation and a source of high morality.

The revival of the spiritual and religious foundations of society, the culture of Islam, was an important step in the path of self-determination, the acquisition of historical memory, and cultural and historical unity. Thus, the years of independence dramatically changed the national psychology towards patriotism, national pride, openness for the whole world. The spiritual and historical values of the Uzbek people, the heritage of great ancestors, is becoming a world heritage.

To summarise, it can be noted that the process of reviving the spirituality of the people of Uzbekistan is a natural and logical process, the goal is the creation of a new society in which all the best ideals of the past will be embodied, organically intertwined with the values of the present and the challenges of the future. The new society must embody the ideas of equality, tolerance in all its manifestations,

enlightenment, negation of inertness of thinking, openness and justice. And the revival of spiritual values is one of the ways to achieve a brighter future as soon as possible.

3.1.4 Economic growth of Uzbekistan on the condition of modernization.

Economic factors play a significant role in the modernization process. Without economic stability, modernization in all other spheres of society is impossible. Therefore, one of the vital tasks in the country was achieving economic independence and stable economic development.

According to *S. Huntington*, the most important task of the “new democracies” is to carry out economic reforms, reduce the role of the state in the economy and stimulate market relations. This applies both to the administrative and command economy of the former communist countries and also in many other countries too. Economic reform is much more complicated and burdensome than political democratization (1995, pp.87-94).

According to *S. Huntington* the economic reforms should be better to start immediately after a fairly convincing victory in the elections. For reform is always required a strong executive head, therefore, in the conditions of new democracies are preferable presidential and semi-presidential forms of government. It is necessary to begin with economic stabilization and only then to pass to the development of the market, the release of prices and exchange rates and, finally, to privatization. This success is achieved most likely by those governments that implement all reforms as quickly and simultaneously (Ibid, pp.87-94).

After gaining independence, Uzbekistan chosed the course of a free, open, social market economy, which represents its universal practical importance in the world economy. In a market economy, state managerial and coordinating activities take into account the market economy regime, do not oppose its actions, but, on the contrary, promote the development of civilized market relations and ensure the interconnection and coherence of the market and state-administrative method of regulation.

Uzbekistan was often criticized, especially in the mid-90's of the twentieth century, for its unconventional approach to economic reforms. Unlike other

countries in the region, following the recommendations of the Washington Consensus, Uzbekistan has chosen its own model of economic reforms. The country refused to «shock therapy» and carried out gradual transformations. As a result, the decline in GDP (Gross domestic product) for 1991-1995 was only 18%. This is a moderate indicator even in comparison with the more affluent countries of Eastern Europe with a transition economy (see Figure 3.1.).

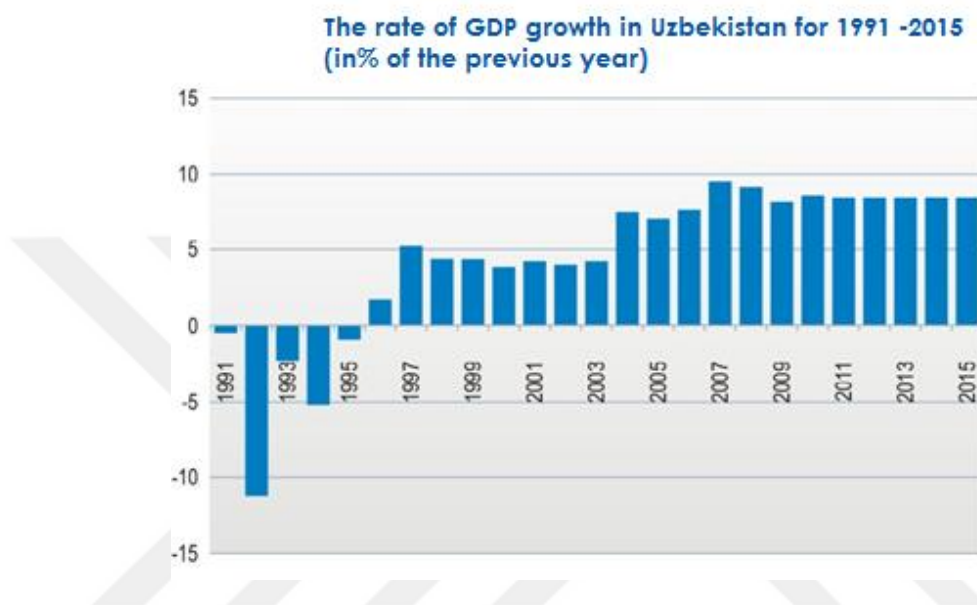


Figure 3.1: Resource: Statistics State Committee of Uzbekistan

Since 1996, when many countries still struggled with the recession in transition, Uzbekistan began to grow economically. From 1997 to 2003 years, the average annual rate of economic growth was more than 4 percent. By 2001 year, Uzbekistan's GDP was more than 102 percent of the 1990's level. It was the first country among the republics of the former USSR stepped over the pre-reform level of GDP. Since 2004 year, GDP growth rates have accelerated to more than 7%. In 2007-2008 years - more than 9%.

High rates of economic growth were accompanied by a decrease in the level of poverty of the population. At the first stage this was achieved by distributing targeted social assistance through the institute named «Mahalla», due to increased employment (see Figure 3.2.).

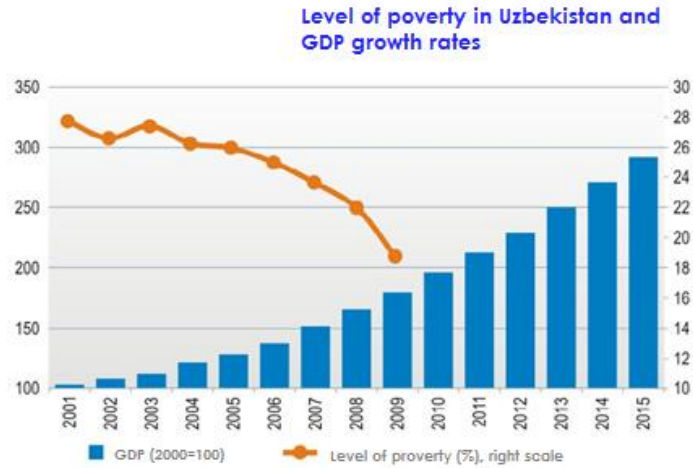


Figure 3.2: Resource: Statistics State Committee of Uzbekistan

Since the mid-1990's, Uzbekistan has concentrated and redistributed resources in priority sectors focused on import substitution and export. This made it possible to achieve self-sufficiency in the shortest possible time in critical commodity categories - food and energy, and subsequently reduce the negative impact of external shocks, such as food, energy and global financial and economic crises.

But more fundamental changes consist in the fact that the government managed to significantly increase the share of industry and services in the GDP structure. The commodity structure of exports was diversified. (see Figures 3.3.).

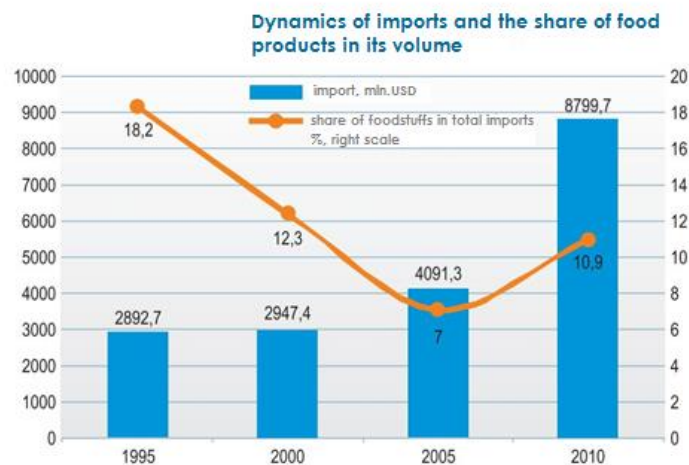


Figure 3.3: Resource: Statistics State Committee of Uzbekistan

The share of cotton fiber in it has significantly decreased, and the share of goods with high added value has increased (see Figures 3.4.).

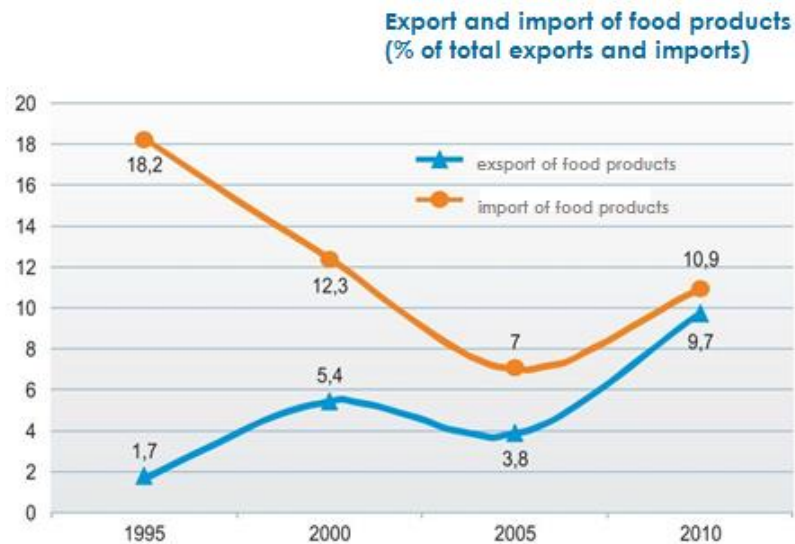


Figure 3.4: Resource: Statistics State Committee of Uzbekistan

Over the past few years, Uzbekistan has become one of the world's leaders of economic growth. The outlook for the growth of its economy looks promising. According to the projected estimates, the country's annual GDP growth rate will be at least 8 percent.

Today, Uzbekistan put behind itself two ambitious and complex goals at once: to modernize the economy and to include an “innovative drive”. The second one is largely connected with the first and often it is impossible without it - it is useless to “innovate” on obsolete equipments. In order to reach a new level, a powerful technological leap is needed. This is the essence of the goal of Uzbekistan's modernization.

Economists of the Asian Development Bank have attempted to develop an index of inclusive growth for a number of countries in which Uzbekistan is in the lead level. In particular, in the publication of the bank “Criteria and indicators of inclusive growth: an index of inclusive growth to diagnose the progress of the country” analyzed six Asian countries. The parameters of the index were indicators of economic growth (weight in the index - 25%), unemployment (15%), infrastructure (10%), poverty (10%), economic inequality (10%), gender equality (5%), health and nutrition (5%), education (5%), sanitation and drinking water (5%), social protection (10%). Estimate 1-3 is seen as unsatisfactory progress, an estimate of 4-7 - as satisfactory progress and an estimate of 8-10 - as the highest. The results of the study are given in the table.

Table 3.1: The index of inclusive growth of selected Asian countries.

COUNTRY	THE INDEX OF INCLUSIVE GROWTH
<u>Bangladesh</u>	4,55
<u>Cambodia</u>	5,05
<u>India</u>	5,70
<u>Indonesia</u>	4,40
<u>Philippines</u>	3,80
<u>Uzbekistan</u>	6,80

Resource: Asian Development Bank, 2010

Certain influences on the success of modernization in Uzbekistan are also exerted by geopolitical factors, which are due to the country's "involvement" in the global process of globalization. Globalization is become one of the main factors that "push" Uzbekistan to the speediest implementation of modernization in the country.

3.2 Geopolitical factors in the process of globalization of Uzbekistan.

The adopted "*Declaration on the Sovereignty of the Uzbek SSR*" on June 20, 1990 (Saidov A.H., 2005, p. 371) was the first legislative document in the field of foreign policy, which proclaimed Uzbekistan's adherence to the universally recognized principles of international law. A particularly important event in terms of legislative consolidation of principles and directions of foreign policy was the adoption on December 8, 1992 of the *Constitution of the Republic of Uzbekistan* (Malfliet K., 1999, p.148). The republic was proclaimed a sovereign, unitary, democratic republic, built on the basis of a legal, secular state. In the basis of foreign policy, the Constitution laid the country's desire for a universal and a fair peace, mutually beneficial cooperation, the resolution of global and regional problems by peaceful means, observance of the universally recognized principles of international law. The President of the Republic of Uzbekistan has the constitutional right to determine the main directions of foreign policy and the representation of the state in international relations.

From September 1991 to July 1993, the Republic of Uzbekistan as a sovereign state was recognized by 160 states of the world, thereby expressing its readiness to cooperate with it, develop economic and cultural relations. Diplomatic relations are established with 120 countries. Among these states were all members of the European Union and Switzerland, as well as countries such as China, Japan, Canada, Russia, India, Iran, Pakistan, South Korea, ie. leading countries of the world. This shows that the development of cooperation is not limited to any region or group of countries. In Tashkent, the capital of the Republic of Uzbekistan, 43 countries opened their embassies, including such as the USA, France, Germany, Italy, China, Japan, Britain, Israel, Turkey. The Republic of Uzbekistan is a full-fledged subject of international law. On 2 March 1992, Uzbekistan was admitted to the United Nations (UN) (<http://nation.geoman.ru/countries/item/f00/s00/e0000123/index.shtml>).

And it should be noted that after the collapse of the *USSR*, none of the old former Soviet republic was able to independently maintain stability, ensure national security, conduct economic reforms and integrate into the world community. In this connection, with the agreement on the creation of the CIS of December 8, 1991, as well as the Protocol to this Agreement on December 21, 1991, the post-Soviet formed the *Commonwealth Of Independent States* (CIS). The founders of the CIS were twelve former union republics, with the exception of the three Baltic republics (Rumyantseva E.E., 2015, p. 461-462).

Within the framework of the CIS, Uzbekistan became a member at the global level of such integration organizations as *The Organization for Security and Co-operation in Europe* (OSCE), *Shanghai Cooperation Organization* and also has become a member of several prestigious international organizations in the field of economy, science, technology and culture - *World Bank*, *International Monetary Fund*, *European Bank for Reconstruction and Development*, *International Olympic Committee*. Such an organic interconnection of foreign policy with the socio-economic tasks of development of Uzbekistan goals determines the pragmatic nature of foreign policy.

Today, Uzbekistan is at the stage of transition from “before modern” to “modern” state, the modernization keeps its relevant. Equally it is important also for the modern theories of modernization allow the objects of its influence to choose the

different ways of practical realization. A huge positive example was shown by the countries of South-Eastern Asia, which managed to successfully implement a large-scale modernization on the basis of its own identity.

3.3 Transformation of the Political System of Uzbekistan after Independence: Steps and Results.

One of the manifestations of globalization processes as the main development trend of the modern world is democratization. Democracy, having gone through a long historical path and is not yet an absolutely ideal form of government, remains the only alternative that would ensure a certain freedom of the human personality, political, economic and human rights in the modern world. Striving for democracy, its improvement is an important manifestation of the modernization processes, especially in the former Soviet republics.

An analysis of the post-Soviet practice of carrying out democratic reforms indicates the existence of distinctive features of post-totalitarian transit in the CIS countries. In many ways, these features are due to the fact that the starting point of the political transformation of the Post-Soviet countries was a totalitarian regime, from which the transition of democracy, in comparison with the authoritarian regime, is carried out under more difficult conditions. For a general understanding and view of the peculiarities of the transformation of systems of Uzbekistan, it should be considered how it was formed after the collapse of the Soviet Union and was transformed to the realities of today's day.

Started in the mid-80's the reforms of perestroika paved the way for the transition to democracy and the destruction of the political system of the Soviet type. From 1989 to 1990 years the socio-political situation in Uzbekistan is characterized by completely political euphoria, a general conviction that the state independence automatically leads to a solution of both political and economic problems. The development of political organizations of national-revival orientation was begun.

On March 24, 1990, in order to further develop democratic processes, deepen political reforms, strengthen the constitutional system, rights, freedoms and security of citizens, improve the interaction of the highest bodies of state power and government of the Republic of Uzbekistan adopted Law of the Uzbek Soviet

Socialist Republic on the establishment of the post of President of the Uzbek SSR and amendments and additions to Constitution (Basic Law) of the Uzbek SSR, which is considered to be an outgrowth of the law (Newton Scott, 2017, p.314).

December 29, 1991 the first national presidential elections were held. According to the results of the voting, Islam Karimov won the highest state post, for which 86% of voters voted. As a result it's began the transition to the construction of a democratic state and the creation of a new political system of state organization. In a nationwide referendum on March 26, 1995 year, an absolute majority of voters (99,6%) voted to extend Karimov's presidential term until 2000, and he was again elected as head of Republic of Uzbekistan on January 9, 2000 (91,9%). January 27, 2002 year in a nationwide referendum, a decision was made to change the constitutional term of office of the president from five to seven years, thus Karimov's powers were extended until 2007 year. According to the Uzbek constitution, the president can be elected for no more than two consecutive terms. Nevertheless, in November 2007, the Central Electoral Committee (CEC) re-registered Karimov as a candidate in the upcoming elections. This was explained by the fact that the elections will be held in accordance with the new edition of the 2002 Constitution, therefore, in the event of Karimov's victory, his new presidential term should be considered first. The next elections were held on December 23, 2007. Karimov was elected head of state again, for which 88.1% of voters cast their votes. March 29, 2015 in Uzbekistan held the fourth since independence presidential election, Karimov was supported by 90.39% of voters. (<http://tass.ru/info/3835921>)

Thus, as the result of the collapse of the *USSR* was formed the Republic of Uzbekistan. *The Declaration on State Sovereignty of the Republic of Uzbekistan* was adopted on June 20, in 1990 y. On Aug. 31, 1991 y., the following document became the *Declaration on State Independence of the Republic of Uzbekistan*. According to it, the Republic of Uzbekistan was declared an independent, sovereign democratic state, whose territory is integral and indivisible, on which only the *Constitution of the Republic of Uzbekistan* operates. It was the first legislative act in the field of foreign policy, which proclaimed the adherence of the Republic to the universally recognized principles of international law, friendship and cooperation between people. It played a decisive role in the

elimination of communist rule and the beginning of broad democratic reforms in the republic.

But, the transition from the Union Republic to sovereign Uzbekistan was given to the ex-president of the country *Islam Karimov* not easily. There was a real threat of religious extremism in the republic. Thus, it can be said that at the stage of the collapse of the Soviet regime and the period of uncertainty, there were alternative political forces with mass support potentially capable of changing the political regime and overcoming the historical (or political) “legacy” and political tradition (the movement as “*Birlik and Erk*”, emerged in the late 1980's.) Under the slogans of national revival, democratization and independence of the republic at that time and in the early 1990's, the opposition forces gathered thousands of meetings in large cities of the country.

Unlike his predecessors, *I. Usmankhodzhaev* and *R. Nishanov*, the first secretary of the Central Committee of the Communist Party of Uzbekistan, who was *Islam Karimov*, who came to power in 1989 - at the time of the emergence and high activity of opposition political movements - used a flexible strategy. If the authorities used more “soft” strategies, then it would be possible both for the representatives of the national-democratic opposition to come to the republic's administration and for the seizure of power by the leaders of radical Islamic groups and even the split of the country.

Islam Karimov boldly substantiated the new autocratic regime without denying that Uzbekistan was still far from democracy. In particular, he believed that when democratizing society it was necessary “to take into account the mentality of the people, the peculiarity of national thinking” (1997, p.26). In another case, he puts forward another justification for authoritarianism - a complex situation in the region. He admitted, that may be there were signs of authoritarianism in his actions. But he explained this with only one thing: that only a certain periods of the history. There were needs for a strong executive power and this was a necessary to prevent bloodshed and confrontation. It's necessary to move towards the same democracy. (1996, p.38)

Already in the mid-1990s, Uzbekistan showed clear signs of consolidation of the new regime. This is evidenced by the following facts: by that time all opposition

parties had been outlawed; on the basis of restrictive election laws, a new representative body of power was formed - the Oliy Majlis (means The Supreme Soviet), in which there was any participant from opposition parties and movements; the president extended his powers without elections (through a nationwide referendum), which was impossible to do in a non-consolidated regime; the same regime created a pseudo-party system and a system of public organizations that were included in its support.

As a result of the nationwide referendum, an important reform initiated by the President of the country in the field of state construction and the transition from a unicameral to a bicameral parliament, on the basis of the amendments to the Constitution of Uzbekistan were formed two chambers of the country's Supreme Legislative Body in January 2005 and the adoption of fundamental constitutional laws Oliy Majlis - Legislative Chamber (lower chamber) and Senate (upper chamber). The history of the development of parliamentarism shows that the elections of the unicameral Oliy Majlis were based on the representation of the people of Uzbekistan as a whole through the nomination of candidates for deputies from political parties and initiative groups of voters, but also to participation in this process of local representative bodies that in their essence represented regional interests. Thus, it can be said that the existing legislative branch was ready for transformation and for a qualitatively new transition to a bicameral system, to a professional parliament.

New political parties and public organizations have become the main institutions of the new regime. Party system has been formed, in which parties are not independent political actors and do not act as organizations independent of power structures, but only serve as additional support to the consolidated regime. It is interesting that each of these parties propagates some direction of its activity, coinciding with the president's declarations (social justice, national revival, national ideology, strengthening of statehood, economic development). Thus, the party Vatan Tarakkiyoti (Progress of the Motherland) proclaimed that it represented the interests of businessmen and private employers and advocates "the creation of an economic and moral basis for the independence of Uzbekistan, ensuring the development of democracy and market relations" (*The pre-election program of the party "Vatan Tarakkiyoti". In the book: Uzbekistan:*

Ethnopolitical panorama: essays, documents, materials. In Vol. 2: National-cultural societies. M.,1995). The main slogan of the Social-Democratic Party “Adolat” is the assertion of social justice. Founders of the Democratic Party “Milliy Tiklanish” (“National Revival”) were creative workers, humanitarian intelligentsia and scientists, and its goal was “strengthening statehood and developing culture.” The National Democratic Party “Fidokorlar” (“Selfless”) stated that its main task is “to form a corresponding attitude of young people to the national ideology and national idea, to consciously perceive the idea of national independence.” Thus, each party outwardly strives to claim the “expression of interests” of a certain social stratum (intelligentsia, private employers, peasantry, youth), and the “main” - the National Democratic Party of Uzbekistan - speaks of all directions at once and claims to represent the whole people. (Journal of Central Asia and the Caucasus, 2005, p. 24-35).

Another component of the legitimacy of the regime can be called Islam and everything related to it. The main goal of affirming legitimacy through Islam is to show that only government can be the representative and bearer of “true” Islam, thus denying the opposition Islamic movements the right to represent it, taking away this function from them. Thus, the most important Muslim holidays were recognized by the state, the president made a hajj to Mecca and took the oath on the Koran. On the other hand, all the alternative authorities of manifestation of Islam the president interprets as obviously oppositional and therefore potentially dangerous to the regime.

In this way, we can say that as a result of the transformation a new political regime has really been formed, that is, there has been a transition from one monocentric political regime to another monocentric political regime. First, as a support, the new regime willingly uses and formal institutions, which distinguishes it from the previous authorities, under which these institutions played almost no role. Let's give some examples. The powers of the head of the state, the subordinate role of parliament, the procedure for appointing heads of oblasts, that is, the formal status of these institutions, in contrast to the Soviet era, practically corresponds to their actual filling. In other words, the gap between formal and informal institutions, characteristic of the political systems of all the republics of the USSR, in the modern political system of Uzbekistan has significantly decreased. In this regard,

we can talk about monocentrism, not only at the level of informal, but also at the level of formal institutions. In other words, the dominant actor relies on both informal and formal institutions that limit political participation. Secondly, the type of regime legitimation has changed. If previously legitimation was based on a total ideological ideology, now the regime relies primarily on the basic mentality in the form of “the highest spiritual values” of the country - nationalism and Islam. Thirdly, the new regime (unlike the previous one) does not extend claims to domination in the private sphere of citizens' life, although it makes attempts to control traditional informal institutions (for example, mahalla). It is obvious that the regime considers the main condition for stability to be full control over it of the same created political parties and public organizations that claim to represent the interests of all sections of the population before the authorities. Fourthly, the new regime created institutions for access to domination, alien to the Soviet regime, in which access to the highest power was absolutely closed. However, the peculiarities of these new institutions lie in the fact that they sharply restrict access to domination - mainly on formal grounds. Finally, it is obvious that the new regime will use other mechanisms for transferring power, rather than those used in the Soviet years. Most likely, such a mechanism would be the appointment of the “heir” of the president from the number of people closest to him (from his own clan), which only after that will be formally legitimized through general elections. Such a mechanism is more reminiscent not of the Soviet, but pre-Soviet practice of transferring power (Ibid, p.32).

4 INTERETHNIC PROCESSES IN UZBEKISTAN IN A GLOBALIZING WORLD.

4.1 Interethnic Harmony In Uzbekistan.

In the modern world, Uzbekistan is regarded as one of the most successful states with a stable political system, public stability, a harmonious state of interethnic and inter-confessional relations, high international prestige and demonstrating constant economic growth. In this regard, it should be noted that the achievement of this result was an objective consequence of the policy of the President of the Republic of Uzbekistan *Islam Karimov*, aimed at the consistent implementation of reforms leading to the construction of a modern democratic state and an efficient economy.

Among the most important conditions that make such a social transformation possible is inter-ethnic harmony. In the conditions of polyethnic Uzbekistan, where more than 130 nationalities, more than 129 ethnic groups and 16 confessions live, it acts as the foundation of social stability and civil peace, which are the cadets of the country's prosperous development. Therefore, the consolidation of interethnic harmony as the leading priority of state policy and the fundamental value of Uzbek society looks quite natural.

For centuries near Uzbeks live Tajiks, Kazakhs, Kyrgyz, Turkmens, Karakalpaks, Bukharan Jews, Persians, Arabs, Uighurs, Dungans, etc. and over the years the ethnic map of the region was changed so much. Nowadays the population of Uzbekistan consists of more than 32 million people.

From history it was known that in Central Asian region existed 4 world famous cities as Bukhara, Khiva, Samarkand and Tashkent. In ancient time Alexander the Great concurred the most of these territories and established himself at Samarkand. At that time there inhabited the tribes like Persians, Indians, and Tajiks with several other primeval nomad people (Graham, S., 2004, p.44) and Arabs, who had come to the region through war and migration. Later on,

Uzbekistan became a multi-national country, accelerating during the Soviet period, because they imposed migration policies and forced different nations to Uzbekistan. And for a long time the ethnicity and ethnic relations in Uzbekistan characterized the tolerance.

Among the population, the Uzbeks having 80% of the total population of the country, followed by the national minorities such as Russians (5,5%), Tajiks (5%), Kazakhs (3%), Karakalpaks (2,5%) and Tatars (1,5%) along with many other smaller groups (2,5%) (Suneel, 2005, p.332); like Crimean Tatars, Meshketian Turks, Koreans, Afghans, Germans, Cherkess, Kylmyks, Uyghurs, Gypsies/Maghat, Kipchaks, Kuramas etc. This long list of ethnic minorities residing within Uzbekistan helps in visualizing a colourful ethnic map of the region with both bold and mild contours. (Bhattacharya N., 2008, p.169)

In 80-90-ies in the ethnic structure of Uzbekistan, new trends have emerged: reduced the number of ethnic groups in connection with travel outside the CIS (Commonwealth of Independent States) or in other republics of the CIS, the number of some groups slightly increased in connection with the entry of other republics, there are some ethnic groups, previously absent or in low numbers, there has been some influx of the Uzbek population from outside the Republic. In General, Uzbekistan largely retains its ethnic diversity; the stability of the social situation in the Republic guarantees the successful development of ethno-demographic processes. (<http://ia-centr.ru/expert/535/html>.)

According to official statistics in the 90-ies known in social anthropology “conflict of identities” has generated significant ethnic migration. Filed by official statistics in Uzbekistan, if in 80-ies of the average annual decline were 50 thousand people, in the 90 years it amounted to 80-90 thousand people. Almost completely left the Germans, Crimean Tatars, Jews, Turks-Meskhetians. Sustainable migration was observed among Russians, Belarusians, and Ukrainians (Ata-Mirzayev O., 1998, p.73-75). Just 1989-1999, from Uzbekistan have left 1.400.000 people arrived in the country 571 thousand people, the negative balance amounted to 829 thousand (Ibid, p.84), the vast majority of which were the European urban population (Ubaydullaeva, R.A., p.15). And to date, some ethnic groups ended their migration potential (Greeks, Kurds, Georgians, Azerbaijanis)” (Maksakova, L.P., 2007, p.23).

Uzbekistan has been and remains a unique example of interethnic peace and stability in the Central Asian region and world space. Achievements and results of Uzbekistan in the field of preservation and consolidation of inter-ethnic harmony attract the attention of state and public figures, scientists from many foreign countries. Interethnic consent has become a real indicator of the effectiveness of the policy pursued and the adequacy of the existing political system of the country.

The national policy pursued by the President of Uzbekistan is based on transparent and clearly postulated principles, among which is the search for interethnic interaction, social stability as the basis for a fair solution of the national question, the adoption of law, strengthening of state independence and active integration policy. In many ways, due to these principles, based on accounting and reasonable combination of interests of all ethnic groups of Uzbekistan, equality of citizens, preservation and development of their cultural and linguistic space, it became possible to conflict-free development of interethnic relations throughout the entire period of the republic's existence.

Interethnic peace and tolerant relations between all citizens are perceived by the public, the leadership and the scientific community of the republic as a value on which the process of national unity and cohesion of Uzbek people is based. The maintenance of stable and open relations between citizens of the country has always been part of the strategy of national security, the construction of statehood, economic reforms and the welfare of every citizen.

4.2 Socio-Political Situation Of Interethnic Relations.

The current political situation in the world, international and interethnic relations in its various regions are rather complicated. In our time, not all countries and communities manage to maintain tolerance and peaceful cooperation between different ethnic groups and national groups. Interethnic conflicts and ethnic confrontations in various regions of the world confirm that one of the most difficult in the field of political leadership and the activities of political and state institutions is the task of preserving interethnic tolerance.

Practice shows that despite the adherence of the absolute majority of Uzbeks to the idea of intercultural and interethnic interaction, interethnic stability, integration and harmony, in any society there are destructive elements that do not agree with the existing order and are ready to break the fragility of great values. In this regard, the actions of the leadership of the country to maintain inter-ethnic harmony and stability remain highly relevant, without which it is difficult to operate a democratic society.

In the course of development of modern socio-political processes in the Republic of Uzbekistan, difficulties were gradually overcome, but today one can say with full confidence that a unique and effective model of inter-ethnic and inter-confessional peace and harmony has been created. In this context, first of all, it is necessary to highlight the clear position of the President of the country, I.A. Karimov, who at the stage of sovereignization of the republic justified the need to build in Uzbekistan not a monoethnic but a multiethnic state in which there should be no discrimination based on race, ethnicity, linguistic, religious and other characteristics.

Islamic Karimov's strategic policy has been possible to prepare a long-term project to provide peace and stability in the multinational country in the post-Soviet environment. The consequences of the practical implementation of this project have been in the form of measures to ensure the balance between ethnic and nationalities in society and to protect the rights and freedoms of every citizen, regardless of national and religious beliefs, on the development path of Uzbekistan's people. On this occasion, the President of the Republic in his book "*Uzbekistan on the threshold of XXI century*" wrote, that ethnic and inter-ethnic relations in the multinational state represent one of the most effective factors on the basis of which was formed the concept of national security" (1997, p.68)

It is believed that the main condition for the current socio-political agreement, peace and tolerance in interethnic relations is the adoption of regulatory and legal documents that affirm the equality of rights and opportunities of all citizens of Uzbekistan regardless of their ethnic origin.

Currently, the legislation of the Republic of Uzbekistan takes into account world experience and such fundamental principles of democracy as: ensuring the equality of all citizens, protecting human rights and freedoms, electing representative bodies under universal suffrage, recognizing the interests of the minority. In the state there is not a single law that would contain provisions that infringe upon human rights on ethnic or religious grounds. In particular, Uzbekistan adopted a number of important laws as the “*Law On National Minorities*”, “*the Law On Languages*” which aimed at deepening intercultural interaction, interethnic harmony and stability.

Today, live in Uzbekistan, representatives of different nationalities take an active part in socio-economic development of the country, the deepening of democratic processes in society. In structures Legislative, Executive and Judicial authorities of Uzbekistan is represented in almost all the ethnic groups of the population of the country, where guarantees citizens the same rights and freedom to equality before the law regardless of gender, ethnicity, language, religion, social origin, beliefs, personal or social status. “*The people of Uzbekistan are citizens of the Republic of Uzbekistan irrespective of their nationality*” (Article 8); “*All citizens of the Republic of Uzbekistan have equal rights and freedoms and are equal before the law without distinction of gender, race, nationality, language, religion, social origin, convictions, personal or social status*” (Article 18). (The Constitution of the Republic of Uzbekistan, 1992).

The President paid serious attention to the political representation of ethnic groups in Uzbekistan. In this regard, one of the most notable initiatives in the field of national policy aimed at achieving harmonization of interethnic relations in the Republic, with the initiative of the First President of the Republic, Islam Karimov in 1992 was established *The Republican International Cultural Center* (RICC) to assist the government agencies and public organizations, which are engaged in cultural activities for ethnic minorities live in Uzbekistan (Will Kymlicka, 2001, p.337) to performs important tasks to further strengthen the unity and solidarity of all citizens of the country, coordinating the activities of national cultural centers, provide them with organizational and methodological assistance.

Throughout its existence, the *RICC* has evolved from a consultative and advisory body to a constitutional body, making its significant contribution to strengthening stability, interethnic harmony and peace in the country. It has become one of the main institutions of the Uzbek democracy, embodying the practical realization of the main principles of democratic constitutionalism, the rule of law, human rights and freedoms. According to the *RICC*, Uzbekistan currently has more than thirty national cultural centers and associations including Armenian, Azerbaijani, Bashkir, Belorussian, Jewish, Kyrgyz, Korean, Russian, Tatar, and Ukrainian (Ibid, p.337-338).

It should be noted that *RICC* harmoniously blended into the life-support system of the young sovereign state. The socio-political activity of this structure has the most positive impact on the implementation of the policy of unity and equal development of representatives of different nationalities and confessions in the Republic. Over the years, *RICC* has developed practical recommendations that ensure interethnic harmony and political stability in the Republic of Uzbekistan. This nonpolitical and non-governmental organization solves the problem of universal strengthening of the interethnic agreement in the country. In addition, the center reflects the entire spectrum of ideals and interests of all people of Uzbekistan and each ethnic group separately.

An important direction of the head of state's policy aimed at preserving and strengthening inter-ethnic peace and harmony in the country is ensuring equal access for all Uzbeks to socio-economic rights and freedoms guaranteed by the state. Today, basic economic reforms have been implemented in the republic; a stable infrastructure of the country's market economy has been created. As a result, positive macroeconomic trends formed in the economy of Uzbekistan, the legislative base was improved, which allows us to say that the country's economy has entered the path of stable economic growth.

Having received the right to freedom of employers' activity, hundreds of thousands of Uzbek compatriots of all nationalities started their business. The state provides social protection, without infringement on the basis of nationality. It should be noted that for most ethnic groups in Uzbekistan, the opportunity to freely and openly conduct economic activities allows one to self-fulfill and be an active participant in economic processes. Thus, the most important aspect

necessary for maintaining internal political stability is the activities of the country's leadership in ensuring the welfare of all Uzbeks.

In modern Uzbekistan traditionally high remains religious and ethnic tolerance. Today, the country is creating and strengthening a rule-of-law state based on a balanced system of political checks and balances, and ensuring full equality of all religions and interfaith harmony in society. In the process of building a democratic society, relations between the state and religious associations changed radically. In accordance with the Constitution of the Republic of Uzbekistan and adopted in 1992 year guarantees freedom of conscience for all. According to this everyone has the right to profess some religions or any one. It is unacceptable the forced imposition of religious views (Article 31), not subject to the restriction of their human and civil rights and obligations. The fact of this is the presence of 2238 religious organizations, related to 16 different denominations. Proceeding from the fact that more than 94% of the country's population adheres to Islam, respectively, the majority of organizations - 2064 are Islamic, 157 - Christian, there are 8 Jewish communities, 6 Baha'i communities, 1 Buddhist temple, 1 Hare Krishna society, and also the interfaith Biblical Society of Uzbekistan (<https://www.gazeta.uz/ru/2015/11/17/tolerance/>). The head of state was included in the calendar of state holidays Muslim Kurban-ayt and the rightful Christmas.

Traditionally the language of international communication called the language through which overcome the language barrier between representatives of different ethnic groups within a single multinational state. As *E. Gellner* wrote, the modern state has created a language community, which characterized by a common written language or "high culture" (1983, p.33-34) and in multinational state there is an objective necessity of selecting one of the most developed and widely spoken languages to bridge the language barrier between the citizens, to maintain normal functioning of the state and all its institutions, to create favorable conditions for joint activity of representatives of all nations and people, for the development of economy, culture, science and art. Common language of international communication provides every citizen, regardless of nationality, the possibility of constant and varied contact with other ethnic groups.

The approaches of the President to language policy serve to strengthening interethnic accord. It should be noted that concern for the development of the

languages of the people of Uzbekistan has been elevated to the level of state policy and is an integral part of the national policy. In the light of the sometimes manifested by national-radical radicals, the tough position of the President of the Republic is urgent, considering that no excesses or infringements of citizens on a language basis are unacceptable. An important step taken towards freedom by the government was adaptation "*Law On state language*" where declared the Uzbek as a state language, and Russian as a language of interethnic communication. Russian language was not a state language, but put to the same point with Uzbek on the legal base. But the role of the Russian language in the "post-Soviet" category indicates the everyday practices and identities that emerged during the Soviet era in the republic, irrespective of religious and national affiliation, where virtually all the Central Asian elite owns it up to now, the Russian language is actively present in the public sphere and in everyday life, especially in the capital of the country. Especially in the cities, many everyday habits of communication, leisure, cooking, celebration of Women's Day on March 8, New Year, and Victory Day are preserved. People retain the memory of Soviet leaders, Soviet living conditions, etc. Many social ties (mixed families, friendly relations) that were formed during that period are also preserved.

Interethnic relations in the republic are developing quite stably, and the emerging issues are being resolved in a civilized way. The adherence of Uzbek people to the common human values of intercultural dialogue and ethnic consolidation is the spiritual and moral basis for conducting a balanced and realistic course for reforming the economy, building civil society and the rule of law, creating effective mechanisms for social protection, and the democratic solution of social problems.

Thus, the modern national policy of sovereign Uzbekistan is aimed primarily at preserving the interethnic peace and ensuring political stability in the society. In addition, the national policy is aimed at preventing conflicts between citizens because of their ethnic origin, language, cultural differences and characteristics. It can be confirmed that such a policy makes it possible to ensure successful implementation of democratic reforms along the path of further transformation and modernization of the political system. A weighted approach in the

formulation and implementation of the national policy of the Republic of Uzbekistan undoubtedly consolidates the polyethnic society.

In Uzbekistan, all representatives of different nationalities are given the rights and opportunities for equal political participation in the process of democratic transit and the modernization of the political system. This is one of the main aspects of the activities of public authorities in terms of strengthening the unity of the people of Uzbekistan; therefore it is a priority area of national policy.

Undoubtedly, in my opinion, in general, the main national policy of an independent sovereign Republic of Uzbekistan requires the continuation of the work of both public authorities and public organizations on further improving the system of inter-ethnic relations. However, we can safely assert that the basic basis of an effective Uzbek model of interethnic relations has been created and plays a positive role in the process of the Republic's political development on the road to democracy. This fully corresponds to the further development of political processes of gradual, evolutionary democratization of interethnic relations in the country.

5 CONCLUSION

Before our eyes, the world is beginning a new, more unclear, historical cycle. It is impossible to take a place in an advanced group, preserving the model of consciousness and thinking. Therefore, it is important to concentrate, to change itself and through adaptation to changing conditions, to take the best of what the new era bears within itself.

For more than twenty-six years now, Uzbekistan has been developing along the path of democratization. For the development of the country this is not a short time, so there is a need to comprehend the path covered in terms of reforms which made on this ways in order to achieve the expected results. Improving the quality of life, spiritual development, material security and understanding of its own horizons at the moment is the main and equitable priority for independent Uzbekistan.

An integral part of the complex process of transition from a traditional society to a modern one is modernization, not only of the political system, but qualitative changes in the entire subsystem of the country. Rapidly developing democratization in all subsystems of the country may not to be in prepared level of socio-economic development of society and culture. The methodological basis for studying the transformation process is the theory of modernization and transition to democracy, developed in the 1950s and 1980s by Western scholars.

In the transition period, there is a need to choose a model of social development, develop a strategic course for reforming society. The problem lies in the search and definition of the form that most closely matches the needs of society, in finding the most acceptable institutional structure which contributing its successful transformation. Also, the process of nation-building is very difficult and in every country it faces its own difficulties. But it should be taken into account that the new modernization should not look arrogantly at historical experience and traditions as before. On the contrary, it must make the best traditions a prerequisite, an important condition for the success of modernization.

It is not an exception of Uzbekistan, in which the formation of a nation around the title, or, as it is customary, state-forming, ethnos meets with serious difficulties. In particular, can be talked about the difficulties of cultural, primarily linguistic nature, as discussed earlier, and the state takes the role of the leading subject of national construction in this. It is the state with its national policy, practically, by trial and error, without sufficient theoretical justification from the scientific community and analytical structures, tries to implement the model of the civil, Uzbek nation on the basis of the state-forming Uzbek ethnos.

Despite ethnic, cultural and religious diversity in the country, peace and political stability are maintained in Uzbekistan. It has been home to more than 130 different ethnicities and 16 different beliefs in the country. Domestic peace and different international harmony are the most important values of Uzbekistan. Peace and harmony in multinational Uzbekistan, different cultural and inter-religious dialogue are rightly regarded as an example for the world. The unity of the people of Uzbekistan has created an exceptional model of Eurasia for cultural dialogue. Uzbekistan has become a global dialogue center between ethnicity and religion. All of these achievements are made possible by the ethnic policy carried out in the state. But history has been so hard and painful times. Despite this, Uzbekistan is the rising star of Eurasia, which maintains its sovereignty and provides harmony and unity among different nations in the country.

Taking into account the above given the following conclusions:

First of all, modernization should be carried out taking into account the traditional socio-cultural characteristics and mentality of the country. Despite the fact that this option is rather complicated and lengthy, nevertheless, it is the most rational and, most importantly, the most peaceful for the further implementation of the modernization process in Uzbekistan.

It is scientifically grounded that modernization of the country is connected with the processes of democratic arrangement, caused, first of all, by globalization. It is a complex, lengthy process involving a change in the political system, democratic political institutions, and Western-style structures; formation of a competitive party system; institutionalization of democratic mechanisms of state

power; adaptation of society to the new political reforms, a new model of conflict management.

In the course of the research it was established that modernization sets itself ambitious tasks of changing the existing state system. This is the main and fundamental feature of modernization, taking into account that modern states, including Uzbekistan, must implement a balanced, competent policy, for it has both positive and negative consequences. Moreover, it must be implemented step-by-step, creating economic and socio-cultural prerequisites. Weighted reforming, first of all, the political system, and then the subsystems which allowed to maintain in equilibrium level, providing stability and security, timely eliminating the risks of "modernization stagnation" of society.

It is substantiated that the key roles of the country's modernization are internal political, geopolitical and socio-cultural factors. The experience of other countries that have carried out successful democratic transit over the past three decades shows that the market economy alone is not the only condition for a progressive political transformation of the democratic.

It was revealed that in the process of systems' modernization of Uzbekistan there are no basic conditions for democratic principles, and the dominant role is played by traditionalism, the rest of the Soviet legacy, the remaining socio-economic crises, etc. The undertaken analysis of modernization in this dissertation does not fully cover the whole range of problems. Therefore, the research focused on the most important issues of determining the characteristics of the modernization of all systems of Uzbekistan in a globalizing world, which is not sufficiently studied in domestic political science. Along with this, have been developed proposals for the implementation of successful political modernization in the country.

The political modernization of the country must adapt the traditional values of the people towards today's realities and create favorable prerequisites for its implementation. With the effective use of all results and manifestations of globalization, there is a chance of Uzbekistan's successful integration into global globalization processes and the possibility of preserving the identity of the state as a whole.

Modern development of the state is directly connected with the implementation of the parliamentary form of government, and its formation has favorable prerequisites for the development of the democratic regime, plays an important role in the process of reforming various aspects of public administration (elections) and in changing the country's political culture.

In a modern, rapidly changing world, it is necessary to update the legislative base in a timely manner, taking into account the changes in internal and external factors of the development of society and the state, between such participants in the political process as from the President to the Parliament, from Parliament to the Government, from the Government to the Parties and from the Parties to the people.

And in the sphere of interethnic relations, the State regulates interethnic relations and processes in its national policy on the basis of the legal framework, including the Constitution of the Republic, and relevant bodies and institutions functioning both at the level of central, regional and local authorities.

First, the inclusion in the national idea of Uzbekistan of the idea of a civil nation contributes to the internal security and stability of society. The formation of a civic nation as an interethnic community of people will help to smooth out the contradictions and conflicts of interests and values of ethnic groups, to overcome dividing lines, borders and distances between them.

Secondly, the formation of a civilian nation in Uzbekistan will have the most positive impact on the identity of all Uzbeks, regardless of their ethnicity, with their home country - the Republic of Uzbekistan embodying a nation under the slogan "Uzbekistan is our common home", which is also enshrined in the Constitution of the country, that says, the Republic of Uzbekistan ensures respect for the languages, customs and traditions of nations and nationalities living on its territory, creating conditions for their development (Article 4). Uzbekistan's patriotism, high morale will become real attributes of the civil nation, that is, they will not be good wishes and dreams, but a real social and political force.

Thirdly, an important result of the formation of a civilian nation in Uzbekistan should be a mature civil society. The civil nation and civil society are closely linked, mutually suggesting each other and can not exist without each other.

Socially, this is due to the fact that both the civil nation and civil society are based on horizontal links, rather than on vertical links in society.



6 PRACTICAL RECOMMENDATIONS.

In accordance with the changed domestic political and socio-economic realities, it should be offered the highest authorities of the Republic of Uzbekistan a number of practical recommendations on improving the modern system of the country:

- At the present stage of modernization, the supreme bodies of state power: the Government, the Oliy Majlis (Senate), the President of the Republic of Uzbekistan should firstly create an effective national policy that relies on an all-encompassing scientific analysis of the socioeconomic, political and spiritual processes. Special attention should be paid to the socio-cultural factors of the people.
- The Government and the President of the country at the external level should integrate with political forces, first of all, with partners interested in preserving Uzbekistan as an independent sovereign state.
- The government should develop a strategy for the development of the country's legislative power, which would allow solving a number of important tasks. Thus, the creation of an effective parliament capable of fully fulfilling its mission and constitutional powers; ensuring the adoption of quality laws; establishment of effective control over the executive branch of power; ensuring effective representation of the interests of the population and different groups; creation of an independent, strong and effective apparatus, which has a stable staff and is staffed by high-level professionals.
- For the mass media, the aim of raising the culture of Uzbek society is to provide information on the activities and mechanisms of the functioning of parliamentary forms of government abroad for studying and enriching the experience of the world's political and public (for example, to organize a cognitive program for broadcasting).
- New social and political institutions should create an atmosphere of

democratization of all aspects of the sociopolitical life of the society for the formation of a political, ideological, ethical mechanism that ensures the effective impact of civil society on power structures and on the life of society.

➤ It has developed till today, and after to be continue in the ways of developing from one side the state and from another the RICC and also from the other side by the people in order to be further developed. Developing peace in the country is a big task for every generation, so it is very important to teach and live the most beautiful way the feeling of patriotism to the younger generation. Different nations live in Uzbekistan and the Uzbek people should leave closer to each other without loosing the peace of the country. It increases the unity of this country. It must be even stronger in education to improve the country's international relations. Foreign students in Uzbekistan should receive a number of students to study Uzbekistan abroad. Thus, the future of the country is in the hands of an educated and intellectual generation in every field.

Thus, the considered political, social and cultural-worldview measures of modernization should lead to a significant effect of the development of the modern Republic of Uzbekistan. Further deepening of democratic reforms and the creation of civil society in the country will become a concrete and long-term action plan for the continuation of the process of reforms and modernization of The Republic of Uzbekistan, which had began almost 26 years ago.

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