

Uzbek Modernization And Politics Of Ethnicity

Corresponding Author: ZILOLA ABDURAKHMANOVA (ISTANBUL AYDIN UNIVERSITY)

Abstract. *This paper is focused on 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 paper has a primarily review and qualitative analysis of them modernization processes in the country after independence.*

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

Date of Submission: 28-04-2018

Date of acceptance: 14-05-2018

I INTRODUCTION: 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.

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 reconstruction, industrialization or secularization period.

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, rised 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 aprecious not became it's universal but became 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.

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. Transition from traditional society to

modern comprises a set of interrelated and interdependent processes in the political, economic, cultural and social spheres.

Political modernization. This term is used in relation to the structures that make transition to an industrial society and a democratic political structure. 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). 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.

Modernization ineconomy 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. In the 1960s, the famous American economist W. Rostow (1960, pp.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 is characterized that over 75% of the working population is employed food production. Political power belongs to the land owners or to the government. In the 2nd stage, there are important changes in three nonindustrial sectors of the economy: agriculture, transport and foreign trade. For the 3rd stage 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 is characterized as a long stage of technical progress, developed the process of urbanization, increased the share of skilled labor, industrial leadership concentrated in the hands of qualified managers. In the period of the 5th stage 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 him (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.

II 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. Important components of cultural modernization are the spread of mass literacy and secular education; Development of science and technology (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.

III 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.

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 feeds 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).

IV IMPACT OF GLOBALIZATION ON MODERNIZATION OF THE REPUBLIC OF UZBEKISTAN AND INTERETHNIC PROCESSES IN A GLOBALIZING WORLD.

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, pp.8-11). 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 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, has a socialist history who won its independence peacefully in 1991, 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. This state with its independent development and social skills has entered a renewal stage, 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.

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:

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. But positive significance of this step 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, arose 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. 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.

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. 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 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. 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.

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.

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 chose 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.

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 1: The index of inclusive growth of selected Asian countries.

COUNTRY	THE INDEX OF INCLUSIVE GROWTH
Bangladesh	4,55
Cambodia	5,05
India	5,70
Indonesia	4,40
Philippines	3,80
Uzbekistan	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.

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* (Mal'fiet 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, pp. 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.

Today 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. 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. It was known that in Central Asian region existed four 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%) (Kumar S, 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).

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.

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, pp.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.

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, pp.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.

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.

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.

V 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 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 1950's and 1980's 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 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.

REFERENCES

- [1]. **Abashin S.** (2011) Sovetskaya vlast i uzbekskaya mahalla // Neprikosnovenniy zapas. № 4(78).
- [2]. **Apter D.** (1965) The Politics of Modernization. Chi.,L.
- [3]. **Bhattacharya, Nandini.** (2008) "Dueling Isms: Soviet and Regional Identity in Central Asia", Delhi: Shipra Publications.
- [4]. **Gellner E.** (1983) Nations and Nationalism, Oxford: Basil Blackwell.
- [5]. **Graham S.** (2004) "Through Russian Central Asia", New Delhi: Asian Educational Services.
- [6]. **Huntington S.** (1995) The Future of Democratic Development: From Expansion to Consolidation, World Economy and International Relations, No.6.
- [7]. **Huntington S.** (1996) The Clash of Civilizations and the Remaking of World Order. / 1927-2008. -- New York: Simon and Schuster.
- [8]. **Isaeva B.A.** (2008) Teoria politiki: Politicheskoe razvitiye v modernizatsii Uchebnoe posobie, SPb., — Tema20.

- [9]. **Kumar, Suneel** (2005) "Ethnic Diversities and Nation Building in Uzbekistan", Singh, Kuldip (ed.), South Central Asia Emerging Issues, Amritsar: Guru Nanak Dev University, Publications.
- [10]. **Kymlicka Will & Magda Opalski** (2001) Can Liberal Pluralism be Exported? Oxford University Press.
- [11]. **Malfliet K, De Maeyer E.** (1999) Legal Perspectives/The Legal Profession and Human Rights in Uzbekistan, Published by Garant Publishers in Belgium.
- [12]. Politologia. Ed. by Achkasova V.A. and others, Moskova (2010)
- [13]. **Rostow W.W.** (1960) The stages of economic growth. A Non-communist Manifesto/Cambridge.1960:Idem. The Process of Economic Growth. The 2nd ed.Oxford.
- [14]. **Roy O.** (2016) Yeni Orta Asya ya da uluslarin imal edilişi.
- [15]. **Rumyantseva E.E.** (2015) Ways to Achieve Food Security of the Union State and the CIS. Moscow-Berlin: DirectMedia.
- [16]. **Saidov A.H.** (2005) National Parliaments of the World, Encyclopaedic Hand book of the Russian Academy of Sciences, Institute of State and Law.- M: VoltersKluver.
- [17]. The Constitution of the Republic of Uzbekistan, 1992.

<http://nation.geoman.ru/countries/item/f00/s00/e0000123/index.shtml>

<https://www.gazeta.uz/ru/2015/11/17/tolerance>

XXXX." Uzbek Modernization And Politics Of Ethnicity" International Journal of Engineering Inventions, vol. 07, no. 04, 2018, pp. 33–43.