



**INTERETHNIC COMMUNICATION-A FACTOR IN THE STABILITY
OF CULTURAL SPACE**

Sunatov Dilshod Hoshimovich,

Doctor of Philosophy (PhD)

e-mail: sunatov_d@bk.ru

ABSTRACT

This article cites a philosophical analysis of interethnic relations as an important factor in ensuring the stability of cultural space. Also, some specific aspects of cultural space are revealed in detail.

KEYWORDS

Cultural space, national cultural space, interethnic communication, international, globalization, cultural centers, tolerance, customs, mentality, living style, traditions, values, S.Xantington.

Introduction:

During the years of independence, attention to cultural issues increased, national values, traditions and Customs began to be restored. Research on these issues has begun to increase. One of the main issues in the development of modern thinking is the study of the specific aspects of National Diversity. It consists in harmonizing interethnic relations, uniting different ethnic groups into a multinational community, maintaining a cultural identity, and leaving their cultural identity in the internal relations of nations in their national holistic system, ensuring the peaceful coexistence of ethnic peoples, and finding solutions to issues of nationwide origin. In the cultural policy of Uzbekistan, the principles of constant equality between different peoples and nations, humanism and the ability to take advantage of their capabilities are clearly established and firmly established with legal priority.

At the same time, the processes of modernization of society are being carried out in our country. In scientific research devoted to the study of culture in Uzbekistan, the focus on integration processes in Uzbek culture, contemporary and traditional folk art, rare works, laws of cultural activity and other similar issues has become much stronger. Norms for the development of law and culture related to cultural activities were developed.

At the end of the 20th century, the term “cultural pluralism” began to be interpreted within the framework of multidisciplinary theory, which emphasizes the fragmented and partially unrelated nature of “individual” small “cultures”. This is a separate practice and policy of non-conflict living in one living space of different cultural groups.

Until a number of periods after independence, there was no unified legal norm that concerned exactly, the field of culture, combating cultural relations(cultural centers, organizations in the field of art, cultural associations, etc.). Therefore, in our country, the “on cultural activities and cultural

organizations” (No. 668 O’RQ-20.01.2021) was adopted, and this problem found its solution. The normative act provides, mainly, that:

- to determine the purpose and main directions of its policy in the field of Culture carried out in the state;
- legal guarantee that cultural institutions will operate freely;
- the culture of the country is represented by such important issues as ensuring the cooperation of organizations, ensuring the possibility of communication with the culture of fraternal peoples and creating a safe cultural environment in the conduct of competitive action.

Today's global acceleration is generating a transformational shift in cultures. This is evident in the intensification of the increasingly of integrative processes in human cultural activities. It is as a result of these actions that the cultural space becomes visible. In particular, culture also preserves the objects of cultural space in itself, as it reflects cultural space in existence. Cultural space simultaneously exists in a continuum of time and space with other social spaces. Common citizenship in our country, common social cultural phenomena, together form the cultural space of this region. It also preserves and transmits the cultural heritage of these elates to the future generation.

The territory of Uzbekistan has long been inhabited by representatives of many nationalities and nationalities. The centuries-old absence of national conflict between them indicates the long-standing tolerance of our people. Interethnic tolerance in the life of our people has deep historical roots. National, cultural benevolence has become a special virtue of the Uzbek people. Deciding the ideas of tolerance is an extremely important principle and remains a current issue today. The declaration of the principles of tolerance adopted on November 16, 1995, at the dawn of the 21st century, points out the image of Uzbekistan as peaceful and peaceful, politically stable, coexistence of peoples, living a religious tolerant life, Fair communication between cultures.

Sixteen religious confessional associations currently operate in Uzbekistan. While some of the religious associations are nominal, the politics of the country creates freedom for their activities. It gives all the possibilities for them to carry out various rituals and traditions. The legislation is guaranteed by the law “freedom of conscience and the Torah of religious organizations” and the Constitution of the Republic of Uzbekistan. High human virtue-appreciation as the Lord of all beings, regardless of the nationality of Man, spiritual perfection and qualities such as maturity, justice, moderation, faith and faith were understood as the main content of living. Currently, various ethnic groups and religious communities live peacefully in the Oasis. Indeed, it is necessary to focus on the importance of communication, attitudes, communication, debate, and negotiation among people of different Ethnos and religions. Because the main way to achieve interethnic harmony and solidarity is to develop and strengthen the importance of national and universal values.

Interethnic harmony and Harmony – universal value. It strengthens the spiritual basis of the population of peoples living in a certain territory, moving for one purpose, serves as a guarantee of peace and stability in the same territory, progress.

As we noted above, from 1989, the first national cultural centers were formed in our country in order to promote the strengthening of citizens ' harmony and interethnic harmony. The real development and prosperity of these centers began after the independence of Uzbekistan. The activities of national and cultural centers are coordinated by the Republican International Cultural Center, established by the decision of the Cabinet of Ministers of the Republic of Uzbekistan of January 13, 1992. The

independence of Uzbekistan has provided ample opportunities for their effective functioning. The functions of cultural centers are as follows:

- to restore and develop all our national values, holiday and art and ceremonies;
- to inform our people with cultural objects and objects, as well as rare works of World Culture, masterpieces, which are our national and culturally rich heritage;
- to ensure that the future generation correctly understands and respects the achievements of world culture through the formation of its moral culture. "It is important to promote interregional dialogue, promote the unity of the peoples of the region, promote socio-economic development, achieve long-term peace and prosperity in Asia, including the study and promotion of cultural, historical diversity and heritage of countries" [1].

Multinational it is internationalism. That is, it is the peaceful coexistence of different nations in a single area. It is miscellaneous in terms of language, meaning, value and religion. Internationalism and multiculturalism are interrelated concepts that, in their place, also dictate the dialectic of cultural space and moral consciousness. A multinational region is considered a certain environment that creates conditions for taking into account and uniting the views of representatives of different nationalities, as well as being able to ensure their mutual harmony. At the same time, it should be understood that equal satisfaction of mutual national interests within a country is a very important issue in ensuring beneficial relations between them. The culture of interethnic harmony and treatment helps to correctly resolve this issue between nations, States, international structures.

The famous philosopher Arnold Toynbee, who noticed that spiritual and cultural progress in human thought raises such concepts as a new "Common House", "common concern" and "common destiny": "in the 20th century, a new world history began" [2].— it was said. Such changes, combined with a number of positive cases, also cause serious social problems.

"Moral and spiritual wealth, common to humanity and the nation, is a historical source of the character, way of life, wishes of the people, from Customs and values, various rituals and traditions, lifestyle, labor activities, simple games of young children" [3].

The president of the Republic of Uzbekistan signed the resolution "on measures for the development of innovation of culture and art in the Republic of Uzbekistan". The document noted that in previous years, very large practical measures were implemented to support the sphere of culture in our state, preserve our cultural heritage, cultural ties between peoples, as well as to acquaint our people with the most unique works of art and unique masterpieces in the world, according to our president. However, due to this, the focus on the development of the field of culture and art is not enough to eliminate the accumulated systemic issues related to the field, and even more, it is putting some of the problems that are becoming an obstacle to the flourishing of the field. When we analyze problems, we are faced with:

- staff working in the field the degree of expertise is not in the requirements of the Times;
- the activities of all organizations that provide services related to culture do not fully comply with international standards, there are systemic disadvantages;
- the lack of thorough integration of local cultural and art institutions into the world cultural space makes it impossible to use the existing rich cultural and historical heritage in the formation of a positive image of our country and strengthening its status as a cultural center of the region, and the issue of the implementation of innovative actions in activities related to the industry remains open.

The objects and monuments of culture are faced with huge problems in their preservation and optimization due to the fact that today not enough importance is paid to them by industry officials.

American scientist S. Huntington notes that national culture serves the country's development, writing: "the Westernization of culture cannot be modernised and considered both a necessary condition and an inevitable result of economic development. On the contrary, modernization contributes to the reawakening of interest in national culture" [4].

It is gratifying for all of us to respect the spiritual values of our people, to preserve them, to awaken them as mirrors, as well as to restore our cultural heritage, which we have tried to lose for several, to the level of Public Policy thanks to independence. The adoption of several decisions and decrees on culture, the restoration of the Holy Names of thinkers and the widespread celebration of their anniversaries internationally is a practical expression of the care given by our state to the development of culture.

The development of national cultures directly shows a positive impact on the combability of the entire country's holistic culture. Not every Ethnos finds progress without realizing the world culture that depends on the progress of the entire planet, without accepting it, without following it, through the manifestation of its ethnic characteristics. Rather, it will remain stuck in its narrow national shell. The degree to which any nation is capable of studying the culture of another nation demonstrates its viability, viability, at the same time its effectiveness. Then the culture of the nation will have its place within the cultures of the whole world. Such a state of affairs itself serves to make one nation realize the values of another, preserve, stabilize their relationship.

The head of our state, Shavkat Mirziyoyev, at a 2017 meeting with the leaders of the field of culture and art, noted: "one fact should never be forgotten: when culture and art do not progress in our country, society will not develop. The level of development of our people is first of all assessed according to our national culture. In this sense, culture is the image of our people, society. As long as we have begun to create a new image of Uzbekistan, we must first of all start with the development of our national culture" [5].

The integration of different cultures in the world that is happening today, various global tensions and contradictions, transformational changes indicate that a new spiritual and moral and cultural environment, a new cultural space is taking shape in our country and is interested in it regardless of the nationality of more than 130 nations living in this cultural space. What does it look like? Of course, in mutual respect, gratitude and striving for the future.

Cultural communication is the process of communication of live cultures, which is carried out everywhere and in different situations, on weekdays and holidays. But such communication does not always happen on its own. It requires special attention, attitude and support, explaining the differences between cultures and overcoming the rise of some cultures and the neglect of others. Without Akc, a clash of cultures can begin, which will cover increasingly new areas of public and personal life. US scientist S. Huntington said that it is not at the expense of devouring nations and cultures that are weaker in relation to large nations and cultures themselves, but rather that there is a dialogue in the spirit of mutual respect, regardless of the number of nations [6].

The division of cultural space into "own" and "others" leads to a weakening of mutual cooperation. This is how the relationship between states that cause social and psychological aggression can be. Therefore, the importance of cultural policy, which supports intercultural dialogue in every possible

way, is very great. When we look at the ideological landscape of today's world, we focus on the existence of two different views opposite each other:

first of all, the fact that some nations between nations strive to stand out and act for this is the realization of the cause of mutual stratification of the yawn Nations. This aspect means self-isolation as a result of increased attention to the internal needs and problems of the nation;

the second is the convergence of different nations into a mixed state. This can be said to be the process of mutual integration of the nations. In a more recent case, the influence of cultures provides an opportunity for the enrichment of that culture.

The cultural space of Uzbekistan is multifaceted. Because, about 140 QA of nationalities and elates live. After all, culture cannot be one-dimensional, the same for all eras and peoples. This is contrary to its nature and essence, the presence of more than 500 definitions of culture today also confirms this. In the 21st century, globalization processes are becoming more intense and the pace of life is rapidly developing. Social, economic, political events taking place in the world have their positive or negative impact on the life activities of mankind. Therefore, today the issues of National relations, interethnic harmony are among the tasks that should be considered the main focus in the era of Global Change. In addition, given the growing tension of moral relations and its diverse influence mainly on young people, the development of moral thinking in young people, the provision of interethnic relations is one of the main issues in the agenda.

Bibliography.

1. Manhas P. S., Kour, P., & Bhagata, A. (2014). Silk Route in the light of circuit tourism: an avenue of tourism internationalization. *Procedia-Social and Behavioral Sciences*, (Scopus) 143-150.
2. Тойнби А. Дж. Постигение истории. Перевод с английского Е. Д. Жаркова, под редакцией д.и.н., проф. В. И. Уколовой и к.и.н. Д. Э. Харитоновича. – Москва: Айрис Пресс, 2002. – С. 640.
3. Mirzayev A.T. Turistik-rekreatsiya faoliyatini boshqarish va uni rivojlantirish istiqbollari. Monograph. - Fergana: 2020. – P. 23.
4. Хантингтон С. Запад: уникальность, а не универсальность. // <http://www.russ.u/journal/perestot/97-10-15/hantin.htm> – 15.10.1997.
5. <https://yuz.uz/news/madaniyat-va-sanatsiz-jamiyat-rivojlanmaydi>
6. Самюэль Хантингтон. Столкновение цивилизаций. – Москва: АСТ, 2014. – С. 56.