

**UZBEKISTAN: ETHNO CULTURAL IDENTITY  
AND TOLERANCE UNDER CONDITIONS OF GLOBALIZATION**

**P. T. Khudaybergenova**  
**Tashkent Medical Academy,**  
**Tashkent, Uzbekistan**

**Summary.** The article is about the key role of the bringing up and education of spiritually rich young generation, the importance of protection of the society from alien ideas, the formation of ideological immunity among citizens, «new» identity and the role of new educational courses on these processes. The appreciation is given to the views of some western theoretics on the post colonial theory and their opinions about the processes of ethnocultural identity in Uzbekistan.

**Key words:** ethno cultural identity; within ethnic solidarity; international agreement; tolerance; globalization; idea of national independence; sovereignty; orientalism; post-colonialism.

Ethno cultural identity means a phenomenon, which consists of complex socially-psychological and cultural historical roots. In the system of any ethno culture among its members, the mechanism of bringing up not only respect to other cultures but also the feeling of continuity, devotion, preference of the cultural values is inherent. An important factor is that ethnic identity is capable of increasing and decreasing influenced by the circumstances in response to external conditions. Ethno culture assumes the development of community of psychological features and forms of life support, cognitive orientation, ethnic «self-consciousness», «stereotype», «mindset», which are the parts of the common ethnic canvas of the world among the representatives of the given society. One of the main tasks of the modern education is the formation of positive ethno cultural identity under conditions of multicultural society. In the post-soviet Uzbekistan timely taken course for the study of national idea, which in state meaning is apprehended as the expression of ideological unity of all people in the Republic of Uzbekistan, contributes it. In the educational practice new courses: «The History of Uzbekistan», «The basis of spirituality and educational activities», «Religion science», «The idea of national independence: main notions and principals» and others are introduced [1, 2, 3, 4]. In the course of «The idea of national independence: main notions and principals» the task to form theoretical and scientific outlook, high morality, patriotism is put up. The supreme target of the independence idea is mobilizing people to the creation of great future for Uzbekistan. The main task of the national independence idea are the formation of free thinking, bringing up spiritually rich young generation, the protection of society from the influence of alien ideas, the acquiring of ideological immunity among citizens.

In the course special attention is paid to the idea of social solidarity, the idea of international agreement, the idea of religious tolerance. With the acquiring of Independence cardinal change in the attitude to religion has taken place in Uzbekistan. Legislation of the Republic consolidated equal rights and duties among the representatives of all confessions. Religious people of Uzbekistan freely celebrate religious holidays.

The main role in the ensuring of international harmony belongs to Uzbek nation, which is about 80% the population [5]. For implementation of constitutive function the representatives of this nation strengthen within ethnic solidarity and mutual support, simultaneously uniting other nationalities, who reside in Uzbekistan. The given process goes through the creation of wide opportunities for the representatives of non-prevailing nations in the studying culture, history and language of Uzbek people. These opportunities include encouraging mechanism, which stimulates the needs in the studying culture, history and spiritual heritage of Uzbek people among the representatives of other nations. From other side, opportunities for studying history, traditions, language and culture of all ethnic groups, who reside on the territory of the country are also increasing. The work of the Republic international cultural center and national cultural centers functioning in the Republic is aimed to the revival of traditions, customs, ceremonies, developing of spirituality and culture, harmonization of international relations.

Relatively the protection of youth and society from the influence of alien ideas, acquiring of the ideological immunity: after the break down of the Soviet Union «emisaries» of various ideologies, missionaries of various confessions, promising «creators» of the proverbial «caliphate», «critics» of the traditional Islam and «experts» of state building rushed to the Republic. It has been 22 years since Uzbekistan chose its own way of evolution, maintained and reinforced the economic position, traditions, culture and language. Those dynamic changes which took place in the country on the way of transformation from communistic to democratic regime form a «new» identity. It is necessary to draw attention to the fact that the Republic avoided lamentable experience of new western political technologies in the form of color revolutions, which in addition to the existing problems on the post-soviet area added negative to the old ones, raised new problems, intensified the development of many centrifugal processes in economy, politics, religion and ethno-culture (Kirgizstan, Ukraine, Georgia, Moldova and others). Complex mechanisms during the transition period in the democratic building, legal, civil society with the market economy is the subject of research not only in Uzbekistan but also the ground for the theoretical investigation of «middle Asian nationalism» among Russian intellectuals [6, 7], analysis of «post-colonial paradigm» among American and European analysts.

Modern western investigators of «ethnic discourse» estimate and analyze it from the view point of constructive critics, orientalism, and ultra-liberalism. In the most concentrated aspect this critic can be found, particularly, in the work of famous French specialist on the Middle East and Islam Roy O. [8]. Methodological problems of researching Central Asia are analyzed by the professor-sociologist from Harvard University, a prolific author in the number of publications on Central Asia, who defended her thesis: «The Celebration of Independence: art, institutions and identity in Uzbekistan» in 1999. Her «observations» of the state building, culture and national identity in post-soviet [9] (post-colonial) period as well as among other western investigators are realized through the prism of orientalism [10]. What is the point of this scientific research? Having learned the Uzbek language and lived in Uzbekistan for a year L. Adams directed her efforts to improving the post-colonial theory for the applying to the wider spectrum of «imperial projects» because «Post-colonial theory supplies us with new optics which is worth using in respect of the mentioned region ...» [11]. Combining her interpretation of seeing things clearly in conformity with the chosen method, L. Adams criticizes traditions and culture, ideology and leadership, politics and the mode of life in Uzbekistan. From the point of view of orientalism everything including even the tradition of tea-drinking (respecting a guest, readiness and desire to continue the meeting, Uzbeks do not pour tea full to the brim of the cup-piala, but pour it little by little. In hot weather it is especially valuable as it is difficult to drink hot tea from full-brim cup), which among others the professor calls «stupid» [8]. L. Adams regrets about the loss of institution of «Bachi», regrets about lost freedom of «homoerotic practice» [12].

So, what were we supposed to do? To calque western holidays? For example, to allow to hold «gay parades»? Would it be cool, would it be modern and democratic and, eventually, would it be a cardinal turning point from the communistic past?

Presumably, the idea of exclusivity that Adams supports, takes the leveling of such a key notion of international politics as sovereignty for granted. This idea of exclusivity inflicts violence on the national political system, which is based on the local traditions and values. It also takes the destruction of this political system for granted, and the nation – the exponent of this idea – is reformatted according to the dubious principles.

Today the processes of globalization not only comprise all new aspects but also destroy old social and cultural worlds. The majority of countries in the world are becoming more and more multicultural. Under these conditions the role of intercultural dialogue as a factor, which ensures the international harmony and inter confessional tolerance is becoming urgent. The present and the future of the world stability, which takes these contemporary challenges into consideration, in many aspects depends on the strategy of education and bringing up the youth.

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