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Shavkat MIRZIYOYEV

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INTERETHNIC RELATIONS IN CENTRAL ASIA AND ITS PROSPECTS



Nasriddin NAZAROV,
Doctor of Philosophical and Political
Sciences, Professor of the Chirchik
State Pedagogical University

Abstract. The article focuses on the optimal development of interethnic relations in the Central Asian region in subsequent years and explores its promising aspects. In particular, the theoretical views of interethnic processes are analyzed and the author's personal approaches to solving existing problems in this regard are put forward.

Key words: Central Asia, interethnic relations, solidarity, ethnic processes, regional development.

Аннотация. Мақолада Марказий Осиё минтақасида миллатлараро муносабатларнинг кейинги йиллардаги ривожига ҳамда унинг истиқболли қирралари тадқиқ этилган. Хусусан, этнослараро жараёнлар ҳақидаги назарий қарашлар таҳлил қилиниб, муаллифнинг бу борада мавжуд муаммолар ечимига қаратилган шахсий ёндашувлари илгари сурилган.

Калит сўзлар: Марказий Осиё, миллатлараро муносабатлар, ҳамжиҳатлик, этник жараёнлар, минтақавий тараққиёт.

Аннотация. В статье акцентируется внимание на оптимальном развитии межнациональных отношений в регионе Центральной Азии в последующие годы и исследуются его перспективные аспекты. В частности, анализируются теоретические взгляды на современные межэтнические процессы и выдвигаются личные подходы автора к решению данной проблемы.

Ключевые слова: Центральная Азия, межнациональные отношения, солидарность, этнические процессы, региональное развитие.

Improving interethnic relations in Central Asia is an important factor in socio-economic, political and cultural development of the region, and the optimal development of the Eurasian region is directly related to the steady nature of the ethno-social balance in Central Asia. "It is well known that the present stage of human history is characterized by integration and intensification in all spheres of social, political, economic, spiritual and cultural life"¹. And these integra-

tion processes represent the essence of any development. All the evolutionary achievements of people's progress are the result of direct unity and cooperation. "All members of ethnic groups in the poly-ethnic society seek to apply dichotomy and cultural diversity. Mutual cultural replenishment raises the connection and creates a symbiotic mood. In the absence of mutual complementarities, no support is provided on ethnic grounds"². Therefore, in the conditions of the renewed

¹ National idea - the factor of development and security / M.Zhakbarov and others - Tashkent, Publishing house "Turon zamin ziyo", 2014. - P. 9. (Uzbek).

² Ryzhova S.V. Ethnic and civil identity in the context of interethnic tolerance. Dissertation for candidate of Sociology. - Moscow, Institute of Sociology RAS, 2008. - P. 39. (Russian).

Uzbekistan, the leaders of the republic should pay special attention both to the integration processes in the Central Asia, not forgetting national interests, and to aspirations aimed at the socio-cultural integrity of the peoples of the region.

The mechanisms for the improvement of interethnic relations in the poly-ethnic sector of Central Asia can be promoted in the following ways by:

1. Ensuring integration of ethnic groups into the polyethnic community in the context of social modernization in the region. At the same time, with the emphasis on the socio-legal interests of all peoples, they have the opportunity to develop the qualities of loyalty to the common mentality and universal values;

2. Ensuring the functioning of all regional organizations and associations in the socio-political, national and cultural character of Tolerance – Positive Thoughts – Collaboration – Friendship – Relationship Formula.

3. Achieving of the national, as well as the universal mentality of diversity of ethnic interests in regional thinking. To do so, to arrange conferences and other types of meetings with the participation of literary, cultural and art workers is important;

4. Being realistically aware of social life through sociological surveys to ensure the improvement of interethnic relations, and to create public opinion in that direction. Sociological surveys, along with studying public opinion, are also important in shaping the minds of the population and directing them to a particular area;

5. Providing the success of good neighborhood concepts instead of the concept of internationalization in the post-soviet system in order to ensure the sustainability of post-material orientation of cultural development in national and regional thinking;

6. Enhancing the loyalty to the universal values, along with the four values of the Genius and the idiosyncratic-family, makhalla (neighborhood community), pre-school education (kindergarten) and other educational institutions, the armed forces, along with loyalty to national values, and ensuring a stable nature of good neighborhood, friendship and blood relations;

7. Ensuring co-operation between nations and ethnic groups for the common benefits of Central Asia, including Uzbekistan, for the sake of achieving common stability in Uzbekistan, as well as emphasizing the common goals of the people in the region.

As the ultimate goal of the peoples of the region is to develop civil society institutions, it is important to start with its focus on the main indicator in the polytechnic community – the improvement of interethnic relations. And strengthening the foundation of such a consultation requires constant attention as the main task of today. A number of studies on identifying deficiencies and successes in improving the interethnic relations in the Central Asian polytechnic society, as well as mentalities, ethno-social stereotypes and national self-consciousness among the people of the region, have shown that the identity of the particular nation or region is an important factor in the self-awareness of an individual. With regard to stereotypes, as components of regional and national characteristics, it is worth to mention certain important issues:

1. Positive changes occurring under current status of civil society institutions are reflected in the minds of the regional population as well, promoting the social consciousness of citizens and promoting the culture of regional values.

2. Socio-cultural perceptions and positive changes in people's behavior shape regional mentalities, and nowadays positive relationships, this is crucial.

3. Modernization in general and modernization of the society, in particular, is reflected in the human minds as a result of which the old stereotypes change, and socio-cultural changes in the minds of the members of a society are considered to be positive moments of the period.

4. It is noteworthy that in the context of the former totalitarian system, replacing the counterfeit stereotypes in the minds of the population with national characteristics and ensuring the sustainability of regional characteristics in the context of today's thinking, these aspects, along with the formation of civil society institutions, reinforce mutual friendship and mutual understanding.

At present, naturally, in the life of the people of the entire Central Asian region, social values, as well as the development of good neighborhood and blood relations are observed. This process has shown the ethos of the ethnic groups living in the Central Asian region as a whole, with the common goal and direction, and the sense of responsibility for the fate of all the people is in the minds of the population.

The role of the socio-political environment and the real practice for the formation and development of a new civilized mentality and national self-conscious-

ness among ethnic groups in Uzbekistan is a guarantee for the development of a legal democratic society based on ethnic harmony and civic integrity. Article 18 of the Constitution of the Republic of Uzbekistan states: "All citizens of the Republic of Uzbekistan have the same rights and freedoms, regardless of their gender, race, nationality, language, religion, social origin and conviction, personal or social status"³. It is a political and legal guarantee of the equality of all ethnic groups, as well as a rationale in the national policy area of the Republic. At the same time, Uzbek ethnicity, as the main ethnicity, should be aware of the burden of great responsibility in interethnic and interreligious interaction in the society along with the development of Motherland. It means that the responsibility and role of the Uzbek nation in securing ethnic progress in the country is also important in the development of socio-political development. The political significance of the ethnic Uzbek community based on the civic cohesion of all ethnicities living in the country and the high responsibility of the Uzbek nation and the position of indivisibility as the indispensable nation naturally impose great responsibility on the Uzbek nation. It is with the great responsibility that the ethnic Uzbeks live together in harmony with all ethnic groups living in the country. At the same time, in ensuring the optimal distribution of inter-ethnic relations the following elements are important:

1. The activity of the Central Asian People's Assembly, established in 1995, but not functioning now, should be revived. In addition, it should not be overlooked by the fact that the organization combines healthy thinking intellectuals with opportunities to work as catalysts for public diplomacy. Founders of this international organization, as well as the five Central Asian republics, have the necessary resources to cover the budget of these five countries, as well as to attract international organizations interested in the unity, culture and spirituality of our peoples, including the UNESCO, the Shanghai Cooperation Organization and other organizations – as a pledge of positive effect.

2. Establishing an Academic Center for Research of the Central Asian Studies in Tashkent, Uzbekistan, based on its role, status and capacities in Central Asia, with the adoption of its Academy of Sciences membership in each of the sector's academies, and their

activities as an academic solution to regional issues, conferences, and symposiums. Until any problem cannot be solved by a common scientific solution, it is likely to cause regional conflicts. It is necessary to involve UNESCO, along with five Central Asian republics, to cover the organization's material costs.

3. Establishing a regional religious organization of the region in harmony with the work of the Central Asian Muslims Religious Administration – CAMRA (SADUM – in Russian), functioning in our region, and also in the wider region, from 1944 to 1990, based on the essence of the religious factor among the peoples of Central Asia. This organization should be engaged in dealing with Islamic values among members of the regional community, the role of educated Islam in educational process is invaluable. Only the ability to use it properly, that is, the ability of the educated Islam to act in the right direction is also important for the rise of regional morality. As religious scholars, religious organizations in the republic, Islamic countries interested in promoting Islamic education in the region, and international organizations of ISESCO should be involved.

4. In the poly-ethnic industry of Central Asia, it is important to focus on this issue in the development of interethnic relations, complementing spiritual factors. Indeed, social thinking is directly related to spiritual factors. Among the people of the region, the alumni, the poets and writers, who have a special place in the development of regional thought, have a very good human nature and should broadly promote the ideas of the contemporaries aspiring to the society, especially young people. Positive features in social behavior are directly related to the promotion of traditional moral factors. Promoting friendships and relationships in the minds of the region we bring peoples together, especially young people.

5. Ministries of Culture and the media have common cultural heritage for the people of the region, including Alpomish, Gorogli, Manas, Chambil qamali and so on, focusing on the propaganda of poems, emphasizing common aspects of the people of the region. The Kyrgyz national hero, Manas, is also said to be Alp Manas, and if so, this is closer to Alpomish, and even a personality is a sign of the totality of the spiritual heritage of our peoples, one of the historically formed processes.

³ The Constitution of the Republic of Uzbekistan - Tashkent: "O'zbekiston", 2017. - P. 9. (Uzbek).

6. The role of culture and art in the unification of peoples is incomparable. Therefore, it is important for the Ministries of Culture to provide more access to cultural and artistic meetings and to ensure that they are accessible to the public. An effective tool for raising awareness is the penetration of these cultures into the heart of a friendly and honest nation on the basis of national culture and art. And such events should be started with the lower layers of friendship and solidarity by linking working peoples which will provide stable and lasting development.

7. It is important to focus on the youth factor in ensuring friendship and cohesion in the activities of youth organizations operating in each republic. Indeed, future relationships are directly related to this factor. The future regional development, along with the consolidation of the independent statehood, as well as the achievement of the creative talents of our creative nations and the achievement of high quality public opinion on the basis of their prominence is a key factor in strengthening friendship and mutual relations.

8. One of the key tasks of today is to curb the youth of the region from such negative attitudes when terrorist-aggressive movements around the world continue to attract young people. It is well-known that the Central Asian region, along with its natural resources, is rich in human resources, in the face of complexity of today's market relations, the majority of the population, especially the youth, is unemployed. Therefore, it is necessary to develop immunity and hatred against any form of discrimination by raising creativity in the minds of young people. For this purpose, youth organizations, religious organizations and law enforcement agencies should use their cultural and educational programs efficiently.

9. The role of sports in strengthening friendship and unity is invaluable. Therefore, on the initiative of the youth organizations of the republic, sport development organizations and local authorities on the across-border regions, special attention is paid to sport competitions among the youth of the region, such as sports of the people of the region, namely, wrestling, kopkari, horse racing, play an important role in the development of inter-ethnic relations.

10. Developing ideological immunities of young people in the context of a variety of ideological threats is strategically important. Therefore, focusing on the spirituality of young people within the educational institutions of the region, such as schools, secondary specialized and higher educational establishments, and the use of elements of traditional values for the people of the region is important to promote ideological immunity. These aspects provide a clear vision of the role of good and bad in the minds of young people, the aspects of creativity and destructiveness, creativity and corruption, the place of good and evil in human development.

Today, the emergence of civil society institutes, as a vital task for our people's empowerment among the regional peoples, plays an important role in the improvement of inter-ethnic relations. These aspirations make it important for the people of the region, in particular the youth to focus on a specific objective that is a natural process in the mentality of our peoples who feel the sense of responsibility for the future of their youth as a traditional value. Increasing the social activity of young people through the strengthening of the influence of spiritual and economic factors, and promoting the development of ideological immunity raises the level of their spiritual-moral features. For this purpose, it is envisaged to expand the propagation of family values and to make better use of educational opportunities of makhalla. "Traditional institutions of social activism include family, surrounding environment, school, secondary and higher educational institutions, social institutions, which have the same effect on man"⁴. Hence, as a factor in the formation of the level of social activity, the family plays an important role in the recognition of the educational effective role of the family. The moral image of a person, especially young people, is shaped and developed in the family. The positive or negative attitudes of a person's spirituality and morality are manifested directly as a result of training, determining his/her lifestyle, that is, what certain position he/she occupies in communication. "The spirituality of the person, his moral qualities, is based on the first-ever family, which develops and emerges in the system of social education and enlightenment. Creating favorable conditions for the spiritual well-being of a person depends on the understanding

⁴ Kadyrova Z.R., Sharipov A.Zh., Alimasov V.A., Karimova E.G., Madaeva Sh.O. Socio-philosophical questions of social activity of youth and the development of their tolerance. -Tashkent: Publishing house of the Institute of Philosophy and Law, 2006. - P. 8. (Uzbek).

9. An analysis of the results of such experimental research is a matter of detecting the obstacles to the improvement of interethnic relations in multinational societies, and the elaboration of solutions that are important to ensure optimal development;

10. Along with the achievements of community members, particularly those related to the development of youth morality, focusing on shortcomings and problems, and promoting their solutions are important today in the study of the optimal ways and means of securing our national development, as well as the improvement of inter-ethnic relations;

11. Strengthening friendship and cohesion among the peoples of the region through the strengthening of the beneficial co-operation in these processes during the process of strengthening the activities of non-governmental organizations and self-governance bodies, which today form civil society institutions, will also serve for the direction of activities;

12. The philosophical-functional study of the interethnic relations in the poly-ethnic society of Central Asia provides for the development of positive features in the minds of the population of this region, incorporating the various aspects of ethno-national fragmentation. Proposing suggestions and recommendations on promoting these features will help fill the composition of scientific and theoretical research. At the same time, the aforementioned events will increase friendship and cohesion in the minds of the peoples of the region and the sense of responsibility for future development in Central Asia.

Paying attention to these aspects will contribute to the overall implementation of the "Development Strategy" program document developed by the President of Uzbekistan in contributing to the develop-

ment of national unity and good neighborhood concepts. In the process of formation of a civil society in general, it serves to achieve stability in the multinational Central Asian region, amongst the population, especially in the spirituality of the region's youth, such as friendship and brotherhood. The spirituality of young people, which accounts for sixty percent of the total population in the region, is seen as a component of the ethical image of nations and nations as a component of regional spirituality. Concepts that call for one, such as spirituality, morality, and good neighborhood, define the degree of maturity of a person. The level of maturity of a person connected with the development of thinking, contributes to the development of the spirituality of the family, community and society. This aspect is essential in the rise of universal thinking, and is related to the general welfare.

The development of the socio-cultural and civic consciousness of all ethnic groups living in the country as an integral part of the people of Uzbekistan who are proud of the history and culture of the country, adhere to the ideas of national independence who are confident in the future of Uzbekistan, and are oriented to the principles set out in the Development Strategy, along with the national interests, which ensures universal interests as well. The friendship and good neighborly relations are developing today. The development of proposals and recommendations on the improvement of interethnic relations is also important for the progress of regional empowerment, as well as the progress of friendly feelings among the Central Asian peoples. Indeed, the importance of any research is determined by the essence of its realization of specific recommendations in the social life.