



Article

Interethnic Harmony And Religious Tolerance — A Key Factor In Ensuring Social Stability

Achilov Isroil Yaxshibayevich¹

1. Lecturer, Department of Social Sciences, Samarkand Institute of Economics and Service

*corresponden: achilov-isroil-yahshibayevich@paruz.uz

Abstract: This article analyzes the significance of interethnic harmony and religious tolerance in ensuring social stability, peace, and social cohesion in the context of globalization. It also substantiates the pressing need to strengthen spiritual immunity against the adverse effects of various ideological and information-related attacks under the conditions of globalization, as well as to foster young people as independent and free-thinking, patriotic, and tolerant individuals.

Keywords: globalization, interethnic harmony, religious tolerance, tolerance, social stability, social cohesion, youth education, sound worldview, spiritual immunity, ideological attacks, information threats.

INTRODUCTION

In the contemporary era of globalization, political, economic, social, and spiritual processes taking place worldwide are becoming increasingly complex and exerting a significant influence on relations among different states and peoples. In particular, the stabilization of interethnic relations and the establishment of an environment of mutual respect and tolerance among representatives of different religions and beliefs have assumed growing importance [1]. Under such complex circumstances, increasing attention is being devoted by states to ensuring national security, strengthening peace and stability within society, and preserving national values, customs, and traditions. Indeed, ensuring security cannot be limited solely to political or legal measures; it also requires the establishment of principles of mutual respect, solidarity, and tolerance within society [2].

METHODOLOGY AND METHODS

The study also employed general scientific methods such as analysis and synthesis, induction and deduction, and generalization and systematization. Based on these methods, the key factors of interethnic harmony and religious tolerance that affect social stability were identified, and the existing problems and priority areas for their resolution were summarized.

RESULTS

From this perspective, promoting a culture of tolerance, demonstrating respect toward representatives of different ethnic groups, religions, and beliefs, and recognizing their national and cultural distinctiveness, customs, traditions, and values constitute important factors in ensuring social stability. The strengthening of interethnic harmony and religious tolerance not only contributes to social stability but also creates a solid foundation for the development of a civil society based on peace, solidarity, and mutual understanding [3].

It is well known that the term “tolerantia” means “to endure” or “to exercise patience”. This concept, which was formulated thousands of years ago by the proponents of democracy in ancient Greece, has acquired particular significance in the contemporary

world. Throughout human history, numerous conflicts, wars, and confrontations have occurred at different periods for religious and ideological reasons. Even today, the issue of tolerance remains highly problematic in many parts of the world.

At the same time, we can refer to a community in which diverse ethnic backgrounds, religions, languages, mentalities, and cultural interests coexist in harmony and complement one another in a natural manner [4]. Historically, representatives of Islam, Buddhism, Judaism, and Christianity have lived peacefully and harmoniously within the territory of our homeland. This historical experience demonstrates the significance of mutual respect, religious tolerance, and interethnic harmony in maintaining peace and stability within society.

It is by no means accidental that Paragraph 100 of the “Uzbekistan – 2030” Strategy is entitled “Strengthening the Environment of Interethnic Harmony in Society and Developing Friendly Relations with Foreign Countries” [5]. Indeed, today’s complex and rapidly changing social environment necessitates protecting the younger generation from various ideological influences and fostering in them a sense of tolerance, mutual respect, civic responsibility, and respect for universal human values.

To this end, the Republic of Uzbekistan is implementing a consistent set of measures aimed at further improving interethnic relations and strengthening mutual respect, solidarity, and cooperation among representatives of different ethnic groups and nationalities. In particular, the Committee on Interethnic Relations and Compatriots Abroad of the Republic of Uzbekistan [6] has been established, with its activities directed toward ensuring interethnic harmony and solidarity within the country, preserving national and cultural identity, and developing relations with compatriots residing abroad [7], [8].

The following are the main tasks of the Committee:

“to form a single civic identity by harmonizing interethnic relations and strengthening friendship, mutual understanding, tolerance, and solidarity in society;

Strengthening the participation of all nationalities and ethnic groups living in Uzbekistan in national development by ensuring their rights and legitimate interests;

strengthening socio-cultural and friendly relations with foreign countries and the positive image of Uzbekistan in the international arena through the mechanisms of public diplomacy;

to assist in preserving the national identity of communities of compatriots abroad and the Uzbek diaspora and to support the mobilization of their social and economic potential for the development of our Motherland;

early identification of dangerous factors that negatively affect interethnic harmony in society and the information space and assistance in their prevention;

The unity of the people of Uzbekistan and compatriots abroad in the pursuit of common goals of society, analysis of issues of national unity based on a systematic approach, and determination of strategic perspectives” [9] has been officially designated as such.

The principles of religious tolerance and interethnic harmony that have become an integral part of our professional activities should be further developed and, where necessary, enriched and effectively conveyed to our young people, who constitute a significant proportion of the population of our country. Indeed, in our beloved Uzbekistan, where representatives of more than 130 nationalities and ethnic groups and dozens of religious confessions live, ensuring religious tolerance and interethnic harmony remains one of our highest priorities [10], [11], [12].

As you may have noticed, “intolerance among people has become one of the greatest global challenges of the contemporary world. Intolerance elevated to the collective, institutional, and even state level undermines the principles of democracy and leads to violations of individual and collective human rights” [13]. Indeed, it is evident that the growing intolerance observed in many parts of the world can have serious and far-reaching negative consequences.

Every nation and state in the world aspires to become strong and to achieve a higher standard of living. At the same time, it is a source of pride that the path chosen by Uzbekistan is receiving broad recognition from the international community. When, in 2017, President of the Republic of Uzbekistan Shavkat Mirziyoyev stated at a session of the United Nations General Assembly, **“We want to present Uzbekistan to the world in**

a new image" [14], there can be no doubt that he was referring to a society founded on high moral values, committed to a reliable path of development, and dedicated to ensuring religious tolerance and interethnic harmony [15].

CONCLUSION

In conclusion, in the context of today's rapidly developing globalization and information environment, one of the key priorities is to develop a profound understanding of the nature and substance of harmful ideas, as well as various ideological and information-related attacks that contradict our national interests, spiritual values, and way of life, while simultaneously developing effective immunity against their adverse effects. In particular, strengthening the foundations of interethnic harmony, religious tolerance, national self-awareness, and a sound worldview in the consciousness and intellectual development of young people is of particular relevance.

At the same time, educating the younger generation to become independent and free-thinking individuals who approach events and phenomena critically and objectively, remain resilient in the face of various spiritual and ideological influences, and possess high moral values, strong will, dedication, and patriotism constitutes one of our foremost priorities. Indeed, strengthening an environment of interethnic harmony and religious tolerance in society, fostering a conscious civic position among young people, and educating them in the spirit of respect for universal human and national values are among the essential conditions for ensuring peace, stability, and social cohesion in our country.

REFERENCES

- [1] Bag'rikenglik – barqarorlik va taraqqiyot omili. Toshkent, Uzbekistan, 2007, p. 88.
- [2] O'zbekiston Respublikasi Prezidenti, "Mamlakat taraqqiyotining 2030 yilgacha mo'ljallangan ustuvor yo'nalishlari doirasida islohotlarni izchil davom ettirish va yangi bosqichga olib chiqishning qo'shimcha chora-tadbirlari to'g'risida," PF-21-son Farmon, Feb. 16, 2026. [Online]. Available: LexUZ
- [3] O'zbekiston Respublikasi Prezidenti, "Umummilliy totuvlik va xorijdagi vatandoshlar bilan aloqalarni mustahkamlashni yangi bosqichga olib chiqishga oid chora-tadbirlar to'g'risida," PF-52-son Farmon, Mar. 19, 2025. [Online]. Available: LexUZ
- [4] O'zbekiston Respublikasi Prezidenti, "O'zbekiston Respublikasi Millatlararo munosabatlar va xorijdagi vatandoshlar masalalari bo'yicha qo'mitasi faoliyatini samarali tashkil etish chora-tadbirlari to'g'risida," PQ-115-son Qaror, Mar. 19, 2025. [Online]. Available: LexUZ
- [5] V. A. Tishkov, "Толерантность и согласие," in Материалы Международной конференции 'Толерантность, взаимопонимание и согласие', Yakutsk, Russia, Jun. 1995. Moscow, Russia: IEA RAS, 1997, p. 17.
- [6] Sh. M. Mirziyoyev, "O'zbekiston Prezidenti Shavkat Mirziyoyev BMT Bosh Assambleyasining 72-sessiyasida nutq so'zladi," President of the Republic of Uzbekistan, Sep. 20, 2017. [Online]. Available: President.uz
- [7] N. K. Hakkulov and I. I. Rizaev, "Цифровая культура и неприкосновенность личности," in Новые технологии в учебном процессе и производстве, 2023, pp. 605–606.
- [8] H. N. Q. Siddiqiy-Ajziy, "Сиддикий-Ажзийнинг ижтимоий-фалсафий қарашлари," Falsafa va Hayot | Философия и Жизнь | Philosophy and Life, no. SI-2B, 2020.
- [9] I. Rizaev and N. Hakkulov, "Синергетический взгляд на философию и общество в трудах Абу Насра аль-Фараби: ключевые принципы и современная значимость," Hikmet, vol. 4, no. 6, pp. 42–57, 2025.
- [10] Y. A. Kholikov, "International tolerance in Uzbekistan as a main principle of humanity," Philosophy and Life International Journal, 2022.
- [11] M. Ganieva, N. Latipova, V. Alekseeva, and M. Karamyan, "Ethnic tolerance in the public mind of people of Uzbekistan," International Journal of Advanced Science and Technology, vol. 29, no. 5, pp. 1527–1539, 2020.
- [12] I. Khosilmurodov, "The importance of the ideas of tolerance and interethnic harmony in the social life of Uzbekistan," Society and Innovations, 2021.
- [13] G. J. Tulenova and L. E. Yunusov, "Progress in the development of national interests and national relations in the New Uzbekistan," Philosophy and Life International Journal, 2022.
- [14] A. Doniyorov, I. Khaydarov, R. Alimova, S. Asadova, M. Askarov, and B. A. Odilov, "Historical roots of interethnic harmony and tolerance in Uzbekistan," Journal of Law and Sustainable Development, vol. 11, no. 12, 2023, doi: 10.55908/sdgs.v11i12.2535.
- [15] M. A. Matnazarova, "Prospective tasks for the development of ethnocultural processes and interethnic relations in New Uzbekistan," Oriental Journal of History, Politics and Law, pp. 500–507, 2025, doi: 10.37547/supsci-ojhpl-05-12-