

CONSENSUS CULTURE AND MANIFESTATIONS OF THE UZBEK PEOPLE

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ABSTRACT

This article analyzes the consensus culture and manifestations of the Uzbek people. The relevance of the implementation of the concept of “enlightened society” in the new Uzbekistan, the reality of the principle “for human dignity” in the culture of the Uzbek people are discussed. An analysis of the connection of traditions and values of the Uzbek people with the culture of consensus, the more productive and consequential reforms carried out in the country, and the role of the culture of consensus in the relations between the state, society and the individual, as well as methods of its application.

KEYWORDS: *Uzbek People, Consensus, Virtue, Value, Tradition, Enlightened Society, Genius, Useful Interests, Family, Method, Nationality.*

INTRODUCTION

Socialization plays an important role in the development of the individual, and in this process the environment in which the individual always enters into a relationship is of paramount importance. In the process of mastering the environment, the worldview of the individual also becomes important, and as a result of its development, a cultural image of the individual is created.

In the transformation of consensus from Method and principle into culture – it is the worldview and actions of members of society that form a structural mechanism. The transformation of material and spiritual wealth into culture necessitates the mobilization of knowledge and power from members of society into the life of society together, by mutual agreement. As noted by Eduard Taylor, an English ethnographer, one of the founders of Anthropology, culture is the maturation of mankind through the high Organization of a separate individual and society as a whole in order to simultaneously promote the development of morality, power, and happiness of a person. Consensus unites members of society by inviting them to participate in this process as a decision-making model that favors participation. [1]

Thanks to the fact that the Uzbek nation has historically lived a sedentary life and was engaged in cultural farming, such natural qualities as careful attitude to nature, respect for other people, no harm to the side, work in cooperation have been formed. Thanks to this, the process of the history of the cultural development of the Uzbek nation covered such a noble goal as achieving socio-economic well-being through useful activities, without harming other people. Of course, in

order not to harm others, it is important for people in one space and time to act together on the path of a common goal. This process ultimately contributes to the strengthening of peace, serving prosperity. It is consensus - realizing a common agreement on the path of one goal, that is the guarantee of interethnic and international peace. [1] It is the idea of glorifying peace that underlies such qualities of the Uzbek people as tolerance, kindness, hospitality and childishness.

From this, the formation of qualities, traditions and values in the process of historical development of the Uzbek people was formed on the basis of universal ideas such as living a life in mutual harmony and peace with other people.

LITERATURE ANALYSIS AND METHODOLOGY

The path of historical development and development of the Uzbek nation is the path of peace, and prosperity, which is a universal value. One of the founders of Uzbek statehood, Amir Temur, also strongly demanded that those under him be able to beautify the lands he occupies and make that land prosperous. As a result, both the people and the people of religion supported Timur. [2] In the work of Amir Temur "Timur's structures", the mechanism of communication with the people in public administration is clearly manifested. Amir Timur noted that although how the work will be completed is hidden behind the veil of fate, it is necessary to know his thoughts, seeking a council and an event from Sane and vigilant people. [3] In this place, the council represents the meanings of consulting with others, independent thinking and decision-making.

An important place in the culture of the Uzbek people is occupied by the council and consultation. The culture of consultation is also reflected in the basis of proverbs such as "seven measures – one kes", "seven neighborhoods for one child – father". Minister Nizamulmulk, who Amir Temur recognized in his "Timur's tracts", States in his "policy note" that "the people of raiyat, everyone who sees oppression, those who are generally dissatisfied, must go to the receptions of the official and governor from the governor to the minister and the king, and state his complaint and advice" [4]. Further improvement of human life and completion of the work done with a good result of the work of Imam al-Bukhari "Al-adab al-gabrad" 128, 129, 130, 195, 417-indicated in chapters. In particular, chapter 129 is called "about Mushovarar" and Hasan Basri (r.a.the following narration is made from: "no matter which people ask other people for advice, they will certainly have the best opinion in their hearts, "they read the verse:" between their work will be with advice." [5]

The topic of the consultation was also discussed in Alisher Navoi's Munshaot, writing down important advice given to young Sultans, princes and Hussein Boykaro to his eldest son, Badiuzzamon Mirzo. In one of the letters written in the work, it is reprimanded that "Birishulkim, you are receiving the goods of the region without consultation, and this is contrary to the custom, if it were not said No when you asked."

The post-consultation quality is humanity and harmony, and in the work of Abu Nasr Farabi "City of noble people", these two qualities are analyzed, which are one of the qualities of the Uzbek people at the universal level.

Farabi noted that "the initial basis that unites them in relation to people is humanity, and therefore people should live in mutual peace due to their belonging to the category of humanity." [6] It is a city – virtuous city that brings together people who help each other in order to achieve

true happiness, and a community of people – a virtuous community in order to achieve happiness. Only through the Union of many people who need to live, who deliver people to each other and help each other, can a person achieve the maturity that he aspires to by his nature.

The “new Uzbekistan strategy” section of the work of the president of the Republic of Uzbekistan “New Uzbekistan development strategy”, the “new Uzbekistan dream” section, the “Spiritual Development” section, the “harmony of national and universal values” section, and the “security and foreign policy” section, the “open and pragmatically active foreign policy – our priority” section, analyze the identity, culture and mechanisms of consensus of the Uzbek people. As noted in the work, hospitality, goodness, soul generosity and literal tolerance have always been inherent in our people and form the basis of its mentality.[7]

The specific culture, manifestations and mechanism of action of the Uzbek people K.Monograph by Shoniyozov "the process of formation of the Uzbek people", I.Jabborov's monograph "Uzbeks: lifestyle and culture (ethnotarychic tablets)", A.Monograph by Ashirov "ancient beliefs and rituals of the Uzbek people", A.Askarov's textbook" ethnogenesis and ethnic history of the Uzbek people "is analyzed.

Also Candidate of Political Sciences D.Muitov's "geopolitics of consensus and cooperation in Central Asia: current trends in an informed society", doctor of philosophy in Political Sciences S.Saidov's articles" the role of civil society in the context of Central Asian integration " describe the consensus policy of Uzbekistan on the example of the Uzbek people's tradition of close neighborliness in preventing various conflicts.

RESULTS

As a result of the reforms of the new Uzbekistan on the principle of “glorification of human dignity”, representatives of other nationalities and our people live a peaceful life.

At the core of this, the qualities of hospitality, humanity, childishness, generosity and tolerance inherent in our people serve as an important factor.

The aspirations of our enlightened people with such human qualities are supported by the state, and mechanisms for eliminating the problems of citizens are being introduced into practice on the basis of the principle of “Man-society-state”.

In one word, on the basis of the idea of” New Uzbekistan – an enlightened society”, the values, traditions and culture created by our national statehood and wise people are being mobilized for such ambitious goals as the construction of a new Uzbekistan and a third Renaissance.

DISCUSSION

The qualities inherent in the Uzbek national mentality make up the core of the culture of the Uzbek people. Another important aspect is that the qualities of the Uzbek people are associated with its Turkic roots. He finds a vivid expression in such qualities as courage, fortitude and laffz's integrity, tolerance, generosity and poise inherent in Turkey. We observe all these qualities in our activities, from the birth of a child to our mourning ceremony, in the dedication of our people to the wedding ceremony, in the pleasure of eating and laying the table for years, in the preparation of mourning and extermination ceremonies, in all our activities, from the birth of a child to the mourning ceremony, in [8]

In the mechanism of fulfillment of these qualities, qualities and habits, elements such as consensus-specific unanimity, advice, and interaction, decision-making are fulfilled.

The path of development of the New Uzbekistan, boldly promoting democratic reforms, is to build an enlightened society that embodies new democratic principles, to become a prosperous and prosperous country in every possible way by employing the knowledge and potential, strength and capabilities of the members of society, and to achieve a standard of living characteristic of the most developed countries.

Therefore, the development of humanistic qualities characteristic of our people at a new stage of development and further enlightenment of society through it has become one of the main tasks.

The neighborhood characteristic of our people-the culture of public opinion settlement – is manifested in the introduction into practice of reforms carried out in our country today on the principle of transparency and transparency. The application of this mechanism will serve the formation of a position of genius towards reforms in our citizens.

The position of dahllig as a kind of mehanism occupies an important place in the formation of a culture of consensus. Because, as a result of the formation of this position, citizens will have the opportunity to freely express initiatives, proposals and opinions for the further development of the life of the state and society. A characteristic feature of consensus culture is that members of society find urgent problems and make proposals for its solution [9]. For the same purpose, public services were brought closer to the population, and on the basis of an integrated approach in the structure of the neighborhood, a system of Assistant Governor, youth leader and women activists was created.

Agreement and compromise – has become an ancient tradition of our people. The development of this historical tradition today on the basis of the idea of “New Uzbekistan – enlightened society” will have an effect on ensuring the well-being of our people. Because, in the culture of international consensus, the participation of all members of society in the agreement is highly valued. [10] Thus, the reforms carried out in the Enlightenment of members of society in New Uzbekistan and the delivery of the essence of the adopted normative legal acts in the “mahallabay” and “xonadonbay” manner are a new effective mechanism and are one of the strategic steps in achieving the intended goal.

In the foreign policy of New Uzbekistan, the main goal is to achieve consensus by maintaining mutual respect, equally beneficial and constructive dialogue. Because it is extremely important for our states to determine common approaches to solving the most pressing problems, to harmonize efforts in conditions of increasing geopolitical conflicts, the global economic crisis and the negative consequences of climate change. [11]

The consensus culture of the Uzbek people – Uzbek national customs and traditions-is manifested in the process of holding. In particular, in the process of matchmaking and marriage, consensus mechanisms such as counseling, discussion (thinking, thinking) and decision-making are included. Marriage arises on the basis of mutual agreement of both parties and is strengthened by unanimous decision-making.

As Abu Homid Ghazali noted in his work “O child”, it is in accordance with circumcision that couples who decide to get married and families on both sides draw conclusions after they are in consultation with the necessary places.[12]

In the new Uzbekistan, on the basis of the principle of ensuring the well-being of society and glorifying “human dignity”, the strengthening of families, which are considered sacred places for the Uzbek people, has risen to the level of state policy. The activities of the state committee for family and women were organized, ensuring the well-being of families and support from the socio-economic side were further strengthened. [13]

Further improvement of the socio-spiritual, economic environment in the family has become an important part of state social policy. The role of the family in the harmonious development of a person is primary, and the stable family environment in Uzbek society serves as the basis for the development of the individual. In the culture of the Uzbek people, Family Relations play a key role, since it is from the family that the formation of the cultural image of the individual begins.

In cultural science, there are manifestations of culture, from which the culture, which has become a study, acquires a characteristic feature of socialization and nationality. Because a person acquires the skills of everyday life in the social and national environment in which he lives, exalting his cultural consciousness. The appearance of culture, which has become learning, will consist of communication that takes place in the family, in the circle of peers, relatives, school education and popular knowledge and skills acquired through the media.[14] mutual cooperation, solidarity and tolerance form the basis of the consensus, nation-wide harmony and tolerance policy of New Uzbekistan.

CONCLUSION

In our opinion, by further enhancing the unique and humanitarian qualities of the Uzbek people, the reforms carried out in the New Uzbekistan will be carried out more successfully. At the new stage of development of our country, the fact that every reform is aimed at “Human Dignity” is a reality of the human values and qualities of the Uzbek people.

Taking into account the fact that the Uzbek people have long lived in pursuit of peace and harmony, the end of the work carried out will require the full implementation of the mechanism of bringing only useful benefits to a person. It should become the ultimate goal, whether it is a simple appeal, a trial and ongoing labor activity.

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