



THE FORMATION AND DEVELOPMENT OF PUBLIC DIPLOMACY IN UZBEKISTAN

Bobomurod Tukhtasinov

Associate Professor, Acting, Namangan State University,

Doctor of Philosophy (PhD) in Political Science

Abstract

This article examines the essence of public diplomacy, its formation in Uzbekistan, and the process of finding a historical solution. It also examines the importance of public diplomacy in interethnic relations and socio-economic ties between countries.

Keywords: People's diplomacy, Central Asia, geographical space, Sogd-Bactria, peace treaties, diplomatic dialogue, Tashkent spirit.

Introduction

Since its early history, mankind has lived on the basis of economic, social and cultural relations. These contacts have had a positive impact on the general civilization of mankind, influencing the mutual cultural prosperity of peoples. In this sense, the mutual relations of peoples constitute a unique history that encompasses various spheres of social life.

The formation of crafts and the exchange of products under the influence of the interaction of the peoples of Central Asia were factors that led to the settlement of international relations. The passage of trade routes through the territory of Uzbekistan led to the involvement of our country in world relations. A. Anorbaev, who studied the history of early medieval cities, wrote: "...the growth of international trade relations led to the formation of cultural relations. "Therefore, the growth and stability of cities was directly dependent on the state of international relations," he concludes. In addition, the passage of the "Great Silk Road" through our country is an event that led to the emergence of people's diplomacy and the prosperity of our cities [1].



The results of archaeological research indicate that the socio-cultural contacts of the peoples of Central Asia took place over a very long historical process. Our scientists who studied the ancient Bactrian monuments, along with the discovery of various objects made abroad, "informed science that handicrafts were produced for export to Eastern countries"[2]. The formation of crafts and the exchange of products under the influence of the interaction of the peoples of Central Asia were factors that led to the settlement of international relations.

A qualitatively new stage in the history of international relations between the peoples of our country is associated with the formation of national states and khanates. Because at the same time, due to the realities of life lived together between different peoples, both political, economic and cultural ties were formed, the process of cooperation and mutual influence between peoples began, a common platform for meetings of different nations on the basis of friendship and conflict emerged, and at the same time, people's diplomacy began to take shape. People's diplomacy gradually began to draw the "national outlying countries" within the limits of a single socio-economic process within a wide geographical space.

People's diplomacy is a legal necessity of generality and particularity, and it is a common form of inter-national relations that includes all forms of relations, that is, social, economic, political, cultural dialogues and all layers of the population - workers, peasants, intellectuals, religious figures and party figures, students, schoolchildren.

Public diplomacy is an expression of the interests of the people and the government. It realizes the socio-political goals of the people and the government. We also recognize the fact that public diplomacy has served as a tool of the state elite and the so-called "communist" social system.

In our opinion, the deep roots of people's diplomacy embody the relations between two worlds of sedentary life united by a single Eurasian nomadic landmass, which in the southeast connects to the Central Asian, Sogdian-Bactrian sedentary cultures, and in the northwest to the Slavic sedentary cultures.

With the development of statehood and the social life of cities, cultural ties between peoples increasingly took on a two-way basis. During the reign of the Khorezmshahs, large areas of Asia, Iran, and Transcaucasia were subdued, and



the empire expanded towards Eastern Europe. Over the years, Turkish rulers mastered the practice of concluding verbal agreements to cease hostilities and exchange prisoners, and learned to conclude peace treaties and treaties of truce, including with local Asian rulers. They became accustomed to sending ambassadors to neighboring countries, and later entered into direct diplomatic relations with some countries.

In the Middle Ages, as the khanates grew stronger and developed, their foreign policy intensified: Muslim states began to establish new forms of diplomatic relations with surrounding countries and peoples. In particular, during the reign of Amir Temur, people's diplomacy reached its highest peak in its development, as the great ruler established friendship and cultural ties with many countries of the world. However, after the death of Amir Temur, the status and importance of cultural ties between peoples declined.

In our opinion, the essence and main task of public diplomacy in the past and present is the formation of the world community, and in the process of public diplomacy, all the economic, political and spiritual life of mankind will become closer and more humane. Many world-renowned figures agree: "...cultural exchanges are expanding and should continue to be encouraged. Such exchanges are an excellent means of enriching people's knowledge of each other and improving mutual understanding, as well as an important factor in international trust".

The humanitarian essence of public diplomacy is manifested in accelerating socio-economic development through the import of new, advanced technology from abroad;

Secondly, as a means of mutual acquaintance with the spiritual values of peoples with different material and spiritual cultures, it is seen in the relations of mutual understanding, goodwill and friendship between these peoples;

Thirdly, it is seen in the intellectual and spiritual maturity with the help of assimilation of the contributions made by the cultural figures of all nations to the spiritual treasury of humanity.

Theoretical study of this issue allows us to conclude that people's diplomacy is a unique means of cultural and friendly dialogue, as well as a universal moral and legal status.



There is another category of representatives of our country's population whose relations with the outside world also fall within the scope of the topic being studied. These are sportsmen, and the teams of our republic have participated in all championships, championships and spartakiades of the Union, as well as in many international competitions. Representatives of Uzbekistan won a total of nine gold, nine silver, and nine bronze medals at the Olympic Games during the former Soviet Union. Our republic has provided practical assistance to a number of countries in training trainers. In particular, trainers from Afghanistan, Bulgaria, Vietnam, Cambodia, and North Korea have improved their skills and gained experience in Uzbekistan.

Our sports coaches worked and are still working in Algeria, Afghanistan, Bulgaria and other countries. They took the lead in training football, basketball, gymnast, cyclist teams and handball teams abroad [3]. In fact, sports have become an important part of cultural and friendly communication.

In 1958, the first conference of writers from Asian and African countries was held in Tashkent. Since then, Tashkent has become a unique meeting place for the world community, for figures from all spheres of social life. The "Spirit of Tashkent" has become a symbol of literature serving the interests of peoples, and of active participation in the struggle for freedom, social progress, and peace throughout the world. In subsequent years, writers of our republic participated on behalf of the people of Uzbekistan at conferences in Cairo (1962), Beirut (1967), Delhi (1970), Almaty (1973), and Luanda (1979). The spirit of friendship between the cultures and literatures of the two great continents prevailed at these conferences. It is becoming a tradition for the Institute of Manuscripts of the Academy of Sciences of Uzbekistan to organize scientific expeditions to England, France, and India every year. Great finds related to our country were found in museums and libraries in the cities of Hyderabad, Patna, and Calcutta. These were our country's efforts to reach the international level.

People's diplomacy has become the only way to know the outside world, a hole opened to the world, a unique way for the peoples of Central Asia to participate in cultural and friendly relations. Because the revolution restored the socialist borders on the existing friendship and cooperation with deep historical roots.



Public diplomacy is the essence of human life, a sign of readiness to help other peoples in trouble, to share their successes, and to stand together with the peoples of the world in times of difficulty. This means mastering the practice of concluding verbal agreements and treaties to stop various conflicts and conflicts, exchanging ideas and views, cooperating for peace and tranquility between states, activating foreign policy, and developing statehood.

Public diplomacy means engaging politicians and non-politicians, government officials and other figures, workers and civil servants, peasants and private farmers, business people and the unemployed, students and pupils, doctors and traditional healers, teachers and lecturers in a wide range of governmental and non-governmental contacts.

As is known, the basis of the priority areas for the development of people's diplomacy with all countries is Uzbekistan's foreign economic and cultural relations with all countries of the world. The activities of the government of the republic in implementing the policy of peace and cultural and friendly relations between peoples in the conditions of independence were reflected in the Constitution of the Republic of Uzbekistan.

The Constitution of the Republic of Uzbekistan legally consolidated the goals and principles of people's diplomacy, generalized the international experience of enlightened countries, and determined the main directions of cultural and friendly relations. Rapid development of public diplomacy is an important factor in strengthening peaceful relations and helps to solve socio-economic and political problems.

The determination of the main directions of foreign policy was carried out in the extremely difficult conditions of the struggle for independence and at a time when a unique path of transition to market relations was being chosen. This period, as described by the first President of the Republic of Uzbekistan, I.A. Karimov, was a time of depoliticizing the economy, completely freeing it from subjugating it to ideology and society from being under the yoke of a single ideology, eliminating stagnation, "eliminating the terrible legacy of one-sided, haphazard economic development," and ensuring access to the world economy. However, on the eve of the Republic of Uzbekistan's transition to independence, its relations with foreign countries were still centrally controlled, and the dialogue itself was



completely ideologized. At that time, the main direction of Uzbek people's diplomacy was limited to the countries of the socialist camp.

The history of public diplomacy in Uzbekistan dates back to the distant past. As an example from history, the Great Silk Road, which passed through our territory, and the friendly relations between trade caravans of different peoples along it, also indicates that public diplomacy has been historically formed in our country. Also, the tolerance and openness inherent in the Uzbek people have encouraged the further development and progress of friendly relations between nations and peoples, and the coexistence of representatives of different nationalities on this land. An example of this is the family of blacksmith Shoahmad Shomahmudov, who took care of 14 orphans of different nationalities during the war. Today, we are witnessing the formation of a sense of a single family belonging to different nationalities in our country.

Based on the current fast-paced times and the demands of the new era, in order to strengthen interethnic harmony in our country and further develop relations with our compatriots living in foreign countries, On the initiative of our President, based on the Decree No. PF-5046 dated May 19, 2017 “On measures to further improve interethnic relations and friendly ties with foreign countries” and the Resolution No. PP-2993 dated May 23, 2017 “On the organization of the activities of the Committee on Interethnic Relations and Friendly Ties with Foreign Countries under the Cabinet of Ministers of the Republic of Uzbekistan” On the basis of the Republican International Cultural Center and the Council of Societies for Friendship and Cultural and Educational Relations with Foreign Countries of Uzbekistan, a new structure was formed, and the Committee for Interethnic Relations and Friendship Relations with Foreign Countries under the Cabinet of Ministers was established.

Within the framework of its activities, the Committee is carrying out work such as ensuring interethnic harmony in our country, preserving the history, culture, values, and national traditions of all nationalities and ethnic groups living in Uzbekistan, and strengthening their comprehensive development by establishing regular friendly relations with our compatriots abroad through people's diplomacy.



In conclusion, the history and experience of countries that have achieved great successes in the world show that the development and progress of a state depends, first of all, on preserving and strengthening interethnic harmony, which is one of the important factors of peace, stability and progress in the country. In this regard, the development of public diplomacy, which is an ambassador of peace that develops friendly relations between nations and peoples, is of great importance.

References

1. Анарбаев А. Благоустройство средневекового города Средней Азии / V - начало XIII в. / -Т.: Фан, 1981.
2. Аскарлов А.А., Ширинов Т. Древнебактрийский храм огня в Южном Узбекистане.// Градостроительство и архитектура: культура Среднего Востока - развитие связи и взаимодействия. -Т.: Фан, 1989.
3. Хакимов З., Мижирицкий В. Культура Узбекистана: традиции и современность.-Т. "Узбекистан", 1986.
4. Стасова Е.Д. Страницы жизни и борьбы. - М.:Политиздат, 1988.
5. Первому Всесоюзному съезду МОПР. 15 мая 1925 г. - М.: Политиздат, 1925.
6. "On measures to further improve interethnic relations and friendly relations with foreign countries" Decree of the President of the Republic of Uzbekistan, от 19.05.2017 г. № DP-5046. Lex.uz