

DIRECTIONS OF USING NEGOTIATIONS IN KEEPING PEACE AND ENSURING STABILITY IN SOCIETY

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Аннотация

В данной статье анализируется активная внешняя политика Узбекистана по обеспечению мира, безопасности и стабильного социально-экономического развития. Также был освещен вопрос о том, что Узбекистан избрал решение конфликтов и споров, возникающих в его внешней политике, только путем мирных переговоров, что повысило значение и роль нашей национальной дипломатии.

Abstract

This article analyzes the active foreign policy of Uzbekistan to ensure peace, security and stable socio-economic development. The issue was also highlighted that Uzbekistan chose to resolve conflicts and disputes arising in its foreign policy, only through peaceful negotiations, which increased the importance and role of our national diplomacy.

Ключевые слова

мир, стабильность, вера, исламская религия, религиозное вероисповедание, религиозная политика, толерантность, переговоры, народная дипломатия, международные переговоры, сотрудничество

Key words

peace, stability, faith, Islamic religion, religious denomination, religious policy, tolerance, negotiations, public diplomacy, international negotiations, cooperation.

Introduction

In every civilization, from century to century, priests, legislators and sages, saints, geniuses and revolutionaries, theologians have demonstrated the possibilities of a moral approach in politics with their personal examples. They saved their culture from destruction in many cases by proving that everyone is capable of great things if he listens to the call of the heart. National aspects experienced in history are important because they are reflected in the memory of civil wars, revolutions, natural disasters, etc.

Level of study of the problem

The issue of maintaining peace and ensuring stability in society has been studied by a number of scientists. B. Malinovsky studied how human behavior in society preserves high spiritual faith in front of a certain archetypal model, according to American researcher F. B. Jevons faith is a concept of social duty. V. Shubart studied the archetypal differentiation of national characteristics, according to D. Saifullaev due to the fact that national characteristics show their peculiarities in the negotiations it is

important to develop a national program. Yusuf Khos Hajib in his works mentioned about qualities the ambassadors sent to other countries should have.

Main part

The famous English anthropologist B. Malinovsky described the tribal holidays of the local population of the Trobriand Islands, which indicate that the ancient man tried to leave to the younger generation the imagination as a universal way of universal expression of the peculiarities of the behavior of a person belonging to his tribe. Local holidays were certainly accompanied by legendary stories about how generations lived. At the same time, the elders told the youth that the spirit of the ancestors should temporarily return from the other world during the holidays and take part in the life of the tribe again. After a certain time, after coming out of the influence of the local divine ceremony, the imaginations that the social life had awakened in the minds of the inhabitants immediately disappeared. The bodies of the great ancestors with their heroic figures and legends, the attractive power of the mysterious dances continued to live in the minds of young people as a result of the strong influence of emotions [1].

The essence of taboo is that certain behaviors are recognized as dangerous without reference to experience. In fact, and in most cases, this may not be the case, but it is unreasonable to believe the risk. But if this were not the case, there would be no morality, and therefore no civilization. Even when faith is a commitment, this commitment is an incommensurable product - the concept of social duty [2].

When the Messenger of God, may God bless him and grant him peace, made a treaty with the Christians of Najran, he was at war with the polytheists of Makkah. While the Jewish tribe Banu Qurayza was punishing for breaking the covenant of Madinah (by a judge of their choice), they continued the treaty with another Jewish tribe Banu Nadir. In the practice of Hazrat Muhammad, peace be upon him, considering "the People of the Book" as one front, they did not focus on waging a common war with all of them, and they did not distinguish all non-Muslims as polytheists and followers of their religion. This increased the respect of the representatives of other religions for the representatives of the Islamic religion. As a result, they agreed to negotiate peace with the Muslims. Islam promises to protect the life, property and all rights of those who enter the protection of Muslims and pay their jizya (war indemnity). The fourth Islamic caliph Ali (r.a.) said: "Their blood is like our blood, and their property is like our property." There are many historical practices about dhimmis under the protection of Muslims so that they can remain in their religion. The most beautiful proof of this practice is the Treaty given by Sultan Mahmud, the conqueror of Istanbul, to the Zimmils of Galada who lived in Istanbul. This treaty, the original of which is still preserved in Paris, states: The non-Muslims in the fort are allowed to perform their religious rites and ceremonies according to their own style and customs; allowed to keep their goods, provisions, chattels, gardens, mills, boats, and goods, and their companions, children, and servants in their hands; the churches remained in their hands; If the enemies enter the position of dhimmi while fighting and actually leave the battle, it is forbidden to kill them. Islam strictly forbids religious persecution of non-Muslims.

According to Islam, contracts cannot be canceled unilaterally at any time. The parties to the contract are interconnected in all respects. According to the concept of Islam, contracts are made not only from the text of the contract, but also from general religious and moral principles. The concept of loyalty to the covenant in the Qur'an and hadiths is strictly adhered to.

Today, in Uzbekistan, not only mosques, churches and synagogues, but also many Christian and Jewish religious denominations operate freely and without any obstacles, and the state provides them with the necessary support within the framework of the law. It is an advanced tradition of our historical past that representatives of various religious communities provide material and spiritual support and collect donations for the construction and repair of temples of various religious denominations in Uzbekistan. Tolerance is a unique quality of the Uzbek people, and it is true that it is accepted and appreciated by almost the whole world.

Tolerance is one of the priorities of the religious policy of the government of Uzbekistan. Thus, preservation, development, promotion and promotion of the traditions of tolerance of our people formed over thousands of years at the local and international level is one of the main goals of the religious policy of our state. There are those in the West today who think that the promotion and dissemination of the tradition of tolerance is unimportant. However, tolerance is not a product of the rule of law, but a product of a culturally and spiritually developed society. The characteristic that distinguishes the Uzbek people today is precisely this freedom of spiritual choice.

In order to understand the archetypal differences of national characteristics, V. Shubart's views on the four social and cultural archetypes that create a harmonious, heroic, ascetic and mahdi person deserve special interest. They differ in the life goals perceived by people of different civilizations in relation to the Universe [3].

An ascetic person experiences life as a wanderer, from which he tries to hide within the fog of divinity. He leaves this world without hope or desire to improve. He believes that the cosmic nature of the order of things cannot be grasped by the human mind. People of Indo-Buddhist culture have this feeling. If the harmonious person believes that the plan of history has been fulfilled, the ascetic person considers the possibility that he will ever be able to see this plan fulfilled.

The heroic man, on the other hand, sees chaos in the world, which he must regulate with his transforming power. Everything is in motion here. The world is set goals determined by the person himself. This person does not stare silently at the sky, but looks down at the earth with the hostile eyes of thirst for power and occupation. It creates an artificial universe through technology - the cold weapon of the universe, which according to its "rational" criteria must be superior to the natural universe. According to his essence, such a person is moving away from God day by day: "secularization is his fate, heroism is his life feeling, destruction is his destiny." He was such a person in ancient Rome, and today's Germanic and Romani peoples in Western civilization are also such people. Thus, five modern civilizations, five social and cultural worlds, five types of human perception of the world formed the main archetypes of national characteristics in today's world.

In political negotiations, national characteristics are first of all manifested in the peculiarities of conducting negotiations. That is why, as D. B. Saifullaev said, "Taking

into account the changing international relations and international politics and preventing its negative aspects, in order to further strengthen the protection of state interests using diplomatic tools and methods in the future, scientific and analytical developments and based on the study of the achieved results and problems in the activities of non-governmental and analytical centers that prepare practical conclusions, it is appropriate to determine their future tasks. Therefore, the development of a national program that rationally uses the capabilities of state and community institutions is today's urgent task" [4].

Today, the fact that Uzbekistan gives priority to Central Asia in its foreign policy serves the consistent development of stability, joint development and good neighborly relations in the region. During the visits of our President to Turkmenistan, Kazakhstan and Kyrgyzstan, these aspects were discussed separately and many issues awaiting resolution were resolved. In particular, important agreements were reached in trade-economic, transport logistics, state borders, cultural-educational spheres. A completely new political environment has been created in the region in the past short period of time, and this process continues consistently" [5]. That is why, as D. B. Saifullaev rightly stated, "Uzbekistan, based on the generally recognized principles of international law, chose the way to resolve the conflicts and conflicts arising in its foreign policy only peacefully - through negotiations, which increased the importance and role of our national diplomacy." [6].

Yusuf Khos Hajib advises appointing the people who will be sent as ambassadors to other countries from among the "blind" people, and not to let those who are greedy and greedy for Moldova close to such jobs. In his opinion, the ambassador always says: "He should be faithful and clear-eyed, he should be correct" [7].

The term "public diplomacy" is not synonymous with the term "open diplomacy", which refers to the nature of the state's diplomatic behavior in the international arena. Public diplomacy is an effort to build long-term relationships, defend national foreign policy goals, and better understand one's nation's values and institutions abroad. Public diplomacy advances national interests and ensures national security by studying the state of foreign public opinion, informing it, and influencing those who form this opinion. Public diplomacy is primarily aimed at a mass audience. It is based on the assumption that public opinion can significantly influence governments and political systems. Any form of public diplomacy is aimed at a specific audience and uses language and imagery appropriate to that audience. This allows them to achieve their political goals. Public diplomacy is aimed at expanding communication between the citizens of one's country and foreign partners. This includes active international exchange, the creation of information programs and the promotion of one's own culture.

The term "public diplomacy" is one of the methods of influencing the thoughts and behavior of the people of foreign countries. US public diplomacy can be called traditional or digital diplomacy. Before the advent of the Internet, US public diplomacy included programs to influence other countries: broadcast radio and television information; the performance of American political culture, cinema, etc., to train various social and professional groups of the population and to form a loyal elite. The spread of the Internet has made it possible to influence foreign audiences in the

following ways: the posting of radio and television programs on the Internet, the distribution of digital literature about the United States, following discussions on foreign blogs, and the active activity of members of the US government on social media.

It is known from the world experience that the strategy of reforms implemented in the socio-political life of each country is characterized by huge changes taking place in that area. In the same sense, in the work of the President of the Republic of Uzbekistan Shavkat Mirziyoyev entitled "Critical analysis, strict discipline and personal responsibility - should be the daily rule of every leader's activity" whether it is his deputies, a member of the government or the governor of the regions, they should remain the daily rule of their activities. Now each of us, first of all, the task of the heads of state administration bodies is to ensure the responsible performance of the tasks assigned to us based on a critical assessment of the state of affairs in the field and sector for which we are responsible"[8]. From this point of view, the effective use of the institution of negotiations in ensuring the stability of the state and society is of urgent importance.

Result

Different features of international negotiations are explained by the structural, organizational and individual aspects of negotiations, in particular, the peculiarities of the international situation, the ratio of preferences and reserves of the participants, peculiarities in the interpretation of perception, differences in national culture and individual behavior. After the talks held in April 2016, Russian President Vladimir Putin said that he was satisfied with the talks with the First President of the Republic of Uzbekistan, Islam Karimov. These negotiations started a new stage in the relations between Russia and Uzbekistan. That's why Vladimir Putin told the media representatives, "Today's negotiations took place in a constructive and meaningful spirit. We discussed the important aspects of bilateral cooperation, as well as defined specific future plans in the political, trade-economic, cultural and humanitarian spheres" [9].

In April 2017, the President of the Republic of Uzbekistan Shavkat Mirziyoyev and the President of the Russian Federation Vladimir Putin continued negotiations with the participation of the official delegations of the two countries. It is clear from this that the regularity of high-level negotiations is bringing interstate relations to a higher level. As a result of these negotiations, many achievements were made between the two countries in trade and economy, petrochemicals, transport communications, agriculture, culture, tourism, creation of suitable conditions for labor migrants and further development of cooperation in other fields. Uzbekistan and Russia are partners who have been supporting each other in the international arena. Because mutual consultations between the foreign policy, foreign trade, and defense courts of the two countries are consistently being carried out regularly. Also, they have been cooperating effectively within international structures such as the UN, SCO, CIS [10].

Based on the negotiations between not only the leadership of our country, but also between different countries, it can be said that there are different approaches to such negotiations, firstly, the objective variety and often incomparability of various negotiating situations in the international arena in different historical periods, and

secondly, it is related to one or another aspect of the studied phenomenon. explained by research interest and emphasis [11]. Such a diversity of criteria creates abstraction in relation to the necessary signs in the classification of international negotiations. At the same time, all international negotiations are affected by the central factor (determinants) that determine their functional importance, characteristics of interaction, and the goal and valuable aspirations of the participants. The purpose of the negotiation is one such factor.

Conclusion From the participant's point of view, the negotiation goal is a function of the goals, reserves, and behavioral strategies that reflect the existing internal characteristics of various forms of international negotiations, defining the tasks of the negotiations and the approaches of the participants. Because this very goal can serve as an effective basis for dividing international negotiations into types, reflecting the purposeful direction of the negotiators and the nature of their interaction.

So, first of all, negotiation is a technical tool, the development of practical communication. It reflects the nature of communication. Negotiation goals, especially political parties, reflect the political content of the political party's political communications.

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