
ETHNIC DIALOGUE OF THE AFGHAN PEOPLE: STABILITY ASSURANCE PROCEDURES

Djumaev Rustam

Doctor of political science, professor at Tashkent State
University of Oriental Studies,
100060, Tashkent city, Amir Temur street 20,
Rustamjuma60@yandex.ru, Tel.+998 97 773 32 62

ABSTRACT

The relevance of this topic is determined by the state of the modern system of international relations, the growing interconnection of economic globalization and the world as a whole, and the situation at any point in it affects the entire globe. The development of mankind is greatly influenced by the situation in less developed countries of the world, which means that it cannot be said before what consequences the instability of the military-political situation in them will have. Afghanistan, which is experiencing the longest armed conflicts today, is a clear example of this. The civil war led to the disintegration of the Afghan people. One of the important indicators of these processes is the absence of a strong central authority and the continued ethnic division of the country. The fact that the civil war has been going on for more than 30 years testifies to the growing tension and deepening in the framework of ethnic relations. The main solution of the national issue in the socio-political life of the country is one of the difficult problems. Although the roots of this crisis date back to the long history of Afghan statehood, there was not much that it manifested itself in this appearance. Studying the ethnic and national composition of the civil war in Afghanistan will help to find the dynamics and solution of its development. The development of any qualification is directly greatly influenced by ethno-cultural processes. In this case, the analysis of the ethnic situation of the Afghan state over the past 250 years becomes extremely important.

Keywords: *ethnogenesis, pashtunocentrism, Islamic Emirate of Afghanistan, Pashtuns, Tajiks, Uzbeks.*

АННОТАЦИЯ

Ушбу мавзунинг долзарблиги замонавий халқаро муносабатлар тизимининг ҳолати, иқтисодий глобаллашув ва умуман дунёнинг тобора ортиб бораётган ўзаро боғлиқлиги ва унинг исталган нуқтасидаги вазият бутун ер шарига таъсир ўтказиши билан белгиланади. Инсоният тараққиётига дунёнинг кам ривожланган мамлакатларидаги ҳолат катта таъсир

кўрсатмоқда, яъни улардаги ҳарбий-сиёсий вазиятнинг беқарорлиги қандай оқибатларга олиб келишини олдин айтиб бўлмайди. Бугунги кунда энг узун қуролли тўқнашувларни бошидан кечираётган Афғонистон бунга яққол мисол бўла олади. Фуқаролар уруши афғон халқининг парчаланишига олиб келди. Ушбу жараёнларнинг муҳим кўрсаткичларидан бири – кучли марказий ҳокимиятнинг йўқлиги ва мамлакатнинг этник жиҳатдан бўлинишининг давом этаётганлигидир. Фуқаролар урушининг 30 йилдан ошиқроқ вақт мобайнида давом этаётганлиги этник муносабатлар доирасидаги кескинликнинг ортаётганлиги ва чуқурлашиб бораётганидан далолат беради. Миллий масала мамлакат ижтимоий-сиёсий ҳаётидаги асосий ечими қийин муаммолардан бири ҳисобланади. Ушбу инқироз илдизлари афғон давлатчилиги узоқ тарихига бори тақалса-да, айнан ушбу кўринишида ўзини намоён қилганига кўп бўлмади. Афғонистондаги фуқаролар урушининг этник ва миллий таркибини ўрганиш, унинг ривожланиш динамикаси ва ечимини топишга ёрдам беради. Ҳар қандай малакатнинг ривожланишига этносиёсий жараёнлар бевосита катта таъсир кўрсатади. Ушбу ҳолатда афғон давлатининг охириги 250 йил мобайнидаги этник вазиятини таҳлил қилиш ўта муҳим аҳамият касб этади.

Калит сўзлар: этногенез, пуштуноцентризм, Афғонистон Ислом Амирлиги, пуштунлар, тожиклар, ўзбеклар.

INTRODUCTION

Ethnogenesis is the origin of nations. Ethnogenesis (Greek ethnos - people and genesis - birth, origin; English - ethnogenesis; German - ethnogenese) is the origin of ethnos. Ethnogenesis refers to the emergence of a new ethnic group based on several existing ethnic components. In the process of ethnogenesis, ethnos defining: territorial, linguistic and ethnocultural unity, unity of identity, ethnic name (ethnonym), socio-economic and economic unity, unity of political association, unity of religion, and a number of other ethnic signs are important. An ethno-nation is formed only when all these ethnic signs and symbols occur. The history of each nation is inextricably linked with its ethnogenesis and ethnic history Ethnic unity is a separate stable ethnic association of people formed in a certain historical period and social system.

MAIN CONCLUSIONS AND RESULTS

Pashtunocentrism, created by Afghan kavms, remained in society until 1978, with the support of the tribes of the Eastern Region and the khakimim of the reception. The involvement of mainly Pashtuns power and the removal of

representatives of other nationalities from power led to a violation of relations between Pashtuns and other few ethnic groups, and this, led to a political crisis, this situation led to a weakening of stability in Afghanistan, as well as central power, as a result of which the issue of changing state All this together can lead to deep geopolitical consequences that are reflected in the countries around Afghanistan.

The study of ethnocultural processes in Afghanistan makes it possible to draw a conclusion about the emergence of ethnocultural factors.

Ethnic composition of the population of the Islamic Emirate of Afghanistan:

Ambassador of the Islamic Emirate of Afghanistan to the United Nations, Dr. Ravan Farhadi provides information about the ethnic composition of Afghanistan as follows. It is also necessary to take into account the Afghan society.

peoples	thousands of people	peoples	thousands of people
Iranian Group	14800	Kurds	10
Pashtuns	7500	Armoris	5
Tajiks	4800	Parachis	5
khazaras	1500	Turkish Group	1920
Char-aymaks	500	Uzbeks	1300
Firzogolis	125	Turkmen	545
djamshids	115	afshors	35
Taymons	110	Kirghiz	15
Teymurids	100	kazakhs	5
Hazara-i-Kalayi-Nau	50	Nuristan Groups	160
Indo-Aryan groups	190	Nuristan	60
Pashas	110	Bragui	45
The Punjabis	30	Arabs	35
gypsies	20	Mughis	20
Indo-tirays	20	other unknown	47
Djatis		karakalpaks	3
Baluchis	110	Uyghurs and gudjars	2
forsoar	40	jews	

Ethno-confessional composition of the population of AIA (R.By farhodi data):

National composition of the population

- Pashtuns --approximately 42 %
- Tajiks -- approximately.. 25 %
- English - approximately.. 9 %
- khazaras -- approximately..8 %
- eymaks -- approximately.. 1 %
- turkmen -- approximately.. 2 %
- Baluchis -- approximately.. 2 %
- and another -- approximately.. 4 %

According to the press service of the President of the Republic of Tajikistan Emomali Rahmon, during the meeting the parties discussed the prospects of cooperation between Tajikistan and Afghanistan.



Ethno-confessional composition of AIA (p.Information about the smell):

Afghanistan is one of the main factors contributing to the development of this nation [1]. Farkhodi

Despite the fact that in late 1992 - early 1993, the National Front detachments pushed them to the northern regions of Afghanistan, the Tajik opposition forces and their families were welcomed by the Tajik brothers and other peoples in this area.

Brotherly not only in a broad ethnic sense, but also in terms of common humanity, as many southern Tajiks are bound by kinship ties with the Tajiks of northern Afghanistan. In Afghanistan, the inhabitants of the mountainous

Badakhshan autonomous region of Tajikistan - the Pamir people: there were similar ties of kinship with the Rushans, Shugnans, Ishkashims and others who lived on both banks of the Panj (the name of the upper course of the river is Gunt) river. In addition, the inhabitants of the south of Tajikistan and the north of Afghanistan and the Turkic-speaking peoples also had close kinship ties. Uzbeks, Turkmens, Arabs and a number of other nationalities lived in both regions. Here there was not only a tribal unity, but also a unity of Uzbek tribes living on both banks of the Amudarya - Takhgan, Kungyrot, Karluq, Keneges, etc., based on family clans and kinship. [2].

It is possible to mention the ethno-territorial factor as one of the other important factors that help to understand the dynamics and state of the country's development, including political processes. The Pashtuns settled south of the Indian Kush. At the same time, in these areas, they live not in the whole area, but in some areas (more precisely, in the relief climatic areas) together with the Tajiks, Hazaris, Baluch and Baragwai peoples. In the southern part of the country, a large number of Pashtuns (belonging to the Baluch and Paraguayans) lead a nomadic and semi-nomadic life. North of Hindikush, which began to settle in the second half of the 19th century, Pashtuns are not a large number, but they play an important role in the ethno-political life of the country.

Another important fact about the ethnic sphere that helps to understand the situation today is that in Afghanistan, the ethnonym "Tajik" is not always clear, that is, sometimes groups of other ethnicities, including the Persian-speaking Pashtuns, call themselves this. These are the "northern" Pashtuns who live in Batgiz, Fariab, Takhor, Kunduz and a number of other provinces.

Turkmens live in the northwest of the country, in the provinces of Badghis, Faryab and Juzjan, neighboring Turkmenistan. Most of them settled in Balkh, Samangan, Baglan, Kunduz provinces, and the remaining Turkmen groups were located further south - in Gilman and Kabul provinces. Although Afghan Turkmens mainly belong to the Ersari and Ali-Eli tribes, there are also Sariks, Salors and Teklar groups, which are not very large in the country. The Turkmen of Herat and Badgis belong to the Teke clan, the Turkmen of Faryab belong to Salar and Sarik, the Turkmen of Juzjan belong to the Ersari clan, and the rest mainly belong to Ali-Eli and others.

The third largest group of the population of Afghanistan is the Uzbeks. According to the data of V. Bushkov in 1986, their number is 1.5 million people or 9% of the country's population (today it is more than 3 million). Uzbeks live quite densely in the provinces bordering post-Soviet Central Asia, in the historical name of

Chor-Vilayat (four provinces), formerly independent Uzbek principalities of Maimana, Akhcha, Balkh and Kunduz. These four provinces are territorially the current provinces of Fariab (the administrative center of the province is the city of Maimana), Juzjan (the center is the city of Shibirgan), Balkh (the center is Mazari Sharif) and Kunduz (Kunduz). A large number of Uzbeks also live in Takhor (Dashti Kal'a, Yangi-Kal'a, Khodzhasar, Chokhi-Obi, etc.) province adjacent to the border. [3]

The fourth largest ethnic group is the Hazaris of Mongol-Iranian origin, making up 8-10 percent. Most of them live in the mountainous Khazarjat in the central part of Afghanistan [4]

The political and economic situation in the country undoubtedly depends on social relations. It is difficult to speak of Afghans as a fully formed monolithic Ethnos, during the liberation war against Great Britain, self-realization of several levels was formed in the minds of all groups of society. National-pushtun, Tajik, Hazar et al. Confessional-Sunnis, Shiites, Ismailis. The state is Afghan. A distinctive feature is that, from ethnoconfessional origin, Kati look, not all Afghans accept ideas about the division of the country. For them, Afghanistan is a single and indivisible state. It can be understood from this that the Afghan cavms, in order to preserve their statehood, are in line with the goal of sitting at the negotiating table. But for this, the privileged part of the Pashtuns, which today is in the hands of the main power in the country, must recognize the existing ethnic-confessional problem in the country and recognize the self-identification of Afghan society as a single nation. It is also necessary to recognize other ethnic groups of Afghanistan as part of society and create an inclusive government, that is, to bring representatives of other ethnic groups of Afghanistan to power.

CONCLUSION

Taking into account these facts, it can be said that if the necessary conditions are created, we will be able to achieve the involvement of representatives of each Ethnos in Afghanistan on the negotiating table, for which the Afghan state is extremely fond of reforms in the political, social and cultural spheres:

- 1) even in the conuns of the Islamic Emirate of Afghanistan, it is not Kham as a whole Afghan people, since each nation is defined separately.
- 2) in the politics of the country, representatives of all nationalities and nationalities should participate equally.
- 3) the country is in dire need of reforms in the educational, health and religious and spiritual spheres.

4) the introduction of modern television and radio channels and newspapers for each Ethnos of Afghanistan, as well as the development of art and cinematography, can play an important role for spiritual inegulation.

5) providing humanitarian assistance and support for the full implementation of reforms by the countries that signed the Tashkent Declaration

6) and most importantly the loss of any foreign political and ideological pressure on the people of Afghanistan

All this creates the basis for the counter intelligence to the peace talks, which were held at the Tashkent conference.

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