PRAGMATIC FOUNDATIONS FOR THE RESOLUTION OF ETHNIC CONFLICTS

Kabulov Jahongir Baxodirovich-Urgench State Universit

Abstract: The study explores the pragmatic approaches essential for resolving ethnic conflicts, emphasizing practical strategies over theoretical frameworks. It examines the socio-political, cultural, and historical dimensions that contribute to interethnic tensions and identifies methods that promote dialogue, compromise, and coexistence. By analyzing case studies and conflict resolution models, the research highlights the significance of mediation, inclusive governance, and community-based initiatives in achieving sustainable peace.

Keywords: Ethnic conflict, conflict resolution, pragmatic approach, mediation, interethnic dialogue, peacebuilding, inclusive governance, community-based initiatives.

In the contemporary world, the international community increasingly considers itself responsible for addressing ethnic conflicts that involve human rights violations and pose a threat to global peace. Currently, a purely synergistic approach to conflict resolution is insufficient. To reduce the amount of resources expended and enhance the effectiveness of resolving international disputes, new concepts and methods are being developed. One such approach is the early prevention of conflicts. This framework requires a dialectical analysis of situations. Early prevention of conflicts involves two types of actions: early warning of potential conflicts and preventive measures to avoid them. The idea of early warning entails establishing a system that continuously monitors key indicators of potential conflicts, ensures the analysis of gathered data, and assists in preventing the escalation of crises. Governments and international organizations should have access to such databases. Early warning signals provide policymakers with a time window to develop action plans to prevent the intensification

of conflicts. The system should detect latent aspects of disputes that have not yet reached an open stage or received public attention.

Historical experience with national liberation movements and tendencies among stateless ethnic groups indicates that relying solely on military force to resolve emerging issues is ineffective. Military interventions can even exacerbate crises in affected countries. Furthermore, military power has inherent limitations and cannot always guarantee the safety of not only those it seeks to protect but also the perpetrators of violence. This is not to suggest that military intervention is entirely inappropriate; in some cases, inaction may be more harmful than intervention.

Regarding interethnic crises, military force-regardless of humanitarian objectives-should not be used to achieve political or economic interests of structures that consider themselves superior to certain ethnic groups. The eventful history of the 20th century demonstrates that ethnic separatism cannot be overcome solely through repressive measures; such approaches address only part of the problem and may deepen it. Achieving long-term mitigation of ethnic conflict, potentially over decades, requires patience, prudence, and a comprehensive approach. It is appropriate for the international community to broadly support measures that counter aggressive nationalism and ethnic separatism, particularly armed separatism, as a tool for achieving political goals. Combating forms of ethnic separatism should be declared a priority in the activities of the United Nations.

What models exist for conflict resolution? Potential measures in this area should provide a forum for states to quickly develop clear rules for interstate and internal cooperation and ensure effective monitoring of their implementation. Four general models for resolving ethnic conflicts can be distinguished: 1) bilateral and multilateral minority regimes; 2) guarantees of minority rights; 3) territorial arrangements; and 4) power-sharing arrangements. These approaches are deliberately aimed at creating political and legal frameworks based primarily on a “top-down” principle. Naturally,

such initiatives must be supplemented and reinforced by the development of civil society, the activities of non-governmental organizations, and local reconciliation initiatives. However, without decision-making at the governmental level, such efforts-even if occasionally successful-may ultimately fail to achieve meaningful results.

Multilateral regimes for minorities can contribute to the constructive resolution of interstate conflicts arising from issues related to national minorities. This approach is particularly relevant in situations where certain ethnic groups within a "host state" have an external "sponsor state" responsible for safeguarding their interests and acting accordingly. However, as illustrated by the example of Bosnia, a host state may come into conflict with multiple sponsor states (e.g., Croatia, Serbia). In such cases, the minority often finds itself caught between two positions, whether it wishes to or not. On one hand, its own government may perceive the minority as "disloyal" or as advancing the agenda of another state, regarding the actions of the sponsor state as illegal interference in domestic affairs. On the other hand, some sponsor states may use cross-border national minorities to assert territorial claims, either overtly or covertly.

To prevent the escalation of such conflicts, both the host state and the sponsor state must participate equally in conflict resolution. One possible mechanism is the establishment of bilateral treaties or agreements-such as joint government statements-in which parties agree on specific rights for minorities and jointly monitor their implementation, for instance, through the creation of bilateral commissions. Such regimes are of central importance for Southeast Europe, where all countries host ethnic minorities, often with neighboring states assuming a "sponsor" role. Conversely, titular nationals may become minorities in neighboring states. Accordingly, countries in the region function simultaneously as host states and sponsor states. Issues concerning the treatment of ethnic minorities initially arise in a normative sense. This relates to debates on "cultural diversity," discussing the extent of minorities' cultural autonomy, the rights derived from it, and the constraints imposed by universal civic principles,

obligations, and rights. Considering real ethnic conflicts, it becomes clear that neither purely cultural protection nor neglect of ethnic differences constitutes an effective principle for resolution. Specific culture, religion, or ethnic identity significantly shapes individual distinctiveness and decision-making freedom, requiring states to create conditions that allow individuals to experience belonging to their culture. This freedom includes the right to alter life plans and to resist adopting the lifestyle prescribed by the dominant culture. Therefore, states must uphold the principle that ethnic minority citizens have the right to determine their own cultural destiny.

In general, democratic constitutional states can ensure the right to self-determination through their institutions. They allow individuals to exercise cultural self-determination within the framework of rights and freedoms-primarily freedom of speech, conscience, and association-prohibit discrimination based on ethnic characteristics (principle of equality), and facilitate participation and forms of self-governance. Relevant institutions enable democratic societies to be “sensitive” to ethnic differences. For example, proportional electoral systems can guarantee the representation of specific population groups in political institutions, improving minorities’ ability to express their interests compared to majoritarian systems. Yet, majoritarian systems can also facilitate minority representation if electoral districts are drawn to reflect concentrated minority populations, thereby allowing them parliamentary representation.

At the same time, the core principle of protecting minorities and preventing conflicts and ethnic separatism reveals limitations once doubts arise about the state’s ability to act ethnically neutrally through democratic mechanisms. If the state is unable to do so, it must adequately account for existing ethnic differences among citizens and provide differentiated rights tailored to specific groups. Accordingly, in a democratic society, the rationale for “special rights” can be established regardless of whether participation extends to ordinary decision-making, power transfer, decentralization, or

territorial self-governance. Thus, at the present stage, the study of the emergence, development, and resolution of ethnic separatism-based conflicts is only beginning, even though the need for concepts and methods to manage such disputes continues to grow. Among scholars, the prevailing view has gradually become that, following the end of the Cold War, it is necessary to maintain existing state borders and avoid revisiting them each time an ethnic group decides to secede from a multiethnic state to establish a national state. This approach, taking into account the realities of modern international relations, is considered the most effective and therefore the most promising perspective for developing a concept capable of mitigating the intensity of ethnic separatism-related problems.

References

1. Ross, M. H., & Rothman, J. (eds.). Theory and Practice in Ethnic Conflict Management: Theorizing Success and Failure. London: Palgrave Macmillan, 1999. – 263 p.

2. Landis, D., & Albert, R. D. (eds.). Handbook of Ethnic Conflict: International Perspectives. New York: Springer, 2012. – 544 p.

3. Coakley, J. "Ethnic Conflict Resolution: Routes Towards Settlement," Nationalism and Ethnic Politics, Vol. 15, No. 3–4, 2009, pp. 462–483.

4. Avruch, K., Black, P. W., & Scimecca, J. A. Conflict Resolution: Cross Cultural Perspectives. Westport, CT: Praeger, 1991. – 256 p.

5. Chua, A. World on Fire: How Exporting Free Market Democracy Breeds Ethnic Hatred and Global Instability. New York: Doubleday, 2003. – 304 p.

6. Jurakulovich, S. J. (2023). The role of the national idea in increase of human values. Web of Scientist: International Scientific Research Journal, 3(10), 1160-1164.

7. Shodiyev Jahongir Jo'raqulovich. Inson qadri va uning huquqlari eng oliy qadriyat: tarixiy-huquqiy meros. Ilm sarchashmalari/ Urganch – 3.2023. 19-21.

8. Shodiyev, J. J. (2023). THE ROLE OF SCIENTIFIC THINKING AND MENTAL DEVELOPMENT IN IMPROVING HUMAN DEVELOPMENT AND VALUE. Innovative Development in Educational Activities, 2(9), 251-261.

9. Rupesinghe, K. “Theories of Conflict Resolution and Their Applicability to Protracted Ethnic Conflicts,” Bulletin of Peace Proposals, Vol. 18, No. 4, 1987, pp. 527–539.

10. “Approaches to Ethnic Conflict Resolution: Paradigms and Principles,” International Journal of Intercultural Relations, Vol. 24, No. 1, 2000, pp. 105–124.