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Society and Politics of Tajikistan

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Abstract

Tajikistan is a civilized country. To understand Tajik society and politics, it is necessary to identify the source of power that explains the dynamics of the power struggle with nature, culture and traditional values. Based on the evaluation of existing political development models, this research will try to conclude which model is more acceptable in Tajikistan. This paper will examine the history and paradigm of Tajikistan at different stages - from independence (September 9, 1991) to the civil war. The second phase includes the period of civil war from 1992 to 1997. In the second stage of political development, the country cannot maintain stability, but ensures its independence. The third phase will begin from the end of the civil war (June 27, 1997 general agreement between the government of Tajikistan and the opposition United Tajikistan) until today. At this stage, he focuses on the difference in the level of analysis of social and political determinants that play an important role in the democratization process of our country. The study also highlights the role of the media and civil society in the country.

Keywords: civilized, Society, politics, government

Introduction

Tajikistan is a young nation, but an old civilization with many traditions. Its history stretches back more than 2,000 years, as great empires in the past fought to control the trade routes that connected Europe and Asia. The wealth of the past that Tajiks have chosen to pursue their own history and alternative identity is buried in their history. The future can never repeat the past, but the past can provide guidelines for future policies. Therefore, the basis for national awareness is important. Rakhamonov (2004), President of Tajikistan, wrote, "We live in a time when many countries and nations are struggling to choose their destiny and determine their destiny." The Tajik authorities took this issue in 999 to celebrate the 1100th anniversary of the Samanid state (proclaimed the first state of Tajikistan) and 2006 as the "Year of Aryan Civilization". The history of Islam was greatly influenced by the pre-Islamic Iranian citizenship, the entry of Islam, and later the Turks and Mongols into the Russian Empire. In 1991, as a result of the collapse of the Soviet Union, Tajikistan was born as an independent country. After independence, the country plunged into a bloody and protracted civil war. (Rakhamonov 2004: 6, Gafurov, Bobojon (1987) ^[7].

The Nature of Politics in the Constitution of Tajikistan: Political Values

Palombara (1963) explained that the modern political system operates in a highly urbanized society, showing a higher level of literacy and social mobility, including a special level of professional roles, and achieving a high level of efficiency and effectiveness in serving the community or society that far exceeds the initial stage of economic development. This argument focuses mainly on the goal of building a new nation, which happens to be economic, social, and political (Palombara 1963:36). The Constitution of the Republic of Tajikistan was adopted in April 1994. Modern and professionally designed. The nature of the political system of Tajikistan in the Constitution of Tajikistan is sovereign. Tajikistan is based on the principle of "rule of law". Freedom, equality and liberal democratic rights are protected by the constitution. The nature of the political system is explained in the Constitution of the Republic of Tajikistan.

Tajikistan is a sovereign, democratic, secular, united republic based on the rule of law, social conditions aimed at creating conditions to ensure the valuable life and free development of human beings (Article 1). The constitution of the republic defines the form of presidential government in the republic. The structure of the state is based on the principle of "separation of powers". The president is the center of all power in Tajikistan. In all regional states, the executive officer must be the Governor (Mir) in Tajikistan. The National Assembly or Assembly has legislative power (Constitution of Tajikistan 1994).

In Tajikistan, social existence develops on the basis of political and ideological pluralism. No kingdom ideology or religion may be hooked up. Social associations are formed and perform inside the framework of the constitution and laws. The kingdom provides them with identical possibilities in their operations. Spiritual companies are separate from the country and won't intervene in governmental affairs. (Article eight, constitution of Tajikistan 1994).

Everyone is guaranteed the freedoms of speech and the click, as well as the proper to apply records media. Governmental censorship and prosecution for criticism are forbidden. A listing of information considered secrets of the state is decided by way of regulation (Article 30). The use of a's constitution envisages casting off censorship mechanism but, the Constitutional guarantee for prohibition of censorship isn't but absolutely been applied (Article 46, charter of Tajikistan 1994).

President, Parliament and Judicial machine in Tajikistan

The President of the Republic of Tajikistan is the top of the nation and of the executive authority (government). The President is elected in mystery poll with the aid of residents of Tajikistan on the idea of widespread, identical and direct proper of suffrage for 7 years. Any citizen of age from 35 to 65 knowing state language and being a resident of Tajikistan for now not much less than 10 closing years can be promoted as a candidate for the position of the President of the Republic. Someone the candidature of which is supported by no longer less than five percentage of citizens can be registered as a candidate to the position of the President. One and the identical character may be the President now not greater than two durations at a run. The President of the united states is a Commander-in-chief of all army forces of the Republic of Tajikistan (constitution of Republic of Tajikistan, 1994). Parliament is the very best representative and legislative organ of the Republic of Tajikistan. Parliament is elected for a five year time period (Article 48, constitution of Tajikistan 1994).

The judicial electricity is independent and protects the rights and freedoms of people, the pastimes of the kingdom, organizations, and establishments, and legality and justice. Judicial energy is exercised by way of the Constitutional courtroom, the perfect court docket, the excessive monetary court docket, the military courtroom, the courtroom of Gorno-Badakhshan self sustaining vicinity, and nearby, Dushanbe town, city, and district courts. The organisation of and paintings strategies of courts are determined by using constitutional law. Judges have phrases of five years. The introduction of emergency courts is forbidden (Article eighty four, charter of Tajikistan 1994).

The culture and society of Tajikistan have civilization roots and multicultural characteristics. Lucian Pye has stated

culture as tool in mapping specific route of political improvement. It treats severely the nuances of behavior patterns which clearly are important in distinguishing among success and failure. In the problem of cultures are to be observed both the values a human beings are searching for and limitations that must be triumph over if their purpose is to be reached; by way of starting with the lifestyle, therefore we're allowing the different Asian human beings to outline for themselves what they need with the honor to modernization (Pye 1985: 21).

Ethnic Composition of Tajikistan

Tajikistan is a heterogeneous country in significant Asia. The Tajiks are ethnically divided peoples. whereas 4 million of them live within the republic, in Afghanistan three million 2d largest ethnic group after Pushtuns, in Uzbekistan 1,000,000, in Iran several hundreds and in China around fifty thousand. this situation has come approximately as a end result both of centuries long long displacement and combining of the ethnic groups inside the place, and several waves of Tajik emigration in past due overdue 19th century, in late Twenties, and considering the fact that overdue 1992 (Kuzmin 2001: 175) ^[5]. The composition of ethnic organizations like Tajik, Uzbek, Kyrgyz, Russian play a vital position in ethnic politics in united states of america. The 90% of its 6,863,752 (July 2003 est.) million populace is Muslims and 65% of the populace is Tajiks. Second largest populace is Uzbeks who incorporate 25% of the populace (CIA 1998).

Most of the populace of Tajikistan historically embraces Sunni Islam, aside from the Pamirians, who are Shii-Ismailis. The many years of Soviet rule, while the Muslims have been persecuted and atheist propaganda was circulated at some point of the society, resulted within the emergence of a complex shape of clandestine Islam, in addition to the formally recognized Muslim spiritual corporations and the authentic clergy. According to professionals, the overtly functioning mosques and mazars (prayer houses at tombs) accounted for much less than 1% of locations of worship. From the overdue Eighties, a fast increase turned into seen within the variety of the registered mosques, 17 Friday mosques in January 1989, forty seven a year after, one hundred fifty in early 1993 and 204 in 1997, plus more than 5,000 prayer houses (Kuzmin 2001: 179) ^[5].

By using 1991-92, A complex underground network of Wahabi militant squads have been created in Dushanbe, Karategin and Kurgan-Tyube, turning into the surprise pressure of the Islamic-democratic bloc inside the war for electricity and, from the summer time of 1992, the tool of the bloodbath of its adversaries. The spiritual fanaticism of the 'Wahabis', which justified using terror and torture towards the heterodoxes, became used for the ideological justification of bloody reprisals. The crude violence of the Wahabi combatants turned into a main element in the decision of a sizable a part of the populace to guide the Islamists model of the Islamic revolution. Besides the Sunnis, there are Shi'i-Ismailis in Tajikistan. They may be carefully linked with the sector Ismailis leadership, its head

Agha Khan. Agha Khan referred to as on the Ismailis of Tajikistan for countrywide reconciliation and cooperation with the Dushanbe authorities (Kuzmin 2001: 181) ^[5].

Any other main elements as the causes of the conflict that regionalism performed an essential function. Consistent with Oliver Roy one of the primary reasons of the Civil conflict

changed into regionalism. He states that: the main clarification of the shape of the battle become "regionalism". Tajik country wide identity is weak; greater important is membership in local "clans." The Gharmis and Pomiris supported the opposition. The Sughdi extended family which had ruled the communist nomenklatura led the authorities, even as the Kulobi and Hisori clans provided the military that received the war (Oliver 1995: 50).

The power of the subculture and affection of the Tajiks for his or her own regions is clear from the fact that interregional marriage are plenty more unusual than even inter-ethnic ones in keeping with a few Tajiks the human beings of the north are descended from the Sogdians and people of the south from the Bactrians. even though, at the complete, fragmentation of the Tajik society into nearby groups was turning into a aspect of the past, the fast politicization of the overdue 1980s and early 1990s and the following civil warfare led to its re-emergence, and it became the dominant element in political life.

In Tajikistan in addition to important Asia joint circle of relatives was the fundamental social unit primarily based on extended family. The joint own family commonly consisted of most effective two generations. Amongst each nomad and sedentary, the authority of the pinnacle of the own family turned into paramount, which used to regulate topics which include marriage, allotment of belongings and circle of relatives responsibilities (Badan 2001: 23). There had been some social regulations on women; they had been obliged to place on veils. The ladies had been normally not allowed to attend school, and paintings outdoor the home. The exercise of toddler marriage and the lifestyle of Kalym (bride-rate) have been a part of the lifestyle and customs of critical Asian society. In the imperative Asian region, the lifestyle of marriage of family members observed kinds: (a) exogamy; and (b) endogamy. Maximum of the nomadic population of vital Asia practiced exogamy, i.e., marriage out of doors the group. Wherein exogamy turned into practiced, a Muslim man could marry non-Muslim women, however a Muslim woman ought to handiest marry a Muslim man (Wheeler 1964:183).

The sedentary Tajiks observed the guidelines of endogamy. The wedding ceremony did now not take place in the identical village. The pattern of marriage become patriarchal. Before the October Revolution of 1917, the inter-marriage among the diverse ethnic corporations was less in exercise. The marriage turned into seemed so vital that the households of the boy and female had to be of the equal social and financial fame, i.e., the son of a haji become anticipated to marry the daughter of a haji (Badan 2001: 25, seventy one-seventy two). Each polygamy and monogamy were in exercise. However, it was mainly the wealthy individuals who practiced polygamy. The crucial Asian often had a couple of wife (Sharma, 1979: 211).

In January 1992, the Tajikistan and other imperative Asian governments declared to replace the Cyrillic alphabet with Latin and launched a cultural revival campaign which called for coaching of the Persian and Arabic languages within the public college device. In Tajikistan, the Tajikistan Kaziate has been instrumental inside the revival of mosques and prayers houses. Idul-Fitr has been declared as a national holiday within the region. These republics are broadcasting Persian and Arabic programmes with the help of Iran. This is the maximum effective cultural instrument to revive the local

subculture. The circle of relatives gadget changed into patriarchal. Joint family device changed into regularly occurring all over the vicinity. Joint own family played an critical position within the manner of socialisation because the system was primarily based on close family members among the members of the own family. via socialisation technique joint family blanketed the values of society. In the circle of relatives, mom performed an critical function in socialising a child (Badan 2001:25).

Conclusion

The submit-Soviet Tajikistan's society is heterogeneous and sedentary in nature. It has multi-ethnic, multy- linguistic and plural in traits. Despite majority is Sunni Muslims but it having huge Iranian affect on their tradition and traditions. The Samanid beyond is pride of Tajik tradition and manner of lifestyles. Quickly after independence Tajikistan have experienced bloody civil warfare from 1992-1997 and sooner or later it came to settlement by spotting and giving 25 percent percentage in energy sharing. Ultimately Tajikistan has multy-party gadget and periodic election with high percent of vote casting percentage. There is dominance of Presidential position in power exercising and rule making. Judiciary and media is likewise playing role with critics. Politics of publish-Soviet Tajikistan nevertheless have challenges of Ethic conflict and nearby imbalance, freedom of press and social media. Twenty first century of Tajikistan is transferring toward development and nation constructing.

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