

ETHNO-CONFESSIONAL RELATIONS IN THE FORMATION OF LEBANON AS AN INDEPENDENT STATE

Ulkanazarova Nafisa

Introduction

The formation of Lebanon as an independent state is deeply intertwined with its ethnic and confessional composition. As a multi-religious and multi-ethnic country in the Middle East, Lebanon represents a unique socio-political model where religion and politics are inseparable. Ethno-confessional factors continue to play a central role in shaping Lebanon's political system and societal balance.

Main Part

Under the French Mandate in 1920, the modern borders of Lebanon were established. Its population is composed mainly of Maronite Christians, Sunni and Shia Muslims, Druze, and several smaller religious groups. The 1943 National Pact institutionalized a power-sharing system based on confessional affiliation: the President must be a Maronite Christian, the Prime Minister a Sunni Muslim, and the Speaker of Parliament a Shia Muslim.

Although this arrangement initially ensured political stability, it later contributed to polarization and external interference. The 1975–1990 civil war exposed the fragility of this sectarian-based system. The Taif Agreement of 1989 sought to redistribute political power more equitably, but sectarianism still remains deeply rooted in Lebanese politics.

Conclusion

Maintaining ethno-confessional balance remains crucial for Lebanon's stability. The prospects of forming a new political system depend largely on fostering interreligious tolerance, strengthening civil society, and reducing dependence on external political influences.

References

1. Hudson, M. C. (1968). *The Precarious Republic: Political Modernization in Lebanon*. Random House.
2. Salibi, K. S. (1988). *A House of Many Mansions: The History of Lebanon Reconsidered*. University of California Press.
3. Makdisi, U. (2000). *The Culture of Sectarianism: Community, History, and Violence in Nineteenth-Century Ottoman Lebanon*. University of California Press.