SOCIAL AND PHILOSOPHICAL ANALYSIS OF APPROACHES OF INTERETHNIC RELATIONS

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ABSTRACT

Genesis of “nation” category and its conceptions are scientifically analyzed in the article. The democratic processes taking place in the world today create a great opportunity for the growth of ethnic identity in the development of multiethnic and mono-ethnic states, as well as the improvement of inter-ethnic relations. Trends in the world, in particular instability in the world markets, fuel-energy and natural resources lead to aggravation of military-political situation in some countries, and to the extent that it promotes the ideas such as "human rights", "democracy" has led to the activation of power movements in order to acquire natural resources.

Keywords: nation, international relations, ethnical minority, conflict, international consent, religions tolerance, national idea, ideology, democracy, stability.

INTRODUCTION

The democratic processes taking place in the world today create a great opportunity for the growth of ethnic identity in the development of multiethnic and mono-ethnic states, as well as the improvement of inter-ethnic relations. While there are more than 1,600 ethnic groups in the world with their unique cultural and spiritual values, most ethnics do not have their own national statehood. For this reason, the multinational and multilingual countries, including the core nation in Uzbekistan and the ethnic minority living in these countries, remain one of the crucial conditions for domestic political stability and national security.

Trends in the world, in particular instability in the world markets, fuel-energy and natural resources lead to aggravation of military-political situation in some countries, and to the extent that it promotes the ideas such as "human rights", "democracy" has led to the activation of power movements in order to acquire natural resources. The global community is deeply concerned by the fact that such forces are increasingly exploiting ethnic and religious factors as well as information and communication technologies in promoting inter-ethnic tensions in eradication of socio-political stability of multinational nations, promoting, disseminating and promoting nationalist ideas.

LITERATURE REVIEW

In such a tough situation, **the democratic processes** in Uzbekistan and the **prospects of reforms** are largely dependent on the state of interethnic relations, their improvement and the fight against various threats, ensuring interethnic accord and religious tolerance, and education of young people in the spirit of national ideology and devotion to democratic values.

Therefore, as a priority direction of national policy in the development of interethnic relations today, it is necessary to analyze the views of "nationality" genesis in deep and comprehensive study of different cultures of different religions, as well as the issues of growing young generation on the principles of national ideology. National and practical learning in this area is of great importance.

Therefore, one of the main categories of socio-humanitarian sciences is still relevant to the analysis of approaches to the concept of "nation." In modern development, this category is always associated with the strategic goals of the state and society. For this reason, the article examines scientific concepts and approaches related to this category, and provides a useful source for scientific studies to cover relevant topics such as "Civil Society", "National Idea and Interethnic Relations", "Geopolitics" can be used as a useful resource for research and analytical broadcasting.

"Nationality" is one of the forms of social unit that unites and mobilizes people on the basis of specific signs formed during historical development of humanity. In the East, the term "nation" (folk from Arabic) was introduced in the VIII century by the Arab Caliphate since the conquest of Movarounnahr. The basis of these concepts lies in the word "mile". The concept of "Mil" in Arabic means "root", "core essence", "root". The concept of "nation" is widely used, for instance: 1) religion, religious

community; 2) community, community of believers; 3) meaning of the nation, the nation [1].

In the West, the term "nation" (natío from Latin) was used in various tribes in Roman Empire. During the development of feudal societies, the term "nation" was widely used. However, this concept does not mean the social unity of the people, but it has organizational meaning. Later, as a result of the ideological struggle between the bourgeoisie and the aristocracy, modern view of the concept of "nation" has emerged. The notion of "nation" has become a concept that applies to a particular region, even to peoples inhabiting the territory of a particular state. Like the concept of "democracy" and "sovereignty", the concept of "nation" as a political idea is formed during the Great French Revolution.

Generally speaking, "nationality" is a complex ethnicity. Therefore, there is no unanimity in its definition of scientific philosophical literature available to date. However, the aspects that summarize this definition are highlighted separately.

HYPOTHESIS

In scientific literature, ideas expressed in the context of concept of "**nationality**" can be divided into following groups:

The first group includes religious attitudes. According to this group, a nation is considered, when it belongs to a single religion regardless of its nationality, race, place of residence, sex. All of them are the servants of Allah [2].

The second group includes views of secular science. The views on this issue originally coincided with the process of formation of free market relations in European countries.

In the XVIII and XX centuries, attention was drawn to the evolution and major trends in the categories of "ethnos" and "nation" in European philosophy and science. The ideas of XVIII century thinkers such as J.Bodin, A.Buffon, G. Viko, I.Gerder, I.Kant, J. Condorset, Sh.Monteske, A.Turgot, on racial and national origin, differentiated nature of the nation, and formation of conceptual views on this issue had a significant impact on development of theoretical doctrine of historians, sociologists and philosophers such as G.Gegel, K.Marks, F.Meyneke, J. Stillman, E.Renan, R. Neumann, E.Durkheim, M.Veber.

In foreign research the clarification of "nationality" can be divided into three aspects.

Representatives of the **first direction** identified the existence of nation with certain objective ethnicity and gave a social description.

The natural theory of this direction has a social-Darwinist nature, it is believed that it is a "national spirit", a "general character" of the "national character", and that the material basis of the nation is a "blood unit." According to G.Gegel, the nation is a particular stage of the development of people's spirit, "there is a clear spirit that has its own religion, ceremonies, traditions, self-government, political law, that creates a real world in all its organizations and activities"[3]. This direction also includes the views of Monteske, Gabino, and Carlle, and these lines focus on the "natural" factors in shaping the nation's objective marks.

In the **second direction**, the nation is interpreted on the basis of subjective, socio-psychological factors. Dependents of the subjective theory are based on the common sense of human mind, the consciousness or nervous system of those common people. It includes general history, common origin and region, general tradition and culture, pride and solidarity. From these perspectives, ethnic groups are considered as the most viable form of government requirement, whereas the primary group has its own territory and the second group does not have its own territory (for instance, D.Bell, N.Glizer, R. Klem, D.Moyniham, M.Saks, R. Smith) [4]. In this direction, Renner and O. Bauer created the psychological theory of "nation". They introduced culture and traditions on the basis of nation's "integration" [5].

In case of Keyes, D.Komaroff, G.Lapidus, D. Lane, M.Nesh, D. Rothschild, ethnic groups are interpreted as the center of general mobilization, which unites the emotional and spiritual interests of groups as the foundation of social institutions[6].

Third direction representatives (K. Marx, F. Engels, M. Veber, V. Lenin) argue that the nation looks at socio-economic and political unity and these factors shapes the nation**.**

According to K.Marks, F.Engels, due to the development of capitalism, social mobilization begins and development of relations enhances the integration processes and the formation of a new general, that is, the unification of the nation. They point out that the contradictory factors and contradictions that are manifested in the workmanship of workers and bourgeois nationalism in the development of national and international processes have a great influence [7].

V. Lenin, on the basis of ideas of K.Marks and F.Engels, considers the nation as a social phenomenon of complex nature on the basis of economic relations, uniting all the inhabitants of the vast territories. In his view, the elements of nationality emerged

during the period of capitalism, but a stable community - the nation - is the inevitable form and inevitable result of the bourgeois age in social development"[8].

At the time, I. Stalin added cultural and psychological factors to a number of objective signs of the nation (general language, region, economic life), proposing its own view of "nationality". I.Stalin pays special attention to the political status of nation, its territory and the status of the republic. It was in this context that he tried to "build" socialist nations, make lists of them, and strengthen his position in the Constitution [9].

Clearly, the idea of Marxism-Leninism was developed in the doctrine of national phenomenon, connected with the capitalist production, ending of the class struggle and the loss of national differences, and attempted to put it into practice. In implementing it, the world has no motherland, but only one enemy, who has been working to implement the principle of bourgeoisie.

Scientists in the Soviet era, from the classical point of view, refer to the notion of "nation", in the interests of communist ideology. Characteristics, signs, and a series of aspects of "Nation" category in national context are analyzed in many scientific studies and works of scientists[10].

In particular, P.Rogachev and M.Sverdlins tried to study the "ethnic identity, spirituality and advanced traditions"[11] M. Junusov studied this issue and regarded the concept of "national self-consciousness" as a national symbol[12].

The collapse of the former Soviet Union has resulted in a radical change in the attitude of the nation towards the nation's development process. Today, in the published scientific literature, the attitude towards the nation has changed dramatically, and its crucial role in political, economic, social, and spiritual spheres is recognized. However, it should be noted that in the definition of "nation" there are still those who propagate the notion that "nation" is not even a real factor.

In particular, Russian scientist P. Sorokin stated that "the nation" does not exist as a social entity" [13]. V. Tishkov believes that "the nation is a political motto and mobilization tool, but it is not a scientific concept... He has no right to live and should be removed from the scientific language" [14].

RESEARCH METHOD

In our view, such views of scientists are denial of the forms of humanity social unit, such as nationalities and nations, which are characterized as realities of reality, such as language, culture, values, as the current state of national processes throughout

the world (Catholics and oppressors in Spain, In the UK - the actions of the Irish and the Scottish people for an independent state), above mentioned points are far from real life.

Today, the "nation" shows itself as an important factor in relationship between humanity, society and even nations. It is possible to observe the processes of intensification and reflection of national self-consciousness on the basis of rapidly changing world developments.

Polytechnic composition of people of Uzbekistan, located in the center of Central Asia, is the result of a long **historical development**, which is historic (ancient Kazakhs, Kyrgyzs, Turkmens, Tadjiks, etc.)[15]. The tsarism relocation has been shaped by factors such as the **Soviet state's** policy of creating a social union called the **Soviet people**, the collapse of the Soviet Union, and the modern **migration policy** [16,17,18].

After the declaration of independence in Uzbekistan, the interest in "nation" has increased. In our country there are specific conceptual ideas about studying the concept of "nation" as an independent research object, development of national and inter-ethnic relations. The theoretical foundations of these ideas are reflected in the works of the First President of Uzbekistan I.A.Karimov, the works of the President of Uzbekistan Sh.M.Mirziyoev.

"Every nation, no matter how small it is, is the wealth of humanity and the disappearance of any national unity, its linguistic, cultural and other characteristics leads to the erosion of cultural and genetic fund of the earth, its individual capabilities, - said I.A Karimov, - so the preservation of every ethnic identity must be the most important goal of all those who belong to it. And this is primarily the task of each individual state, which includes these ethnic groups"[19]. Today, the President of Uzbekistan Sh.M.Mirziyoev pays special attention to development of interethnic relations and ensuring interethnic accord: "Further development of friendship and cohesion in our society, ensuring equal rights for all citizens regardless of nationality, religion or beliefs are at the center of our attention"[20].

Of course, these fundamental points have a methodological significance in describing and defining "nationality" today. In the scientific works published after the independence, it is possible to observe new approaches to the concept of "nation", its genesis and developmental processes.

Particularly, S. Otamuratov's ideas can be seen in definition of the nation as a matter of spirituality rather than material factors. According to him "... as a nation, a person who has his own country of residence on the basis of a single language, national self-consciousness, spirituality (in broad sense), customs, traditions and values, as an independent subject bound by economic relations, and the ethnicity of those who

represent spiritual values and creatures"[21]. This definition of the nation focuses on the combination of social, economic, political and spiritual factors.

A. Achildiev, concluded that, "... any nation is an ethno-social union linked to a system of certain social and economic relations." He tried to prove the existence of the "nationality" in harmony with the national idea [22].

N. Mamanazarov emphasized the national identity of the nation along with the language, territory, economic signs, as well as the cultural and psychological unity of the nation and the basic criteria of the nation [23].

In V. Kuchkorov's book, it can be seen that culture has given priority to nation-building. He said, "A nation without culture is not formed as a socio-ethnic unity. It is the nation that has a unique national culture" [24].

The National Encyclopedia of Uzbekistan states: "The nation is a form of social unity, formed on the basis of the peak of the ethnic history of the people, formed on the basis of a long-standing social, political and ethno-cultural process, on the basis of a concrete territorial framework, language, consciousness and mentality" [25].

The view of the importance of material and spiritual factors in formation of the nation as an independent subject can be seen in the works of B. Akhmedov, K.Shoniyazov, I.Jabbarov, A.Ashirov and a number of other Uzbek scientists [26].

According to A.Askarov, B.Ahmedov, "when any nation rises to the level of ethnicity it becomes self-evident". Recognizing the influence of material, cultural and spiritual factors on formation of the nation, they emphasized the importance of spirituality of the nation as a national self-consciousness.

Some scholars pay special attention to the harmony of economy, spirituality and culture in formation of the nation as an independent subject [27].

RESULTS

In our opinion, the nation are ethnic unity of people who speaks the sole language, understands the origin of one's identity, has a racial appearance, influenced by geographical factors, a specific material and national culture, traditions, ceremonies, values, lifestyle, spirit, worldview, self-awareness; a multitude of people having a national identity as an independent subject, recognized by international community, who have a conscious protection system of living in a given territory on the basis of spirituality.

The concept of nation is sometimes used as a synonym for folklore. For example, "Uzbek people", "Uzbek nation". At the same time, the term "Uzbek people" means the commonality of people belonging to nationality of Uzbek ethnicity, and "people of Uzbekistan" means general unity of people belonging to various ethnic groups having state citizenship. From this point of view, Article 8 of the Constitution of the Republic of Uzbekistan stipulates: "The people of Uzbekistan regardless of their nationality are the citizens of the Republic of Uzbekistan"[28].

The analysis of answers to the question "What is important for you - nationality or citizenship" in the sociological survey conducted by “Ijtimoiy Fikr” at Center for the Study of Public Opinion in 2017 shows that nationality and citizenship in Uzbekistan are stable and gradual. As results showed, 59.4% of the respondents (1100 people) responded that both nationality and citizenship are important, while 29.7% are for citizenship and only 10.8% said that the nationality is important. Comparing to 2003, 24.0% of respondents agree that "citizenship is more important than the nationality", 28.0% said that nationality is also important, and 48.0% of them noted that citizenship and nationality are equally important.

It is more important for all nationalities to identify themselves as citizens [29].

Thus, the confidence expressed by citizens of Uzbekistan shows clear indication of importance of national identity and citizenship equally.

CONCLUSIONS

The analysis of the above given studies shows that although there is no single approach to definition of the nation, it has been discovered that there are general features in definitions. Based on this, the "nationality" is defined as the genus of social development of the humanity, which is formed by the influence of geopolitical factors, with the general ethnic characteristics (language, territory, culture, lifestyle, consciousness, self-esteem, spirituality, values etc) , which can be described as a form of cultural-social unit of people who are united on the basis of those characters, which are different from the other units.

It is understood that the nation has the national statehood as a necessary condition for self-determination and achievement of national development. Dependency and dependence prevent the full realization of interests of the nation.

The combination of geographical, material and spiritual factors played an important role in shaping the nation as an independent social unit. These factors create immanent mentality, such as alienation and non-alienation in the national character.

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