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NATIONAL-ETHNIC RELATIONS AND APPROACHES TO ITS STUDY

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ABSTRACT

The concept of "nation", "ethnos" and approaches to the study of national-ethnic relations are described in this article. At the same time, the problems of national-ethnic relations and their peculiarities are discussed in detail. The main reason why the concept of national identity is given as a central idea in the definition of "nation" is that without it, a nation cannot differentiate itself spiritually and spiritually from other nations, cannot create a certain unity as an independent entity, cannot understand the need to protect its honor and pride.

KEYWORDS: "Nation", "People", "Ethnos", Ethnic Unity, Tribe, Clan, Political-Legal Approach, Socio-Cultural Approach, Biological Approach.

INTRODUCTION

Today, we live in a complex world that is rapidly changing, with all kinds of conflicts, clash of interests between powerful political forces and radically different from the times that humanity has ever experienced. Today, the political changes taking place in the world, also affect the lives of nations in certain regions, and it is natural that there will be certain forces and groups that seek to use them in the pursuit of their own selfish interests. At such a difficult time, threatening the territorial integrity and sovereignty of states, creating internal political instability, aggravating relations between the nations living in these states, creating conflicts between them, strengthening the sphere of influence of the dominant political forces on the world stage is one of the complaints. After the end of the bipolar system, a number of independent states with the title nation emerged on the world political scene. Unfortunately, the place of conflict that have emerged in recent years also to match these independent states. This, in turn, requires a proper system of national relations in multinational states.

Methods: The historical, structural-logical, content, event and comparative-political analysis methods are used in this article.

Results. It is known that currently, countries are divided into two types - polyethnic (multi-ethnic) and mono-ethnic (single-ethnic). If we take into account that there are more than 2,000 ethnic groups on the planet, from small tribes to multi-million nations, 90% of nations and peoples are part of multinational states, only 327 peoples and national groups are numerous, it is understandable that the national question remains one of the most complex issues (Gafurov, Khaydarova and Tulaganova, 2006, p.194.).

Interethnic conflict is one of the most intense issues of our time. In this context, it is appropriate to consider the concept of "nation".

A nation is an independent entity with its own state, economic ties, living in a particular region on the basis of a common language, spirituality, national identity, traditions, customs and values. It is an ethnic unity of people who represent and create their own material and spiritual wealth (Atamuratov, 2013, p. 75). Nation (Arabic "nation" - people) – a historically stable unit based on the fact that people speak a single language, live in a single territory, live a common economic life, have a common culture and mentality (Independence, 1998, p.120.). Moreover, according to the most common imagination, a nation is an individual and group consciousness that allows people to distinguish themselves from others by the common economic life, language, culture, and traditions of the citizens of a particular state, as well as to consider themselves belonging to a particular national unity and understood as a historically composed unity. (Gafurov, Khaydarova and Tulaganova, 2006, p.196-197).

Based on this, the main features of the concept of nation can be seen in the following:

- a) Understanding of national identity is an important feature of a nation;
- b) The existence of a nation as an independent entity, its ownership of a particular state;
- c) Human (people) represents the nation.

The main reason why the concept of national identity is given as a central idea in the definition of "nation" is that without it, a nation cannot differentiate itself spiritually and spiritually from other nations, cannot create a certain unity as an independent entity, cannot understand the need to protect its honor and pride. Awareness of national identity is seen as the foundation of a nation's development and protects the nation from external negative influences and encourages it to act as a single force in the new stage of development. Libyan leader Muammar Gaddafi, who was a member of the national movement, wrote, "The creator of national unity is an understanding of national identity. Awareness of national identity is the basis for the preservation of the nation" (Zelenkov, 2006, p. 98).

There are the following reasons why the state is considered the most important symbol of the nation:

Firstly, the state unites the nation, the title ensures the eternity of the nation, and is responsible for the development of its unique customs, traditions, and values.

Secondly, in the current context of globalization, the preservation of the nation is becoming a global problem. Because this process increases the risk of nations in small and underdeveloped countries joining large and developed countries. In this context, having a state will be important in protecting nations from this threat.

Thirdly, the fact that nations have a state named after them does not mean that they are indifferent to the representatives of the nations and peoples living next to them, and that their interests and needs are not taken into account. On the contrary, the more titular a country is in the so-called states, the more tolerant it will be towards the nations around it, and the more it will care for their steady, unimpeded, sustainable development, the more its state will develop (Atamuratov, 2013, p.78.).

The fact that human is given as the representative of the nation is due to the fact that the nation as a material being consists of an association of real people. From this point of view, a nation cannot be imagined without people. It is through the language, spirituality, traditions and values of the people that a nation exists, is formed and develops.

Nation is not a single concept, it includes tribes, clans, ethnic groups, peoples, national and ethnic groups.

Clan, tribe - characteristics of the primitive community system.

Elat is a pre-ethnic unit of people composed of language, territory, and culture.

National groups are peoples who, in the course of historical development, have separated from their national unity and moved to other regions.

Ethnic groups are small groups of thousands or even hundreds or thousands of people who have very loose contact with each other.

Ethnic unity is a separate stable social group consisting of tribes, ethnic groups, nations and other units of people, historically composed (Nasirhajoyev and Sultanov, 2003, pp.116-117).

Belonging to a nation is such a great feeling that understanding it unites people with different views as one soul and one body. According to R. Samarov, national identity is manifested on the basis of a number of features:

- in the form of external signs;
- socio-cultural characteristics (language, customs, traditions);
- in religious beliefs;
- on a socio-economic basis (lifestyle, production characteristics, settlement or migration, farming or animal husbandry, etc.);
- in the structure of political life;-
- in ideological, ideological views "(Samarov, 2010, p.91).

There are different approaches to defining the concept of nation:

The English philosopher Ernest Gallner believed that "a nation is created by human, it is the work of the human mind and the product of the mind. "According to Russian scientist V.A. Tishkov, the nation is not a scientific concept, but a political slogan and a means of mobilization, and a different understanding of this concept leads to different interpretations of ethnic conflicts. According to P.A. Sorokin, "a nation does not exist as a social entity" (Nasirhajoev and Sultanov, 2003, p. 114). According to the Russian scientist L. Ioan, belonging to a nation is

given to a person from birth and remains unchanged throughout his life. It is as strong as rock (Ioan, 1989, p.1.).

Three main approaches to understanding the nation are common: political-legal, socio-cultural, and biological approaches.

In the *political-legal approach*, a nation is understood as a citizen, that is, a community of citizens of a state. In international law, when talking about nations, we mean civil and political nations. Typically, political nations represented in the form of multi-ethnic associations with varying degrees of citizenship and statehood are represented in the international arena as “national” states with their own national interests, national borders, national flags, and national characteristics. The members of the United Nations are the same political nations that emerge as nation-states.

The *socio-cultural approach* emphasizes the commonality of language, culture, religion, traditions and customs of a large group of people who make up a nation. This allows us to evaluate the nation as a unity of people, characterized by the commonality of spiritual culture, historical development, way of life. In this case, we are talking about a cultural nation or ethnic group.

Nation is not without national consciousness and identity. E.Gellner, a well-known researcher of the phenomenon of nation, said: “Firstly, two people belong to one nation only when they are united by a commonality that is understood as a system of ideas, symbols, relations, behaviors and ways of behaving. Secondly, two people belong to the same nation only if they recognize that they belong to the same nation. In other words, nations are created by human; nations are the product of human beliefs, aspirations and inclinations” (Gellner, 1989, p. 124).

A third, *biological approach* to understanding nationhood is based on recognizing blood commonality as the nation’s primary dominant. It is typical for countries like Japan and Germany. According to the constitutions of both countries, a nation is made up only of people of appropriate Japanese or German descent.

Admittedly, the principle of biological blood exists in man. But even so, a nation is determined by genes, that is, by more social factors than biological factors – the characteristics of the cultural environment, the system of child rearing and education. People are not born as individuals, perhaps they are formed. This also applies to the phenomenon of nation. In national relations, that is, the unity of people or other ethno-national relations, which is called a nation, does not exist separately or in parallel with the state. National and ethnic relations are in one way or another connected with the state, forming a single political whole. In the international arena, relations between nations are manifested primarily as relations between states, and therefore have a political content (Farmonov and Tulaganova, 2008, p.199-200). This, of course, does not mean ignoring the minority nationalities living in sovereign states, but rather that a sovereign state emerges as a defender of the rights of these nations.

It should be noted that some experts consider the terms "ethnos", "nation" and "people" to be synonymous. It is their approach from the perspective of their own countries. For example, in the United States and European countries, citizenship is higher than nationality. Despite the fact that other nations live in America, the only concept is "I am American." Also, in many European countries, the "nationality" column has been removed from the passports of citizens. In this

sense, these concepts are synonymous in Western countries. However, it should be noted that in most Eastern countries, "ethnos" means a small group of people, "nation" means a large number of ethnic groups with their own statehood, "people" means a different ethnic group and ethnicity. resident citizens. It should be noted that in mono-ethnic countries such as Japan, the concept of "nation" is synonymous with the concept of "people".

When we talk about the nationality of man, we must also pay attention to the processes of "national awakening" that take place in national development in the world political process. In particular, at the present stage, there are evil ideas and forces that seek to seize power in exchange for the destruction of the nation, and ignoring them can lead to the disintegration of the nation in the future. In particular, consider the idea of building a single state based on the caliphate. In essence, this is in line with the Marxist non-national idea that "the proletariat has neither a homeland nor a nation, it has a single enemy, and that is the bourgeoisie, the only dictatorship of the proletariat in the world." The factor that led to the destruction of the states they built was the fact that the "nation" fell victim to the proletariat. The Bolshevik policy of uniting various other nations and peoples living in the former USSR around the Russian nation to form a single nation was also unscientific, eroding the system from within and ultimately leading to its collapse. The implementation of this policy of "unification" has had a negative impact not only on all the nations and peoples of the former Soviet Union, but also on the Russian people themselves. This policy has given rise to the mentality of the Russian nation, which has nothing to do with it, to be perceived as a common "enemy" in the eyes of other nations and peoples. In fact, at the center of this policy was not the Russian nation, but the politicians who were at the top of the government, who carried it out. Never and in general will a nation be violent, aggressive, or evil, but policymakers will cast a shadow over the great value of "nation" (Atamuratov, 2013, pp.131-132).

The main factor that ensures the identity of a nation is its spirituality, customs, traditions and values, which express its uniqueness. Therefore, the preservation of the nation as the flower of human beauty, the preservation of its broad-based spirituality, which is the main source of self-realization, requires its development in accordance with the processes of universal development.

However, the experience of national development confirms that this process is not smooth. The main problem in this regard is that in the process of increasing the intellectual potential of mankind, on the one hand, there is a growing desire to understand its national identity, to develop on the basis of their land, to assimilate their heritage and protect their "I", on the other hand, the risks to the intensification of this aspiration are also increasing. Some "great" nations (countries) are using this to carry out insidious attempts to gain monopoly power in the world. The dangerous aspect of this process is that it also exacerbates conflicts through the "nation" factor. In this context, the prevention of the abusive use of the ethnic factor, the search for factors that have a positive impact on interethnic harmony, their effective use and preservation of the nation, which has become one of the great values of humanity, is becoming a global problem. The new problems that arise today confirm that it is impossible to save humanity without solving this problem (Yusupov and Jonibekov, 2015, pp. 311-312). In a later account Antony Smith (Smith, 2007, pp.17-32.) argues that global culture not only cannot replace national culture but that national identity possesses the capacity to withstand the forces of globalization. Culturally diverse waves of immigrants having reshaped the meaning of national identity, citizens reflect

more upon it, thereby reinforcing its meaning and functions. Self-reflective and self-celebrating communities, nations, and nationalism are thus 'still very much alive'. From this perspective, globalization not only fails to create global identity but intensifies national feelings.

DISCUSSION

The nation is considered as a large number of ethnic groups that based on a sense of national identity that is ingrained in the minds and blood of the people. As a result of current globalization and attempts to shape mass culture, the nation is trying to preserve its language, values, the past, but the influence of the emerging national awakening political forces has left it in the face of evil ideas called nationalism. That is why the study of national attitudes is one of the most important issues today. Indeed, the era of globalization, along with the improvement of the exchange of values, customs and traditions between one nation and another, is overshadowed by the notion of a nation as a result of the spirituality and values of one nation infiltrating the popular culture of another nation. It also poses a risk of being left behind. Given the fact that globalization is associated with the national consciousness, it is not an exaggeration to say that it is important to preserve the "nation" factor, to assess its role in world political processes. In this regard, the identification, prevention and implementation of any threats to the formation of the nation is becoming a key factor in the domestic policy of any state today. It should be noted that the nation was not created by any political forces, it is considered as a common union of people who were formed over the centuries. Therefore, respect for ethnic groups and other nationalities, taking into account their interests and needs, the organization of cooperation between them not on the basis of politicized ideology, but on a spiritual and enlightenment basis, serve as the basis for the development of world political processes.

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