

The Role of Modern Views and Concepts of Interethnic Relations in the System of the Social State

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Abstract: This article highlights the role of modern views and concepts of interethnic relations in the system of the welfare state. In addition, it was noted that the principles of the Social State are aimed at ensuring equal rights and opportunities for all citizens, regardless of nationality.

Keywords: etatist concept, ethnological concept, ethno-social concept, ethnocultural concept, ethnopsychological concept, racial-ethnocentrism, transcendental concept, multicultural concept, global concept.

I. Introduction

The welfare state emphasizes social justice, equality and inclusiveness, and these ideas are in harmony with modern views and understandings of inter-ethnic relations. These evolving perspectives are essential to building a society that embraces diversity and promotes harmony among different ethnic groups. The welfare state aims to ensure equal rights and opportunities for all citizens, regardless of nationality. This includes eliminating systemic discrimination and promoting equality in areas such as employment, education, health and housing. It is important to put in place strong anti-discrimination laws to protect individuals from prejudice and unfair treatment based on their ethnicity. The development of effective conflict resolution strategies is essential for interethnic conflict resolution and violence prevention. This includes promoting communication, mediation and peaceful methods of resolving grievances. Strengthening social cohesion and developing a sense of common identity among different ethnic groups is essential to creating a harmonious and sustainable society. This can be achieved through education, cultural exchange programs and initiatives that promote intergroup interaction. Recognizing the diversity of cultural practices, customs and languages helps build a more inclusive society.

II. Discussion

As a result of studying the history of interethnic harmony and solidarity, many studies are being carried out to study the concepts of ethnicity, race and nation, the philosophical study of their cultural and historical differences. In particular, in the history of philosophy there are different concepts and views on the origin of nations and their development, which were initially defined as subjects of representatives of different nations with their own traditions and values. In the preamble to the Charter of the United Nations, the peoples of the United Nations commit themselves to delivering future generations from the burden of war, which twice in our lives has brought indescribable grief to humanity, and to fundamental human rights, the dignity of the human person, the equal rights of men and women, the rights of nations large and small.

We see that the concept of tolerance is deeply interpreted here [1].

the first is the etatist concept. According to this concept, the state is considered as the main subject of international relations. The founder of this concept is the Italian scientist Pascual Mancini, who in his work “The Nation as the Basis of the Rights of Peoples” argues that a state can be built only when the rights and freedoms of each nation are ensured [2].

second, ethnological concept. Supporters of this concept K. Levy, K. Strauss, K.M. Kluckhohn, F. Braudel, S.A. Arutyunov, Y.V. Bromley, A.Y. Gurevich, K.V. Chistov, V.P. Alekseev, M.B. Kryukov, are such researchers. They emphasize that it is impossible to implement a national policy without taking into account the adaptation of the representatives of each nation and people to society. Supporters of the ethnological concept divide the nation into: natural and artificial multi-ethnic communities.

Natural polyethnicity refers to nations that have arisen on the basis of the unity of culture, tradition and mentality, living on the basis of mutual solidarity and cooperation. As an example, we can cite representatives of the Tajik, Turkmen, Kazakh and Kyrgyz nationalities, who have been living in our country for centuries.

As an example of artificial multi-ethnicity, one can cite nations formed as a result of the subordination of other nations by peoples of different languages, religions, cultures and customs. An example is the fact that after the conquest of Central Asia by tsarist Russia, representatives of Russian, Ukrainian, Belarusian and other nationalities were resettled here.

the third is the ethno-social concept. The main content of this concept is the manifestation of the role of representatives of different nationalities in public life in their socialization and integration. A. Polatov studied the process of development of ethno-social relations in Central Asia and explained the friendship and close good neighborly relations between the countries of Central Asia.

the fourth is the ethnocultural concept. This concept focuses on the customs and culture of clothing of peoples. It is emphasized that various conflicts and conflicts are caused by ignoring the ethno-material features of a certain people. Similar and common aspects of mores, beliefs, traditions and way of life are understood as the factors that unite a nation. In this regard, S. Huntington singled out the emergence of “universal values” in the system of relations between nations as a result of global changes currently taking place in the world.

fifthly, the ethnopsychological concept. The beginning of the scientific study of the psychology of peoples was laid by the German philosopher W. Wundt (1832-1920). This concept focuses on such factors as addiction, modesty, temperament, associated with the national character. Also important in the ethnopsychological concept is the idea of further strengthening the bonds of friendship and solidarity between peoples, the formation of loyalty to universal human values.

Ethnopsychologically, we can study the five nations. They are: great nations, big nations, large nations, middle nations, small nations.

Great nations can be understood as nations with more than 100 million people. Among them are Indians, Americans, Russians, Japanese and Chinese.

Big nations include representatives of nations with a population of 50 to 100 million people. Examples of this are English, French, Spanish, German and Turkish.

We can include nations with 10 to 50 million people as large nations. This includes Uzbeks, Portuguese, Poles, Ethiopians.

The population of middle nations is generally between 1 and 10 million people. We can include Tajiks, Kyrgyz and Turkmen.

With regard to small nations, one can cite as an example nations with a population of 10,000 to 1 million people. These include Ingush, Abkhazians, Karakalpaks, etc.

sixth, racial-ethnocentrism. This concept emphasizes that representatives of one nation differ from others in their beliefs, customs, and values. According to D. Noel, there should be strong competition

for the formation of racially ethnocentric groups [3]. This competition is manifested in the transfer of political power into the hands of a representative of a particular nation. After the Second World War, after the atrocities committed by the Nazi nationalists against representatives of different nationalities, there were almost no supporters of this concept left. With racial ethnocentrism, if the culture of representatives of other nations is respected, then representatives of this nation can build their own path of development based on democratic principles. Racial-ethnocentrism becomes a very dangerous social phenomenon if it turns one people against another and increases aggressive moods towards other peoples. G. Lebon, one of the scientists who studied racial ethnocentrism, also emphasizes that in order to change the language, faith and culture of a certain nation, it is necessary to change the heart of the representatives of the nation, and this is impossible. Because he claims that a thousand years is not enough for that [4]. In fact, a representative of each nation is not born with unique ethnic characteristics, but gradually develops these characteristics in the process of socialization in society. Even though he is fluent in a certain language, he cannot fully embody the traits of a representative of this nation. For example, a person belonging to the Uzbek nation, no matter how well he speaks English, still cannot embody the social characteristics and qualities inherent in the British as a representative of this nation.

the seventh, transcendental concept. According to this concept, the process of socialization of each nation in society is understood as divine. The philosopher I. Kant explains precisely this process as a process connected with the faith of the representative of each nation, his heart. M. Horkheimer and T.W. Adorno emphasizes that the nation is “not a property given by nature [5]”.

eighth, the concept of multiculturalism. The essence of this concept was revealed by such scientists as Will Kimilika, W. Taylor, B. Barry, N. Glazer. Multiculturalism is an ethnic group formed as a result of living in a foreign country, as a result of immigration and cultural mixing of nationalities. Multiculturalism is an ethnic group formed as a result of migration and culturally mixed nationalities as a result of living in foreign countries. An example is the representatives of the nation who emigrated to Europe after the Second World War in search of an easy life.

ninth, global concept. The American politician S. Huntington began to explore this concept in connection with the customs, cultural diversity and clash of cultures of representatives of different nationalities. He stressed that various disputes between countries with different cultures will arise in the world.

III. Conclusion

In conclusion, the socio-philosophical essence of various views and ideas about nations and interethnic relations is as follows:

firstly, modern views and ideas about nations and interethnic relations can serve the integrity of the country, guarantee the rights and freedoms of representatives of the nation and people;

secondly, bringing consent, consent and solidarity in the system of interethnic relations to the level of universal human value and its preservation has become one of the main factors ensuring peace and stability among the peoples of the world;

thirdly, it is expedient to use it only in cases where it is not supposed to artificially use a political nation and a civil nation instead of it, without destroying the essence of the nation as an ethnic unit.

fourthly, theories and concepts of unity between nations express an objective pattern and are formed as a result of passing through such a complex stage of development as relations between clans, tribes, peoples and nationalities, and these views and concepts are important on the path to improving development.

Modern views and concepts of inter-ethnic relations are an important component of the foundation of the welfare state. These concepts contribute to building a just, inclusive and prosperous society for all by embracing diversity, promoting equality and strengthening intergroup harmony.

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