



THEORETICAL FOUNDATIONS OF NATIONS AND INTERNATIONAL RELATIONS

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Abstract: This article describes theoretical foundations for studying nations and international relations.

Keywords: nation, interethnic relations, tolerance, close neighborhood, mutual cooperation, friendship, mentality, culture.

About two thousand nations, peoples and tribes live in more than two hundred countries of the world. They communicate with each other in more than seven thousand languages, only more than four thousand of which have their own written language. Representatives of one nationality do not live in any country, representatives of dozens of nationalities live in one country. In particular, people of more than 140 nationalities live in Uzbekistan.

At a new stage of development, the topic of relations between nations and nations becomes one of the most topical topics of socio-philosophical research. In the philosophical reflections of a number of philosophers, the recognition of interethnic relations, tolerance and good neighborly relations as one of the most important factors in ensuring sustainable development is of great importance. The nation occupies an important place in the system of socio-economic, national-cultural relations between people and is considered as part of social life. These relations not only provide social stability and harmony, regulate social relations, but also occupy an important place in the system of universal human values. "It is difficult to imagine mutual cooperation based on personal and social relations, strengthening the bonds of respect and friendship between different peoples and nations, without the achievements of language and modern science"¹.

As society develops, interethnic relations acquire a socio-philosophical content and develop. The continuous development of society creates a need for new socio-philosophical concepts in the system of interethnic relations. Such social improvement requires reliance on the customs, values and traditions of each ethnic group based on the law of succession. From this point of view, interethnic relations are both national and universal principles.

Philosophers have given different definitions to the concepts of "nation" and "international relations". So, let's dwell on the following definitions, revealing the essence of these concepts. In this regard, the national encyclopedia

¹ Ochilova B. Mamatkulov S. Ijtimoiy falsafa. –Toshkent: Noshir, 2016. –B. 108



of Uzbekistan defines the nation as follows: A nation is the highest peak of the ethnic history of the people, formed as a result of a long socio-economic, political and ethno-cultural process, within certain territorial limits. , based on the unity of language and identity, a form of social unity that is formed on the basis of a certain culture, consciousness and mentality. Nation means the historical unity of people, economic life, unity of language, territory, harmony and commonality of culture, mind, spirit².

The philosophical essence of this definition is that a nation is a socio-spiritual environment created on the basis of the unity of people, covering several categories of the social population, formed on the basis of harmony in the social space, respect for traditions and values.

In the Encyclopedic Dictionary of Philosophy, A nation is an ethnic unity of people who create their own material and spiritual wealth as an independent subject, connected by social ties, living in a certain territory on the basis of the unity of the spirit of the language, spirituality, awareness of national identity. The nation lives steadily in a certain territory, develops in the course of historical development, is formed on the basis of the unity of the spiritual and spiritual potential of people. It is defined as the product of humanity's birth and development. In general, the recognition of a nation by a nation occurred even before the emergence of national self-consciousness among the members of the nation³.

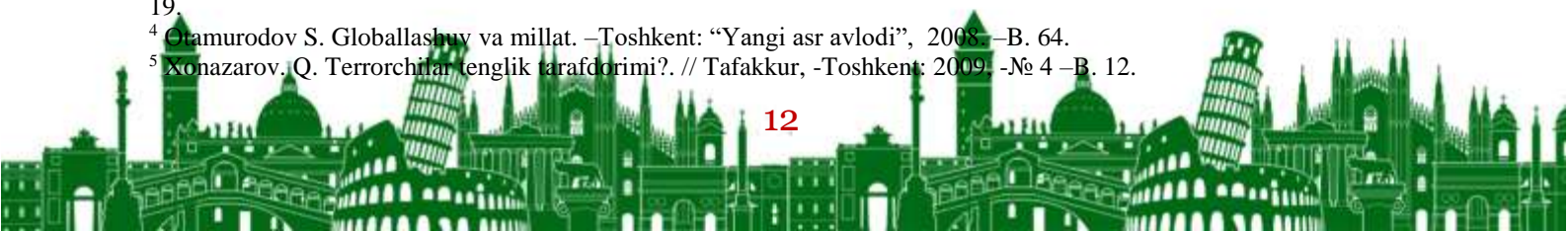
The philosopher Sadulla Otamurodov believes that interethnic relations are a set of activities between different nationalities living in the territories of countries in the economic, socio-political, cultural and educational spheres⁴. The current process of socio-economic integration into the world community, the sharp increase in terrorist threats, bloody conflicts in different regions of the world give rise to conflicts. Now in most countries of the world structures have been created to combat this destructive force, they have been given specific goals and tasks⁵. In such fragile and complex situations, time calls for the need to fight together against the dangers emanating from various ideological and social networks.

² Shoniyozov K. O'zbek xalqining shakllanish jarayoni. –Toshkent: “Sharq”, 2001. – 464 b.; Ibrohimov A, Sulonov X, Jo'rayev N, Vatan tuyg'usi, -Toshkent: “O'zbekiston”, 1996. – 443 b.; Jabborov I. O'zbek xalqi etnografiyasi, -Toshkent: “O'qituvchi”, 1994. – 320 b.

³ Adib Xolid. O'zbekiston tavalludi: ilk SSSR davrida millat, imperiya va inqilob. –Toshkent: Akademnashr, 2022. -B. 19.

⁴ Otamurodov S. Globallashuv va millat. –Toshkent: “Yangi asr avlodi”, 2008. –B. 64.

⁵ Xonazarov, Q. Terrorchilar tenglik tarafdorimi? // Tafakkur, -Toshkent: 2009. -№ 4 –B. 12.





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