



## **PHILOSOPHICAL ANALYSIS OF NATIONS AND INTERETHNIC RELATIONS THROUGH THE EYES OF WESTERN THINKERS**

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<https://doi.org/10.5281/zenodo.8129147>

**Abstract:** This article describes the philosophical analysis of nations and inter-national relations in the view of Western thinkers.

**Keywords:** neighborhood, friendship, Plato, Cicero, tolerance, Thomas Hobbes, Immanuel Kant, Montesquieu, Ernest Gellner.

In the philosophical views of Western thinkers, the improvement of interethnic relations and their place in the life of society are of current importance today.

For example, the ancient Greek philosopher Plato studied the interests, character traits and qualities of different peoples and witnessed their diversity. He points out that military service is more common among Europeans, and philosophers and Phoenicians are more characteristic of the Greeks and Phoenicians<sup>1</sup>.

Aristotle, an ancient philosopher, claims that each nation has its own characteristics, which differ according to their language, religion, customs and culture as follows: as well as individual characteristics such as culture or religion<sup>2</sup>.

The great Roman philosopher Cicero says that interethnic relations are based on harmony, solidarity, close neighborhood and friendship<sup>3</sup>.

According to the English philosopher Thomas Hobbes, any violence against a national minority can cause them resentment and undermine the security of society. That is why he emphasized that interethnic relations should be based on tolerance, saying that tolerance means ensuring security and peace for citizens and appreciating the values of representatives of other nationalities<sup>4</sup>.

According to the German philosopher Immanuel Kant, accepting a representative of any nationality as he is is tolerance in the truest sense of the word<sup>5</sup>.

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<sup>1</sup> Rachana Kamtekar. Distinction without a difference? Race and genus in Plato. 2002. -P. 6.

<sup>2</sup> Abigail Pfister Aguilar. Virtue nationalism: an Aristotelian defense of the nation. The Ohio State University. 2007. -P. 60

<sup>3</sup> Walter Nicgorski. Nationalism and transnationalism in Cicero. History of European Ideas, Vol. 16. No. 4-6, pp. 785-791, 1993 Printed in Great Britain. -P. 787.

<sup>4</sup> Doug Magendanz. Heretics, Atheists and Infidels: Religious Tolerance and Intolerance in Grotius, Hobbes and Kant. 2019. -P. 23.

<sup>5</sup> Tatyana Vasileva Petkova. The Idea of Tolerance – John Locke and Immanuel Kant. Center for Open Access in Science. Open Journal for Studies in Philosophy, 2019, 3(1), 17-24.-P. 23.



According to the French philosopher Montesquieu, all social, economic, political and legal reforms should be developed based on the needs of nations, taking into account the unique characteristics of nations<sup>6</sup>.

Until now, in world philosophy there are different approaches to the emergence of nations. In particular, among the authors of the concepts of nations and international relations are K. Deutsch, E. Gellner, B. Anderson and E. Smith.

K. Deutsch believes that the formation of nations is associated with the process of transformation of several ethnic elements into a nation in the process of social mobilization, and E. Gellner shows the nation as a need for a cultural community of social life, due to industrial development. Namely, E. Gellner believes that the emergence of a nation is directly related to the spread of educational institutions and the media. According to Gellner's concept, a nation is a community created on the basis of a specific goal. The intelligentsia plays a very important role in the formation of a nation. According to the concept of B. Anderson, nations are an artificially organized "imaginary political society".

From the philosophical nature of the definitions given by these scientists, it follows that the system of interethnic relations is an invaluable philosophical value that ensures harmony and concord between different nationalities in society. Indeed, the nation occupies an important place in the progress of society, and we see that its progress is based on the laws of guardianship. At the same time, the nation is developing, nourished by the spiritual world and the moral worldview of mankind. As the great English scientist Ernest Gellner remarked, "A nation is created by man, a nation is a product of the human mind"<sup>7</sup>.

In short, the development of nations depends on the improvement of the individual moral outlook. Because the sincerity and respect of representatives of different nationalities in relationships is one of the main criteria that determine the development of these peoples. For this reason, the representative of each nation must mature in the spirit of understanding the national identity.

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<sup>6</sup> Keegan Callanan. Montesquieu, Liberalism and the Critique of Political Universalism. An abstract of a dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the Department of Political Science in the Graduate School of Duke University. 2011. -P. 39.

<sup>7</sup> Геллнер Э. Нации и национализм. – вопросы философии. № 76, 1989, -с. 124.



2. Abigail Pfister Aguilar. Virtue nationalism: an Aristotelian defense of the nation. The Ohio State University. 2007. -P. 60
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