

THEORETICAL VIEWS AND CONCEPTUAL APPROACHES TO OVERCOMING ETHNIC PROBLEMS

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Annotation:

This article provides a comparative analysis of the theoretical views and conceptual approaches of Western scholars on ethnic problems and their solutions. Scientific debates on ethnic identities have been studied on the basis of theories of primordialism, instrumentalism, and constructivism.

Key words: ethnos, nation, ethnic identification, ethno-political problems, primordialism, instrumentalism, constructivism.

Introduction:

It is no secret that one of the most complex issues in modern times is the ethnic problem. First of all, it would be expedient to dwell on what connects the ethnic issue with the nation and whether the ethnos has aspects different from the concept of nation. Ethnic identity is one of the foundations of nationalism. According to Anthony Smith, ethnic identity is the beginning of the nation and the foundation of the nation-state. [1] Therefore, there are mono-ethnic states in the world, multi-ethnic states, and non-ethnic states.

Main part:

What is the link between ethnicity and nation in a nation state? The word ethnic is derived from the Greek word "ethnos", which means pagan or infidel. Originally used in the Roman Empire for non-Christian peoples. However, since the middle of the 19th century, it has been used to mean "race" and "a separate people". [2] Today, the word ethnicity is used mainly in the form of "minority problem" and "racial relations". Efforts to identify ethnicity as belonging to groups that often constitute an oppressed or discriminated minority are being made to separate them from the nations that make up their nation-state. That is, one ethnic group forms its own state and takes the name of a nation, while other ethnic groups living in that state remain in the name of an ethnic minority or Diaspora.[3] In fact, while the dominant groups that make up the majority did not have a relatively small "ethnic" meaning, the "ethnicity" disappeared as the hegemonic (dominant) ethnicities made their social and cultural concepts and myths "natural". [4] The ruling ethnic group has become a promoter and defender of nationalism that unites all ethnic groups.

Security and stability of a country for an interethnic relationship has been established, the state's long-term and sustainable existence imposes more obligations on dominant ethnic group. However, there is a huge difference between a nation and a state, and the function of the state is to govern everyone equally and fairly, regardless of race, religion or belief. The main issue here lies in the concept of nation-state. The reason is that the dominant ethnic group wants to preserve its language, religion, culture and customs that reflect its nationality and this is a natural state and a consciously formed process.

The hierarchical relationship between nations and ethnic groups encourages the transformation of ethnic groups into nations that seek to enjoy the rights and special privileges granted to nations. Even ethnic groups that do not have goals such as independence and secession will soon begin to build a nation.

Of course, some scholars oppose the use of the word “ethnic problem” (as well as words such as “ethnic conflict”, “use of ethnic force”). They view ethnic identity as a political or social conflict involving one or more groups defined by any sign. In their empirical research, they argue that the problems often referred to as ethnic conflict actually stem from socio-political and economic motives. [5] However, the ethnic peculiarities of conflict ethnic separatist movements is known that the construction of the final objectives of the national government. [6]

When it comes to the possibilities of overcoming ethnic problems, it is not enough to apply existing theories separately. For example, as primordialism points out, there is a contradiction when it comes to saying that ethnic conflicts exist in nature and are stable and unchanging. “If the only reason is ethnic origin and that ethnicity does not change, there is little or no way to prevent and resolve ethnic conflicts other than changes in human nature and history.”[7] In contrast, in Muff's words, "while we do not have the power to escape our human condition, we do have the power to create actions, words, and institutions to prevent ethnic conflict." [8]

An important role of primordialism in overcoming ethnic problems is that it allows us to feel how strong and destructive the ethnic problem is through this theory, and to see and know how savage any ethnic problem can be. For example, the mass rapes of women in Rwanda and Bosnia show the savagery inherent in human nature, but that there is no way to call for peace to men who have seen and known that their wives and children have been raped. It just shows that it is impossible to escape from the inevitable war. Therefore, political managers, scientists urge people not to commit such atrocities and to take measures to eliminate ethnic conflicts in advance.

That being the case, the ethnic conflict in solutions for the efforts, practical and institutional approaches to receive the consideration to be solved by a solution in two ways, by means of the theory of instrumentalism and constructivism will take place.

The first key is instrumentalism supporters of the theory of political power sharing with the new political leader's words and practical actions suggests no solution to ethnic conflicts. Of course, this proposal cannot be taken as a permanent solution to ethnic conflicts. Because of the change of the old regime, the question of who will run the state will be in the spotlight.

The second is an alternative theory of constructivism/institutionalism to find a solution to ethnic conflict. Democratic governance is essential for constructivism/institutionalism. However, as Blagojevich points out, in the process of democratization of the state, it should also be taken into account that various conflicts arise. [9]

Institutional solutions can work in tandem or separately with two processes: institutions can recognize more political representation in order to remove the socially and culturally shaped fears of one ethnic group over another. It can serve to maintain the collective identity and culture of an ethnic group in fear, to increase their collective interests and well-being, to strengthen the trust between ethnic groups; it can happen through encouraging group leaders, regardless of their ethnicity, to take over clear structures to achieve their political goals, or through giving autonomy to ethnic (second) group. Such institutions and actions typically reduce the tension between ethnic groups. This is because institutions ensure the collective work of political elites and groups.[10]

The potential of various ethnic groups to reduce ethnic conflicts is their participation in political life through election. The electoral system, the opportunities to participate in elections and in general, democratic, equal, free and fair elections play an important role in preventing ethnic conflict. Some researchers write that formation of ethnic-based political parties plays an important role in resolving or preventing ethnic conflicts. [11] However, some researchers disagreed with this view. Especially, socio-political and economic backward and developing countries in democratizing, this warns of the negative impact and exacerbation of ethnic conflict. [12] Researcher Rosell argues that to avoid such kind of risks, sometimes denying that ethnic groups claim “political, administrative, or economic rights” may be an alternative decision. [13] However, extreme caution is required.

In general, the ways in which relevant plan and management of institutions are keys to maintaining ethnic unity and peaceful coexistence in problematic areas. Indeed, institutions play a positive and important role in resolving ethnic conflicts. The role of institutions is to guide and limit human behavior, provide guidance, encourage, and create opportunities. Political engineering also works on these issues.

Some comparative institutionalism scientists such as Arend Lifthart and scholars of his school focus on division of powers in a number of institutions. Lifhart talks about building consensus democracy and highlights its various elements. According to the scientist opinion, proportional representation, the formation of grand coalitions, an anti-veto system, a multi-party system, the presence of interest groups and federal or decentralized governance will

prevent ethnic conflicts and resolve conflicts and create a stable, peaceful environment in the post - conflict period. [14]

Although there has always been a negative perception of the coexistence of ethnic pluralism and democracy, democratic principles and institutions are seen not only as desires but also as the only hope in resolving ethnic conflicts.[15] This is because the basic rules and mechanisms of democratic politics ensure that the people and even ethnic minorities have more access to “public affairs”.[16] In many respects Democracy and democratization are matter of the gradual introduction and recognition of different groups in the political life of society. [17] Ethnic deficits may increase their dependence on interest groups, political parties, and other local organizations. Through these organizations, ethnic groups can nominate their candidates during elections, lobby for policy development and implementation, negotiate with government officials without resorting to violence, hire government officials to lead the group, and more. This will not only prevent ethnic conflict, but also ensure that democracy work.

However, it is doubtful that all democracies will be able to do this. Several researchers argue that pluralistic democracy is not always compatible with ethnicity. Instead, it argues the importance of another democracy that focuses on the division of power between institutions.[18]

One of them is the development of a number of proposals for the transition to a federal form of government to prevent or eliminate ethnic conflicts. The nature of conflicts has recently changed, as evidenced by the proliferation of civil wars and conflicts based on ethnic, religious and linguistic diversity. This requires the development of new tools for managing ethno-cultural situation in resolving “new types” of conflicts. Federalism is one such tool that can meet the aspirations and demands of both ethnic minorities and the majority. This is because federalism preserves the territorial integrity of the state while giving minority groups the right to control their own economic, political and social conditions.[19]

Nancy Bermeo writes about the “peace-keeping” properties of federalism. According to her opinion, federalism isolates conflicts, reconciles ethnic minority groups peacefully, and provides a democratic response to ethno-cultural conflicts. In the absence of such democratic institutions, the alternative is either genocide or ethnic cleansing, or the continuation of divorce, division, or conflict, an option that only exacerbates ethnic tensions. [20] Researcher Hannum argues that while federalism cannot eliminate ethnic separatism in multinational states, it preserves the territorial integrity of the state.[21]

The researchers found that many of the ethnic conflict countries (e.g. Bosnia and Herzegovina (1995), Ethiopia (1995), Iraq (2005), Nepal (2015) and other federal) passed the management of claims, together with the management of all federal countries, ethnic problems emphasize that no solution has been found. [22] This is due to the problems that

arise in post-conflict and post-conflict reconstruction, the inability to fully establish democratic governance, the transfer of power to clans and tribes, and so on.

In general, federal and autonomous issues are governance issues. Therefore, it is possible to positively address and manage ethnic issues even with a strong and fair system of governance, even if it is not federal and autonomous.

Ensuring stability in ethnic matters is also directly related to the strength of public administration and the level of the population. The high level of writing, reading and high literacy of the population is a guarantee of ethnic and interethnic harmony and social development. In low-literate societies, it is common for people to be in a difficult situation or to easily follow various religious and racist calls and appeals. Good governance in society, the effective functioning of bureaucratic organizations and the avoidance of drastic strategies and plans that put society at risk are also important in maintaining stability in ethnic matters in many ways.

Conclusion: There must also be a balance between secularization and religious radicalization in society. Jurgensmeyer had argued that the rise of religious radicalism in many modern societies was taking place in parallel with the rise of secularism by the rest of the population.[23] Indeed, extreme secularization can also lead to the radicalization of the religious stratum. Whether, an increase in extreme religious pressure could lead to increased protests and protests from secularists. In short, ethnic conflicts are always at risk where there is ethnic diversity. A single and universal theoretical or practical approach to resolving ethnic conflicts has not been developed. Nevertheless, research on resolving ethnic conflicts is noteworthy. Scientists agree that the resolution of ethnic conflicts depends in many ways on governance and democratic institutions. The formation of democratic governance, government forces are split on the basis of the principle of work, literally the independence of the judicial system, freedom of expression, guaranteed rights to elect and be elected unsustainable, such as the establishment of democratic institutions, transparent and equal distribution of items such as the use of not only the ethnic problem and conflict prevention, rather, it ensures the rapid development of society, the acceleration of social integration.

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