

Ethnic Identification and its Main Principles in Socio-Political Processes

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ABSTRACT

This article discusses the main theoretical views on the formation of ethnic groups, the concept of ethnic identity and its various interpretations, the impact of ethnic relations on socio-political processes. The scientific debate on ethnic identity was comparatively analyzed based on the theories of primordialism, instrumentalism, and constructivism. Supporting the existence of racism and nationalism, the theory of primordialism regarding ethnic identity claims that ethnic identity is an independent unit, independent of historical and social conditions, that economic and institutional mechanisms cannot destroy it, and that tribal affiliation plays an important role in people's political behavior. If primordialism explains ethnicity with non-ethnic (natural) factors, instrumentalism sees this as a variable associated with ethnic groups. According to instrumentalism, human nature does not consist of a spirit of savagery, but of profit and greed. Ethnic groups under the control of greedy and self-serving socio-political groups are an instrument. Proponents of the theory of constructivism argue that with a change in identity, ethnic groups and ethnic demographic groups that identify these people change. The strength of the constructivist theory lies in the fact that it seeks to study at a macro level the current causes, the role of subjects, historical processes and environmental factors that directly affect, along with the main (primary) causes of ethnic conflict. Although this theory is ineffective in the study of narrowly targeted ethnic conflicts, it plays an important role in the comprehensive study and resolution of ethnic conflicts.

The article explores the theoretical views of foreign scientists on ethnic problems, their forms, objects, driving forces, structure and classification, as well as ethnic problems. It argues that the ethnic problem can be studied in the context of civil wars, either as part of interstate conflicts, or as failures in government, as a result of anti-democratic activities, and as a security category.

The interdependence of the activities of political forces and ethnic issues, their specificity is also considered.

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Introduction

The tension observed in the socio-political life of the countries of the world in the recent period puts the national question in a more acute and complex position. On the one hand, the process of differentiation and integration between peoples is intensifying due to migration processes, on the other hand, tensions between nations are increasing. This is not only in countries where democratic institutions are not sufficiently developed, but also in developed countries it is not possible to exclude in a number of cases the ethnic factor that turns it into a conflict factor.

Therefore, it is appropriate for us to consider in detail the concept of the ethnic problem, its causes, occurrence and principles. First of all, it should be emphasized that the ethnic problem is caused by a violation of the political, social or legal balance in the relations of various ethnic groups. So let's talk about what ethnic identity is.

Self-awareness provides several conveniences in daily life. That is, knowing one's personality makes it possible to know what one thinks and does, and knowing who others are makes it easier to predict their thoughts and actions. Knowing who a person is regulates and fills human relationships. In turn, society also presents its personality (identity) to people. For example, when a person says "I am Uzbek", "I am from Uzbekistan", "I am a doctor", this not only shows who he is, what culture and profession he belongs to, but also means that he belongs to the community (collective). Therefore, personal identity can only exist in a collective form.

The signs of the first level are formed and develop, expressing collective identity (knowledge of who is and what is unique, understanding): language, religion, culture, customs, homeland, historical events and everyday processes, as well as hopes for the future. As researcher Finney stated, "Components relating to elements expressing a person's ethnic identity at a particular time are also a person's self-identification." This is especially noticeable in ethnic minority groups in society, who tend to be more emotionally protective of their collective identity. Because for them the concepts of commonality and difference are very high.

The problem of ethnic diversity and belonging is present in countries and societies around the world. However, ethnic problems do not exist in all countries and societies of the world. In this case, a natural question arises - in what cases does an ethnic problem arise? Of course, it should be emphasized that the emergence of an ethnic problem in every country and society has political, economic, social, cultural, geographical and other regional characteristics. However, generally accepted theoretical and practical approaches in this regard are valid for almost all countries and societies with ethnic problems.

The ethnic problem is one of the factors that complement or define ethnic identity. Therefore, in political science and sociology, the ethnic problem is studied in connection with the principles of studying ethnic identity.

Research methods

The work used scientific methods and approaches used in the analysis of various socio-political problems. In particular, a content analysis of the latest scientific works and official information on ethnology, sociology, and ethno-political issues was carried out. At the same time, specific conclusions were formed by generalizing the basic concepts and theoretical approaches most often used in the classification of nations and ethnic groups in ethnology. These conclusions are based on the results of an event analysis of inter-ethnic and ethnic problems currently observed in various regions of the world.

Also, the personal approach is based on a comparative analysis of theoretical approaches to understanding ethnic identity. The scientific conclusions in the article are mainly based on historical analysis. In a number of cases, ethnographic methods were used, taking into account the cultural and ethnic characteristics of the object of study.

Main part

Three main principles and approaches to the study of the ethnic problem have been formed, the first of which is the theory of "primordialism", which states that interethnic relations develop naturally and historically existed (originally), and notes that the ethnic problem is also a natural state. Two other

theoretical approaches against this theory, “instrumental” (instrumentalism) and “constructivist” theories talk about racism and suggest that it is not a naturally formed characteristic, but organized by subjects. Below we will touch on them separately and in detail.

1. The theory of primordialism.

The concept of primordialism was first introduced to science by the scientist Edward Shills. In examining soldiers captured during World War II, he discovers the close connection between soldiers and the primordial connection between their understanding of mutual defense. The scientist emphasizes that the soldiers have strong feelings for each other. Durkheim was thinking of a hard core in society at the time. According to Durkheim, modernization processes destroyed the mechanical unity and social structure, but did not lose the existence of the main element (hard core) that forms the core of society. These ideas were later refined and developed by Clifford Geertz. Girts draws attention to the natural formation and development of ethnic groups and nations, tries to reveal the vital activity of ethnic and national unity, based on its strength. Gerts: “It is clear why monolingual countries are stable and multilingual countries are unstable. Because the state is built on the basis of common feelings. This feeling strongly binds people, overcoming economic conflicts or levels of social inequality. "The existence of this feeling of friendship is the foundation of a stable and democratic state," he said.¹

While supporting the existence of racism and nationalism, primordialism claims that ethnic identity is an entity independent of historical and social conditions, that economic and institutional arrangements cannot destroy this entity, and that tribal affiliation plays an important role in the political behavior of people.² This theory divides ethnic groups into two, that is, a cultural (culturological) view that forms unique elements of ethnic groups, such as culture, tradition, language, religion, history, and considers blood ties to be the first level, while genetic puts identity in the foreground, nepotism) is divided into socio-biological views that focus on significance.

According to primordialists, ethnic groups are historically formed collective associations, and their existence cannot be explained by other factors (economic, social, political, cultural, historical, geographical, etc.). Such a reductive interpretation of ethnic identity suggests that the evolutionary theory of individuals, based on biological needs and preferences, is based on the principles of “procreation” and “kinship and favoritism”.³ Thus, belonging to an ethnic group is unchanged and is passed down from generation to generation.⁴ On the other hand, ethnic diversity is perceived as a deeply rooted and uncompromising heritage⁵ It also suggests that ethnic conflicts are natural and inevitable due to “historical animosities” between ethnic groups.⁶

Primordialism posits that most ethnic conflicts stem from fears of domination, displacement, and even extinction⁷ This ensures that an acute conflict arises as a result of provocative actions associated with a feeling that provokes the violence committed. The unimaginable cases of rape, genocide, mass displacement, beatings and brutal killings that took place in Rwanda, the Democratic Republic of the Congo and the former Yugoslavia can be described as emotional acts fueled by strong feelings of fear, hatred and anxiety.⁸

¹ Geertz Clifford, *The Interpretation of Cultures*. New York: Basic Books, 1973. – P. 260.

² Geertz Clifford, *Interpretation of Cultures*. New York: Basic Books, 1973; Walker Connor, *Ethno-nationalism*. Princeton: Princeton University Press, 1994; Steven Grosby, “The verdict of history: The inexpungable tie of primordiality – a response to Eller and Coughlan”, *Ethnic and Racial Studies*, vol. 17, No2, 1994. - P. 164-171.

³ Pierre van den Berghe, “Does race matter?”, *Nations and Nationalism*, vol. 1, No3, 1995. – pp. 359-368.

⁴ Chandra K. (ed.) *Constructivist Theories of Ethnic Conflict*. Oxford: Oxford University Press, 2012.

⁵ Esteban Joan, Laura Mayoral and Debraj Ray. “Ethnicity and Conflict: An Empirical Study”, *American Economic Review*, 102(4), 2012. – pp. 1310-1342.

⁶ Weir Naomi, “Primordialism, Constructivism, Instrumentalism in Rwanda”, 2012. http://www.academia.edu/1526597/Primordialism_Constructivism_Instrumentalism_and_Rwanda

⁷ Glazer Nathan, “Book Review Understanding Ethnic Conflict: Ethnic Groups in Conflict” *Columbia Law Review*, 86(2): 1986. – P. 429.

⁸ Connor Walker, *Ethnonationalism: The Quest for Understanding*. Princeton, Princeton University, 1994; Bowman Glen, “Xenophobia, Fantasy and the Nation: The Logic of Ethnic Violence in Former Yugoslavia”, in Victoria Goddard, Josep R.

Therefore, primordialism is criticized for its “out of mind” and “irrationality” in the study of ethnic relations. Because primordialism relies on the idea of genetically induced barbaric behavior⁹, considers the landscape of despair and ethnic conflict to be a “continuing and unavoidable” process.¹⁰

Primordialism denies the connection between the origin of ethnic problems and structural, economic and political processes and assumes the inevitability of the emergence of ethnic problems in ethnically heterogeneous (diverse) societies. Of course, this approach is too one-sided. After all, we see that there are no ethnic problems in many heterogeneous societies. As one such society, in the ethnically diverse society of Botswana, the coexistence of ethnic groups was studied by Holm and Molutsy in their study.¹¹ One of the foundations of peaceful inter-ethnic relations in Botswana is that the country's constitution provides for the existence of ethnic groups and guarantees their rights. This is a very important question.

Primordialists do not take into account the timing of the outbreak of violence. For example, when conflicts arise, why not sooner or later? Why was 2003 a significant year for the Arab-African ethnic groups in the conflict in Darfur, and not during previous conflicts in the region? This idea of ethnicity based on genetics does not adequately answer these questions. However, despite these shortcomings, the theory of primordialism is useful in explaining the emotional aspect of ethnic conflicts and provides insight into the passionate behavior of ethnic groups. The strength of nations lies in their ability to evoke passion and devotion.¹² If this is used incorrectly, it will lead to conflicts where force is used.

In general, according to primordialism, ethnic problems have two meanings. First, if ethnic identity is accepted as a biological factor, it is recognized that ethnic conflicts are inherent in human nature. Second, when ethnic identity emphasizes “social factors” such as kinship, family, language, and religion, ethnic conflict only occurs when these values are threatened. These primordialist views argue that ethnic conflicts arise in connection with “ethnic sentiments” arising from factors beyond the control of ethnic groups.

These feelings are understood not as a reaction to urgent needs, but as a manifestation of “primary ties” such as kinship and historical memory. In other words, according to the theory of primordialism, although ethnic reactions arise from hatred of an ethnic group, its causes are a combination of biological, historical, unchanging and stable elements.

2. Theory of instrumentalism

The theory of instrumentalism (mediation) opposed the racism and nationalism of primordialism. Supporters of instrumentalism consider ethnicity as “uncharacteristic of human nature and not very valuable”.¹³ If primordialism sees ethnicity as a (natural) factor unrelated to ethnicity, then instrumentalism sees it as a variable related to ethnicity. Cohen interprets ethnicity as a political and economic event, and ethnic groups as “interest groups”. According to him, he suggests that while ethnic groups initially had “non-political associations and activities”, they later became politicized as a result of their social movements for economic and political interests.¹⁴ Ethnicity or ethnicity is perceived as a strategic basis for coalitions seeking to gain a greater share of scarce economic and political power, and thus it is a means of limiting (marginalizing) resources among a few individuals.¹⁵ Therefore, ethnic conflicts and civil wars do not arise

Llobera and Chris Shore, (eds.) *The Anthropology of Europe: Identity and Boundaries in Conflict*. Washington, D.C.: Berg Publishers, 1994. – pp. 143-171.

⁹ Campbell David, “Geopolitics and Visuality: Sighting the Darfur Conflict” *Political Geography*, 26(4), 2007. – P. 363.

¹⁰ Laitin D. and Sunny R. G., “Armenia and Azerbaijan: Thinking a Way out of Karabakh” *Middle East Policy*, 7(1), 1999. – P. 153.

¹¹ Holm J. D. and Molutsy P.P., “State-Society Relations in Botswana: Beginning Liberalization” in G. Hyden and M. Bratton (eds.) *Governance and Politics in Africa* Boulder and London: Lynne Rienner, 1992. – pp. 75-95.

¹² Cornell S. and Hartman D., *Ethnicity and Race: Making Identities in a Changing World*. London: Pine Forge Press, 1998. – P. 151.

¹³ Varshney Ashutosh, *Ethnicity and Ethnic Conflict*, 2009. – P. 282 http://ashutoshvarshney.net/wp-content/files_mf/varshneyethnicityandethnicconflict.pdf

¹⁴ Cohen Abner, *Introduction: The Lesson of Ethnicity*, in Cohen Abner (ed.), *Urban Ethnicity*, London: Tavistock Publications, 1974. – pp. xiv-xvii.

¹⁵ Collier Paul, *Greed and Grievance in Civil War*. March 13, 2002. / <https://www.csae.ox.ac.uk/materials/papers/2002-01text.pdf>

from ethnic “feelings”, but rather for the purpose of obtaining primary products.¹⁶ Based on this, instrumentalists argue that the main cause of ethnic conflicts is not “old enmities”, but “greed”.

Thus, ethnic conflicts arise as a result of the rational decisions of political leaders to incite or encourage ethnic violence, based on deliberate manipulation, to obtain as much as possible of scarce resources in order to achieve political, economic gains.¹⁷ Therefore, ethnic conflicts are the result of rational (rather than natural, as primordialists argue) activities that serve the common interests of the subject, such as prosperity, power, and security.

In addition to explaining the role of elite manipulation in society in ethnic problems, the importance of this theory is that it provides insight into why some ethnically divided societies conflict or prefer cooperation rather than conflict. According to this, the decision of ethnic groups depends on their calculation of the benefits and harms of the conflict, and if cooperation is not as beneficial as expected, it will be difficult to prevent ethnic conflict.¹⁸

Instrumentalism also explains why some people participate in ethnic conflicts by following the majority, even if they do not personally admit to it. According to Harding, ethnic mobilization (mobilization) is a game of coordination, in which people can join and cooperate in ethnic conflicts even after seeing the behavior and cooperation of others.¹⁹ Similarly, Collier and Hoeffler argue that the costs of participating in a rebellion are low and the benefits of getting a share of the loot are huge.²⁰ On the one hand, when participating in conflicts, it is not from “feelings”, but to go after the crowd and, in turn, to seek one's own ego through looting. The Democratic Republic of the Congo is often portrayed as the result of elite manipulation, poor governance, and inefficient use of mineral resources.²¹ Also, the events of the 1990s and 2010s (in the city of Osh) in southern Kyrgyzstan can be assessed as the emergence of ethnic conflicts, as the weakness of public administration at that time, the struggle for political power and economic resources. Fabio Belafatti writes about this: “It is worth noting that almost all interethnic conflicts (in Kyrgyzstan), including the conflict of 2010, are not caused by primordial, that is, inevitable interethnic hatred, but by intense competition for scarce resources or disagreements over the role of ethnic disadvantages. in local politics. In fact, what is commonly referred to as “ethnic tension” is simply the competition of ethnic groups when the state fails to provide adequate services and resources to its citizens.²² Therefore, the policy of any country in national matters should be very cautious and pragmatic.

That's what instrumentalists pay attention to. In their opinion, in the construction and restructuring of the state, the elites often manifest a division into “us and foe.” This is usually due to the desire of the elites to win the loyalty of another ethnic group by humiliating or intimidating one ethnic group.²³ In particular, disputes often refer to historical grievances and enemy nation concepts to convince the goals of nationalistic thinking.²⁴ Therefore, instrumentalists believe that ethnic conflicts are nothing more than a political tool and strategy for some elites and ethnic groups.

Of course, the views and opinions of instrumentalists are logical, but they are not enough. As primordialists point out, it is not easy to effectively mobilize mass participation of ethnic groups without ethnic sentiment. And this is exactly what various political forces know very well. Based on this, feelings related to ethnic identity are not developed by political forces, but knowing it, they turn to it to achieve their

¹⁶ Collier P., 2002. Ibid.

¹⁷ Chandra K., *Why Ethnic Parties Succeed: Patronage and Ethnic Head Counts in India*. UK: Cambridge University Press, 2004.

¹⁸ Walter Little, “Democratization in Latin America, 1980-95” in David Potter, David Goldblatt, et al. (eds) *Democratization United States of America*: Blackwell Publishers, 1997.

¹⁹ Hardin R., *One For All: The Logic of Group Conflict*. Princeton: Princeton University Press, 1995.

²⁰ Collier P. and Hoeffler A., “On the Economic Causes of Civil War”. *Oxford Economic Papers*, 50(4), 1998. – pp. 563-573.

²¹ Autesserre S., *Dangerous tales: Dominant narratives on the Congo and their unintended consequences*. *African Affairs*, Vol. 111, Issue 443, April 2012. – pp. 202–222.

²² Fabio Belafatti, *Ethnic tensions in Central Asia: autochthonous and Russian minorities* / <http://www.geopolitika.lt/?artc=6569>

²³ Босния ва Руанда мисолида кўриш учун: Weitsman Patricia A. “The Politics of Identity and Sexual Violence: A Review of Bosnia and Rwanda”. *Human Rights Quarterly*, 30(3), 2008. – pp. 561-578.

²⁴ Keen David, *Complex Emergencies*, Cambridge: Polity Press, 2010. – P. 81.

goals.²⁵ This does not mean that the manipulation and pursuit of material benefits by political forces is not one of the main causes of ethnic conflict. On the contrary, it means that the rational “power saving” strategy of political forces is not enough to eliminate this complex phenomenon.²⁶

3. Theory of constructivism

The theory of constructivism was formed in such disciplines as anthropology, sociology, political science, history within the framework of the structural approach that developed in the field of literature, art and philosophy in the second half of the 20th century. This theory has penetrated the field of ethnology, as well as other areas of science, and has put forward its own approaches. According to constructivists, ethnic groups are seen as changing under the influence of a number of social, economic and political processes. For this reason, he is skeptical of the primordialist approach, which asserts the immutability of ethnic identity. Proponents of the constructivist approach rely on two main arguments: a) people have different ethnic identities, and not just one, b) identity can change and take on different forms for one reason or another. As individual identities change, so do the ethnic groups and ethnic demographics that identify with those people.²⁷

Constructivist theory views ethnic identity as a socially constructed and changing identity that can be shaped in a variety of ways, including through processes such as conquest, colonization, or immigration.²⁸ Based on this, constructivists consider issues of ethnicity and nation to be nothing more than a product of the imagination. For example, Samuel Huntington's *Clash of Civilizations* and Francis Fukuyama's *The End of History* speak of ethnically interpreted societies. In this regard, Anderson calls nations “imaginary societies.” According to him, there is no nation, but there is a product of modern knowledge.²⁹

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Constructivists focus on historical construction and maintenance of the identification of colonial and post-colonial dominant political forces for political and social control. Language, history, symbols, and culture are important to constructivists in fueling and sustaining ethnic rivalry. Therefore, ethnicity is mobile, subjective, changes as a result of interethnic interactions, and its purpose is to consolidate and localize social differences for specific purposes. Ethnic conflict is clearly a product of historical processes, and historical factors have influenced relations between ethnic groups, and the politicization of ethnic identity that has developed over time has created the basis for interethnic conflicts.³¹ In particular, the Kashmir problem between India-Pakistan, the Nagorno-Karabakh conflict between Azerbaijan and Armenia, South Ossetia and Abkhazia in Georgia, Donbass in today's Ukraine, and other similar interstate conflicts are examples of the constructivist approach. Such conflicts are often the remnants of colonial policies, and in many countries, especially the former Union, the unnatural territorial differential policy in state building is the root of many ethnic and interstate conflicts today. There are two opposing approaches to these problems: The first is the historical claim of ethnic groups to territories, which suggests that territories should be

²⁵ Ruane Joseph and Todd Jennifer, “The Roots of Intense Ethnic Conflict May Not in fact be Ethnic: Categories, Communities and Path Dependence”. *European Journal of Sociology*, 45(2), 2004. – pp. 1-22.

²⁶ Fearon James D. “Rationalist Explanations for War”. *International Organization*, 49(3), 1995. – pp. 379-414.

²⁷ Chandra Kanchan, “Cumulative Findings in the Study of Ethnic Politics”, *APSA-CP*, 12(1), 2001. – P. 7.

²⁸ Wimmer Andreas, “The Making and Unmaking of Ethnic Boundaries: A Multi-level Process Theory”, *American Journal of Sociology*, 113(4), 2008.

²⁹ Anderson Benedict, *Imagined Communities Reflections on the Origin and Spread of Nationalism*. London: Verso, 2006.

³⁰ Ferejohn John, “Rationality and Interpretation: Parliamentary Elections in Early Stuart England” in K. Renwick Monroe (ed.) *The Economic Approach to Politics: A Critical Reassessment of the Theory of Rational Action* New York: Harper Collins, 1991. – P. 285.

³¹ Weir Naomi, “Primordialism, Constructivism, Instrumentalism in Rwanda”, 2012.

http://www.academia.edu/1526597/Primordialism_Constructivism_Instrumentalism_and_Rwanda

passed down from generation to generation.³² The second believes that the territorial integrity of states should be ensured not by their ethnic identity, but by the lines drawn on the political map. About this, Kaufman says: “The most dangerous symbols used in ethnic conflicts are myths that justify political power over a specific territory that has disappeared from history but may occur, and myths about past atrocities that generate fears that genocide may occur in the future.”³³ According to researcher Toft, the main determinant of ethnic wars depends on whether the state and separatist ethnic groups have claims to the territory.³⁴

Although ethnic groups have their own characteristics, friendship can send and receive feelings. Because ethnic groups tend to create permanent friendships and identities. These can be historical events, cherished monuments of culture, beliefs, religion, language and feelings of a single land / homeland. For example, victory over the Nazis in World War II can become a feeling of commonwealth (unification) for most peoples of the CIS countries.

In general, constructivists suggest the presence of four factors that ensure the formation and strengthening of ethnic identity: 1. Strengthening ethnic identity by increasing public literacy. 2. Ethnic identity is strengthened in conflict with other ethnic groups. 3. The ethnic identity of non-immigrant societies is more stable than that of immigrant ones. 4. Ethnic identities rarely absorb new identities. This latter movement is often moderation oriented and aimed at promoting peace.³⁵

Analyzing the above, the growth of ethnic identity with literacy means that a literate person is more determined and firm in his ethnic identification than a relatively illiterate person. Also, literate and educated people play a key role in the formation of ethnic identity. Secondly, ethnic conflicts activate and strengthen nationalist feelings in the memory of ethnic groups, stories of war, such as joint struggle and self-sacrifice for the common good, martyrdom, victory in the defense and salvation of oppressed peoples, a strong “we-feeling” arises. . This forms and reinforces a strong sense of community in the writing and creation of “national histories”.³⁶ Thirdly, in the modern era, migration processes affect ethnic identity from all sides. Identity is relatively strong among ethnic groups less involved in immigration processes. Because assimilation to the language, culture and traditions of other ethnic groups is common in societies that are actively involved in immigration processes. Today it can be emphasized that immigration processes are the main factor in the growth of nationalism in Europe. Fourth, ethnic identification may weaken over time. For example, the moderation of German nationalism from radicalism was explained by the fact that since 1945 it had lost its hegemonic qualities. The Germans once considered their neighbors dangerous and inferior and sought to dominate them. Today, instead of these views, scientific (moderate) sides are being formed that do not contribute to dominance, but develop common European values and identification.³⁷

In conclusion, the strength of constructivist theory attempts to study the primary (original) causes of ethnic conflicts, as well as the role of subjects, historical processes and environmental factors at the macro level that directly affect today's causes. Although this theory is ineffective in the study of narrow ethnic conflicts, it plays an important role in the comprehensive study and resolution of interethnic conflicts.

In addition, there is an institutional approach to the study of ethnic conflicts, which is part of the constructivist theory (which some consider separate), which considers the emergence of ethnic conflicts as a function of the strength of institutions. Here we must emphasize that power is a qualitative power that determines the democratic nature of the institutional structure of the state. Therefore, the institutional approach is based on questions of political affiliation, representation and distribution of resources of state

³² Astourian Stephan H. “In Search of the Forefathers: National Identity and the Historiography and Politics of Armenian and Azerbaijani Ethnogenesis” in D. V. Schwartz and R. Panossian (ed.) *Nationalism and History: The Politics of Nation Building in Post-Soviet Armenia, Azerbaijan and Georgia* University of Toronto: Centre for Russian and East European Studies, 1994. – P. 73.

³³ Kaufman Stuart J., *Modern Hatreds: The Symbolic Politics of Ethnic War* Ithaca, NY: Cornell University Press, 2001. – P. 6.

³⁴ Toft Monica D., *The Geography of Ethnic Violence: Identity, Interests, and the Indivisibility of Territory* Princeton: Princeton University Press, 2003.

³⁵ Van Evera Stephen, “Primordialism Lives!”, *APSA-CP: Newsletter of the Organized Section in Comparative Politics of the American Political Science Association*, Vol. 12, No.1, 2001. – P. 20.

³⁶ Van Evera Stephen, ўша жойда.

³⁷ Van Evera Stephen, “Primordialism Lives!”, *APSA-CP: Newsletter of the Organized Section in Comparative Politics of the American Political Science Association*, Vol. 12, No.1, 2001. – P. 21.

institutions.³⁸ Once the state institutions integrate different ethnic groups into the political and economic system, the activity of ethnic conflicts resulting from irregular and undemocratic policies will decrease. On the contrary, it increases the possibility of ethnic conflicts in institutions that do not integrate ethnic groups.³⁹ Researcher Premdas looks at the causes of ethnic conflicts with an institutional factor, and analyzes how the defective institutions of the colonial era led to ethnic conflicts. According to him, the placement of ethnic elements in the center of political and economic life by the colonial institutions led to increased competition between ethnic groups and loss of mutual trust. Premdas argues that the motivation of the entire colonial administration was economic and racist in its pursuit of its goals.⁴⁰

In general, the institutional approach promotes the division of power, political participation of ethnic groups, free movement, activities of representative bodies, government accountability, and other factors that determine the origin or non-emergence of ethnic conflicts, and conducts scientific research in this direction.

Summary

In general, ethnic issues are among the most controversial issues of our time. The reason is that the ethnic problem has become part of almost all socio-political, economic and managerial problems. In particular, the ethnic problem can be studied within the framework of civil wars, or seen as part of interstate conflicts, or as the result of failures of state administration, anti-democratic activity and security categories. However, the study of ethnic problems can be analyzed and applied in terms of solutions based on the above 3 main approaches.

The first approach to the study of ethnic problems is the principle of primordialism, which considers ethnic conflicts as a natural law. We are talking about factors that imply “endless” conflicts and competition, arising from the principle of the famous English scientist Thomas Hobbes that “man is the wolf of man.” Primordialism In this competitive world, ethnic identity remains at the center of a constant struggle and dispute to perpetuate one's lineage.

The second approach to ethnic problems, instrumentalism, argues that human nature is not a spirit of barbarism, but of gain and greed. Ethnic groups are a tool in the hands of greedy and self-serving socio-political groups. Based on the fact that a person is a rational and utilitarian being, which was put forward by another English scientist Adam Smith, ethnic groups think about their own benefit, entering into any conflict. The main role in this is played by the leaders of the ethnos (elite), and the crowd is a tool in their hands.

The third approach that studies the ethnic problem is constructivism, which considers ethnic identity as a social factor, and, as primordialists point out, ethnic identity is not inevitable and unchanged from genes, but is changeable due to a number of reasons (wars, colonization, globalization, integration, migration and etc.), and ethnic identity is a product of modern knowledge. Therefore, ethnic identity is protected by literate and educated people in society. Ethnic problems are also problems that are formed in historical processes, often organized by subjects. Institutionalism, which is a form of constructivism, argues that ethnic problems depend on how healthy, democratic and resource-equal state institutions are, whether governance is fair, how ethnic groups in heterogeneous societies are integrated into the socio-political and economic processes of the country.

In general, the ethnic problem requires very sensitive and strong knowledge, and a cautious policy in the ethnic question is always required. This is especially important for carefully crafted policies and programs on ethnic issues in the media age, when factors influencing ethnic identity are increasing with globalization, and strong propaganda movements are promoting nationalism and racism on social networks.

³⁸ Crawford Beverley, *The Causes of Cultural Conflict: Assessing the Evidence*, in Crawford, Beverley; Lipschutz, Ronnie D. (eds.), *The Myth of Ethnic Conflict: Politics, Economics and Cultural Violence*, Berkeley: University of California Press, 1998. – P. 517.

³⁹ Blagojevic Bojana, *Ethnic Conflict and Post-Conflict Development Peacebuilding in Ethnically Divided Societies*, PhD. Dissertation, The State University of New Jersey: U.S.A., 2004. – P. 55.

⁴⁰ Premdas Ralph, *Introduction: The Anatomy of Ethnic Conflict: Domination Versus Reconciliation*, in Premdas, Ralph (ed.), *The Enigma of Ethnicity: Race in the Caribbean and the World*, Newtown: Paria, 1993. – pp. 8-9.

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