# INTERNATIONALIZATION OF ETHNOPOLITICAL RELATIONS: TO A NEW CONTENT OF THE CLASSICAL IDEA

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**Abstract.** The article is devoted to the historical and modern aspects of the actualization of the internationalization of ethno-political relations as a factor in the development of a multi-ethnic society. The authors postulate the importance of internationalization as a historically approved ethnopolitical practice of a civilizational way of overcoming ethnopolitical conflicts and optimizing ethnopolitical relations on the basis of achieving the consolidation of ethnonational and national interests. According to the authors, internationalization, as a principle of ethnopolitics and a model for the development of ethnopolitical relations, has practical significance for the prevention of ethnopolitical conflicts and overcoming crisis situations in the dynamics of ethnopolitical practice at the level of relations between the state and ethnos and inter-ethnic relations. In order to use the case method, the authors identify the main laws of the conflict-generating potential of ethnic and state nationalism. It is established that the study of ethnopolitical processes on a particular experience makes it possible to verify the theoretical and practical aspects of the relevance of internationalization as a humanitarian value and a factor of national security not only in polyethnic federations, but also in a polyethnic society with a unitary form of government. We formulated a conclusion about the positive role of the internationalization of ethno-political relations for the peaceful coexistence of ethnic groups, the prevention of centrifugal tendencies and the harmonious development of a multi-ethnic society.

**Key words**: ethnopolitics, ethnopolitical relations, ethnopolitical conflict, nationalism, internationalism, internationalization.

**Introduction.** The dynamics of modern social development is filled with all sorts of threats that predetermine the efforts of the international community to search for adequate measures to repel and neutralize them. One of the most dramatic in its consequences for the stability of social development and national security is the threat of inter-ethnic conflicts. Local conflicts in the countries of Asia, the Middle East and Europe clearly revealed the problems of the internal politics of polyethnic states that are associated with ethno-political conflicts on the basis of manifestations of extreme forms of ethnonationalism. In the dynamics of ethnopolitical practice, it was precisely extreme forms of nationalism that very often turned out to be the direct cause of ethnopolitical conflicts or acquired the importance of a conflict-causing factor in the development of ethnopolitical relations. Such trends of ethnopolitical practice determine the demand for optimization mechanisms of modern ethnopolitics and ethnopolitical relations, allowing ensuring the process of peaceful coexistence of ethnic groups and harmonious development of a polyethnic society. In the light of the aforementioned aspect, it seems productive to comprehend the experience of internationalizing ethno-political relations as a factor of ethno-political stability and a potential for the harmonization of interethnic interaction. This experience is based on a political nature and is caused by ethnopolitical conflict. The retrospective analysis of the ethnopolitical practice of internationalization is devoted to understanding the experience of internationalization of ethno-political relations.

**Methods.** The ethnopolitical practice of developing the states with a polyethnic structure of society is characterized by certain contradictions caused by the opposites of linguistic, ethnocultural and religious identity, which are the subjective factors of ethnic conflict. From this point of view, it is possible to agree with the opinion that ethnic conflict is the result of rational activity of the actor [1]. The formation of a conflict potential in the system of ethno-political relations is promoted by the absence of a mechanism for the unity and consolidation of a polyethnic society, which is fraught with centrifugal tendencies and attempts at separatism. On this occasion, pessimistic assessments of the viability of the multiculturalism policy are not accidental, which "has turned out to be not the most suitable means that could be used against the threat of separatism as one of the possible consequences of the ethnicization of social conflicts..." [2.49].

An analysis of ethnopolitical practice in the context of the prerequisites and causes of ethnopolitical conflicts allows stating general patterns that should be taken into account when resolving an ethnopolitical conflict. Firstly, where the political regime is characterized by a discriminatory policy towards autochthonous minorities, a movement for self-determination will necessarily arise there, characterized by the centrifugal tendencies and the threat of transformation in the state structure organization. From this point of view, Indian researchers, considering ethnic politics as one of the main causes of internal instability, are right [3]. Secondly, centrifugal tendencies are intensified every time and to the extent, in which the ethnopolitical conflicts are exacerbated, due to which a political crisis is directly worsened. Indeed, ethnopolitical practice shows that the trends in the development of state nationalism in the

form of manifestations of religious intolerance or language discrimination in ethnopolitics of a state may have a tendency to ethnocultural or political delimitation of ethnic groups or national minorities. The experience of the ethnopolitical crisis in a number of European states clearly demonstrates this pattern. Today, there is an obvious need for preventive mechanisms that exclude the conflict-causing potential of both ethnic and state nationalism, which can ensure a compromise in the post-conflict state building and prevent their occurrence. One of these mechanisms is predetermined by the dualism methodology, in which the study of a phenomenon suggests a comparative characteristic of its antipode. For nationalism, this antipode is internationalism. In this context, the development of the problem of ethnopolitical conflicts and the optimization of ethnopolitical relations implies the use of the ***dichotomy method***, which presupposes the characterization of paired categories - antipodes according to their opposite characteristics.

Thus, the dynamics of ethnopolitical practice involves measures to optimize ethnopolitical relations, expressed in the search for and implementation of the most favorable interaction options in the ethnic context, which is an important task of public administration for any polyethnic state [4]. One of these extremely relevant optimization options, in our opinion, is the historically proven idea of the internationalization of ethno-political relations. In the axiological aspect, the ***method of retrospective case analysis*** of ethnopolitical practice in the republics of the former USSR is very interesting. An understanding of the practice of internationalizing the ethnopolitical relations makes it possible to reveal its historical significance in the development of ethnopolitical relations and ethnopolitics.

**The essence and role of internationalization in the retrospective aspect.** The problem of optimizing ethno-political relations is deeply historical, which makes it advisable to appeal to the positive experience of ethno-political practice. In this regard, the experience of internationalization, which has been one of the most important regularities of the ethnopolitical process in the USSR, is valuable. Internationalization made it possible to overcome not only the intercultural contradiction, but also the contradiction between the principles of territorial integrity of the state and the right of nations to self-determination. This is important to note, since "no internationalist policy can be based on denying, suppressing, banning or restricting the nation's rights to self-determination and its own development" in reality [5]. The internationalization of ethno-political relations was based on the principle of internationalism, which was an integral part of the state ethnopolitics of the USSR. The institutionalization of internationalism as a principle of state ethnopolitics had positive consequences in the form of ensuring the friendly nature of interethnic relations and national unity. The idea of internationalism acted as a unifying idea that united the peoples of the former USSR.

One of the evidence of the successful development of internationalization in the Soviet republics was a significant increase in the number of inter-ethnic marriages. For comparison, the number of inter-ethnic marriages in post-Soviet Russia has significantly decreased. In such marriages, ethnocultural contradictions were leveled by family values. The worldwide practice shows that people who are in mixed, "international" marriages do not lose their national consciousness. The family is the most important factor in the intercultural interaction and international socialization at the level of mutual enlightenment, the exchange of knowledge on the ethnocultural identity of peoples in the framework of marital and parental relations. There is a productive correlation between the ethnonational and international consciousness of ethnic groups, which results in an internationally enlightened level of ethnic identity. At the same time, the national consciousness is reflected in the international one, but it does not lose its identity. "Each national community assimilates a non-national (peculiar to another community), as well as an international one, transforming it from the external conditions of development into internal, national content in the process of internationalization" [6, 9]. The ethnopolitical practice of the USSR is also indicative of the fact that the experience of internationalization mattered the factor of integration of a multi-ethnic society and the creation of a single Soviet nation. This has an important meaning - the subordination of national interests to ethnic interests made it possible to overcome the contradictions of interethnic interaction caused by ethnic and cultural differences. Based on the significance of internationalization and its axiological essence, the question about the content of its concept inevitably arises. The internationalization concept is interpreted depending on the goals pursued by its interpreters. It should be noted that the academic community uses a very broad interpretation of internationalization. Internationalization, for example, is understood as the "an object's orientation to the international dimension of its activities, for example, the desire of higher educational institutions to develop in an international direction" [7]. Meanwhile, the etymological approach to the internationalization interpretation makes it possible to see a different nature of this phenomenon related to the context of ethnopolitical practice. Internationalization is genetically linked to internationalism, and the latter is the antipode of nationalism. Therefore, the essence of internationalization cannot be considered without reference to the categories of *internationalism and nationalism*. At the same time, internationalism as a principle of relations between ethnic groups should be distinguished from the principle of "international solidarity of the working people." The contents of internationalism as a principle of inter-ethnic interaction form the following requirements: equality and freedom of ethnic groups; irreconcilability to great-power chauvinism and any form of ethnic discrimination, ethnic supriority; friendship and mutual respect in inter-ethnic relations. Internationalism has a positive feature as it presupposes the unity of various ethnic groups within the framework of the people - a nation (American, German, Russian, etc.). Internationalism can be viewed as a result of internationalization and as a principle or ideology of ethnopolitics, focused on the internationalization of a multi-ethnic society. Internationalism, as well as internationalization, is interpreted in economic, political, ideological and other aspects. For the purposes of our study, it seems logical to proceed from the ideological aspect of the internationalism interpretation, in which it represents an ideology and a policy proclaiming equal rights and common interests of social groups belonging to different nations. The critical approach to assessing the concept of internationalism, which denoted the idea of international solidarity of working people in the classical aspect,

allows updating its perception in the modern aspect as a civilizational form of relations development between ethnic groups. Internationalism is the antithesis of nationalism. The dictionary by S.I. Ozhegov determines "nationalism" as "...the ideology and politics, proceeding from the ideas of national superiority and opposing one's own nation to others..." [8, 396]. G. Kon defines it from the point of view of the etatist as "a state of mind in which the individual feels his/her highest devotion to the nation-state" [9, 9]. It should be noted that the actualization of nationalism takes place in the polyethnic societies. In an ethnically monogenic society, the phenomenon of nationalism is not relevant. It is in multi-ethnic societies that there is a basis for comparative perception of some cultures along with others, as a result of which there can be critical assessments and judgments that are included in the content of the concept of nationalism. In contrast to the manifestations in an ethnically monogenic society, nationalism in a polyethnic society is characterized by conflict potential, which actualizes the relevance of the ethnopolitical mechanisms of its long-term prevention.

The concept of internationalization has a wider content in the current situation [10]. According to Knight, "the key element of internationalization is the idea of relations between nations or cultural identities, implying the preservation of national state and culture" [11]. In this context, the internationalization phenomenon has every reason to be considered as the most important determinant of civilized ethnic consciousness. Indeed, the development of inter-ethnic relations depends on the development level of ethnic consciousness, individual views and beliefs of the individual. Therefore, it is important how these attitudes and beliefs are formed. Obviously, there is "unhealthy" nationalism, hostility towards representatives of other ethnic groups if in the people's minds, then the tendency to provocations on an inter-ethnic basis and inter-ethnic conflicts among such people will be rather high. Therefore, tolerance is necessary in the matters of ethnocultural interaction of ethnic groups, which will be based on enlightenment in the knowledge of the principles of equality, the right to self-determination of peoples, freedom of the language of communication and other ideological principles that form the legal basis of internationalization. The formation of an international culture involves the education of the internationally minded elite and citizens based on the values of good, collectivism, and deep respect for the ethnic and religious principles of the culture of ethnic groups. Ethnopolitical institutes of a civil society and the state, called to act as agents-conductors of international socialization are also called to promote this. Thus, the problem of inter-ethnic conflicts predetermines a different content of the concept of internationalization - intercultural socialization and ethnocultural tolerance.

**Results and discussion.** The study allows us to state the ethnopolitical value of internationalization for the development of ethnopolitical relations and the optimization of ethnopolitics. Ethnopolitics is one of the directions of the state's legal policy, since the subject of this type of state activity is represented only by the actions that are mediated by legal principles and norms. From this point of view, the legal institutionalization of internationalization is relevant at the level of national legislation. The regulatory consolidation of the idea of internationalism as a principle of ethnopolitics is important because of its ability to ensure equality both in relation to ethnic groups and in relations between ethnic groups of the population.

**Conclusions.** An analysis of ethnopolitical practices allows making a conclusion that internationalism and international politics can be a preventive measure to counteract ethnopolitical conflicts and centrifugal tendencies. From this point of view, the actualization of the idea of internationalization of ethno-political relations is fruitful. Internationalization is able to counter the ethnocultural delimitation of national solidarity of ethnic groups. The implementation of internationalization ethnopolitics presupposes the legal institutionalization of internationalism as an ideological basis for the humanization of ethno-political relations on the basis of the internationalization of their subjects.

**Summary.** The study can serve as a theoretical basis for the mainstreaming of internationalization as a preventive mechanism for overcoming multi-ethnic conflicts within a multi-ethnic society. Meanwhile, ethnopolitical conflicts take place at the intergovernmental level (Armenia and Azerbaijan, Abkhazia and Georgia, Serbia and Albania, South Ossetia and Georgia). However, we did not set ourselves the task of offering a comprehensive study of the internationalization phenomenon while being limited to the scope of the subject of this study. Nevertheless, we hope that the interstate aspects of the internationalization of inter-ethnic interaction will be the subject of future research.

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