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ON THEORETICAL AND METHODOLOGICAL ASPECTS OF STUDYING INTERNATIONAL RELATIONS IN ETHNOSOCIOLOGY

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ABSTRACT

The article describes the content of the concept of ethnosociology, its formation as a science and its scientific significance in the study of inter-ethnic relations, as well as theoretical and methodological aspects. Ethnosociology also analyzes the mechanism of the relationship between ethnic and social phenomena in modern society - ethnic processes in different social groups, and social processes in different ethnic communities.

KEYWORDS

Ethnic sociology, nation, people, inter-ethnic relations, ethnic processes, national conflicts.

INTRODUCTION

Ethno-sociology is a segment of ethnic sociology, i.e., a segment of sociology, the subject of which is the study of different ethnic groups in society, their relations with other ethnic groups, their unique characteristics, family and social relations, and national traditions. Ethnic sociology studies issues of national migration and emigration along with national conflicts.

The main task of ethnosociology in the modern world is to study the processes of realizing the national

identity of each nation in society, to monitor them, to ensure that these processes do not conflict with the interests of the state, to eliminate inter-ethnic conflicts, to identify and control destructive trends in ethnic groups, to ensure that they do not intensify and to prevent them. must It should be noted that separatist trends are always emerging in multi-ethnic countries.

It can be seen that many mistakes were made in the fight against separatism in all countries that were divided in the 20th century - the beginning of the 21st century. Further studies show that where there is a polyethnic environment, and different languages, which are considered its main marker, are also found in this environment, the path to separatism is opened.

In ethnosociology, there are cases of differences in language markers even within the ethnic environment. In this case, a group separates from its ethnic group and begins to speak a different language. For example, dozens of ethnic groups such as Chukchi, Khakas, Yakuts and Buryats living in the north and tundra of Russia have stopped speaking their native languages. They are "Bilingualism" (Latin, Bi "two", Lingua "language"), that is, people who speak two languages and can express their opinion in these languages.

By historical standards, ethnosociology is a relatively young scientific discipline. According to many Russian researchers, the starting point of the emergence of this science in the former USSR is that the term "ethnosociology" was introduced into scientific circulation in the early 1960s. Therefore, ethnosociological studies, their methodology and methodical aspects are defined as a science [Arutyunyan, 1998, C.217; Tatunts, 1999, C.140; Eutux, 2007, C.5-16].

It is worth mentioning that the new trend of the West in sociology coincided with Khrushchev's "thaw" to the former Soviet Union. In particular, former USSR FA revived sociology as a result of allowing to address the topic of ethnosociology of urbanized Soviet society at the Institute of Ethnography. The main initiator and inspirer of such studies was the ethnologist Y. V. Bromley, who attracted a group of promising sociologists such as I. S. Kon, O. I. Shkaratan and Yu. V. Harutyunyan, whose scientific interest is related to the

sociology of personality. This group of ethnosociologists, formed during this period, began to study urban sociology, rural sociology, including language processes of M.N. Guboglo and L.M. Drobjeva, interpersonal and national relations. V.I.Kozlov, L.V.Khomich mentioned in their studies the methodical bases of studying modern ethnic processes and the dynamics of the ethnic structure of the population (birth, death, natural growth) [Kozlov, 1969, p.15-21; Khomich, 1969, p.19-24].

Collective monographs such as "Modern Ethnic Processes in the USSR" and "Ethnic Processes in the Modern World" published in the mid-70s and late 80s of the 20th century become summarizing works on ethnic processes. In these works, a complete classification of ethnic processes divided into ethnic evolutionary and ethno-transformative is given [Sovremennye... 543 p.; Etni-cheskie, 1987, C.6]. The manifestation of modern ethnic processes in the material and spiritual culture, linguistic life, family, household and rituals of various ethnic groups was analyzed. In spite of the great scientific and practical importance of collective studies, it can be mentioned that all kinds of ethnic assimilation processes were mainly put in favor of the Soviet doctrine of "Soviet people" and "Common Soviet culture".

By the beginning of the 1990s, a completely new phase of studying ethnic and ethnocultural processes began. The disintegration of the Soviet Union, the emergence of young sovereign states, the democratization of political life, the intensification of inter-ethnic conflicts - all these turbulent political events led to the strengthening of ethnic self-awareness, which was used by the elite of the ethnic community to achieve political goals. L.M. Drobejeva, M.N. Guboglo published important articles in the collections "Modern ethnic processes in the USSR and SFRYu" and "State

and prospects of national linguistic relations in the USSR". It can be seen that the time has come for analysis free from the influence of ideological clichés, national linguistic relations, distortions in national politics (Russification in the field of language, reduction of the network of national schools, neglecting the development of the culture of small nations, etc.).

Currently, the clearest point of view on the topic of ethnosociology is shown in the works of Yu.V. Arutyunan, L.M. Drobijeva, A.A. Suslova, "... social aspects of the development and formation of ethnic groups, their uniqueness, interests and self-organization, forms of collective behavior, interactions of ethnic groups, the relations of the person included in these groups and the study of the social environment" [Drobijeva, 1992, C.19-23; Guboglo, 1992, C.34-65; Natsionalno..., 1989, p.223]. In this definition, the intersubjectivity of the new science is emphasized, it uses the methods of sociology and ethnology in the study of ethnic groups in mono- and multi-ethnic environment, the main topic is not ethnic cultural issues aimed at identifying traditions and innovations, but sociological... therefore, in ethnosociological research, the object is in a certain historical context It is learned through a person who is embedded in an ethnic group that is an element of the social structure of society.

The problem of ethnosociological research was initially described in the following terms: social structure of ethnic groups and nations, their mobility in a multinational society; ethnic characteristics of social changes (primarily among the Russian and titular ethnic groups of the republics, as well as in diasporas), trends in professional direction, speed of social movements in ethnic groups, intra-republic and all-Union migration, ethnic specificity of family relations;

trends of change in the use of the Russian language and the languages of the titular peoples and diasporas of the republics in various social groups; the proportion of modern and traditional culture in social groups; the role of traditionalism in political life and social behavior; cross-cultural interactions; problems of intercultural boundaries, the role of religion in cultural distance; ethnic self-awareness, auto and attitude, inter-ethnic orientations, tolerance and intolerance, problems of nationalism, social and socio-psychological foundations of inter-ethnic conflicts [Arutyunan, Drobijeva & Susokolov, 1999, p.271].

Ethno-sociology pays particular attention to the study of the mechanism of interrelation between ethnic and social phenomena in modern society - ethnic processes in different social groups and social processes in different ethnic communities. According to G. T. Tavodov, ethnosociology reveals the social status of ethnic characteristics of culture and life, value orientations, labor and leisure activities, customs, rituals, interpersonal ethnic relations, phenomena and processes such as industrial and professional employment, migration and labor. seeks to identify ethnic characteristics. Mobility, demographic and social reproduction, etc. Since ethnic identity is most clearly manifested in the field of culture and everyday life, and primarily in the family, researches on ethnosociology have been collected in these fields [Tavodov, 2009, p.27].

In the early 1990s, the range of ethnosociological problems was supplemented by new ones that appeared in the post-Soviet region, namely: social aspects of conflict situations and post-conflict resolution; giving state status to the language of the titular ethnic group, restoring national culture, reaction of social groups to obtaining state sovereignty; the impact of new social hierarchies on

inter-ethnic relations, including the representation of ethnic groups in power structures, that is, the access to power of representatives of various ethnic groups in sovereign republics; new status roles of interacting groups; economic nationalism, i.e. mobilization of ethnic sentiments (willingness of ethnic groups to engage in certain work) to obtain the right to manage resources; the formation of new identities and unities (for example, on a confessional, political basis), the proportion of civil, regional, ethnic and also dual individuals; the social state of tolerance and intolerance; Inter-republic and inter-state migration in the Russian Federation; social aspects of adaptation of new migration flows; the role of traditionalism in the processes of modernization and post-industrial development [Arutyunyan, 1969, pp. 37-45; Sotsialno..., 1972, pp. 3-11; Drobijeva, 1968, pp. 48-54].

Using sociological research methods, ethnosociology studies the sociological parameters of society from the perspective of ethnicity, as well as their manifestation in the hierarchy of social structures. It is no exaggeration to say that the historical development and globalization processes in the Soviet era led to an extraordinary ethnic mosaic of the Eurasian space, which made it possible to clarify the topic of ethnosociology.

The interdisciplinary relationship of ethnosociology consists of historical-ethnographic (method of systematic analysis, retrospective, comparative historical, problematic, field observation method, etc.) and specific sociological methods (mass ethno-statistical research in the form of questionnaires and interviews, deep problem-oriented, semi-structured interviews, content analysis, observation, scaling, etc.)

At the end of the 1960s and the beginning of the 70s, Yu.V. Arutyunyan, L.M. Drobejeva, in the field of sociological research of the Institute of Ethnography of

the former USSR FA, published on the pages of their publications the results of using the latest mathematical and statistical methods in ethnosociological research based on data processing by electronic computing machines (computers). summarized. The method of interviewing respondents based on standardized questionnaires was tested in detail by Yu. V. Harutyunyan, L. M. Drobejeva, L. Perepelkina, V. V. Pimenova, Soviet researchers in Udmurtia, Chuvashia, Kabardino-Balkaria, Yerevan [Etnicheskie..., 1980, C.280; Pimenov, 1977, C.262; Chuvashi, 1988, C.240; Naselenie..., 1986, C.248; Drobije, 1981, C.270; Voprosy..., 1981, p.173].

If at first mass researches were carried out within individual republics, then the Institute of Ethnography of the FA of the USSR conducted inter-republic comparative researches. Sociological methods are qualitative and quantitative in nature and provide results suitable for statistical analysis and theoretical generalization. The method of content analysis was first used in 1967 during ethnosociological research in the Autonomous Soviet Socialist Republic of Tatarstan, when the texts of republican newspapers, radio and television broadcasts were analyzed by calculating the frequency of use of key words describing ethnosocial processes in the republic.

In the early 1990s, in connection with the fall of the "iron curtain" and the establishment of scientific and intellectual relations with the West, post-Soviet researchers got acquainted with the methods of bourgeois sociology. In ethnosociological research, the social distance measurement method developed in 1925 by the American sociologist Emory Bogardus to study issues of racial and ethnic tolerance has found some application.



In the 1940s, the American psychologist Louis Gutmann proposed what he called scales for studying social relations in determining social distances. According to V. Evtux, the most effective methods of Western sociology in the study of migrant groups and diasporas are autobiographical and photographic [Evtux, 2007, C.5-16].

The range of sources for ethno-sociological research is very diverse, including archival sources (documents of departments of ethnic politics, migration, inter-ethnic relations, social mobility), documents from the archives of registration offices, materials of household and household books, sources (census, documents of statistical collections) [Trofimova, 1965, c.114-121; Kondratev, 1970, Kalyshev, 1991, C.37-38; Gali, 1998].

Globalization and regional integration as well as political, economic and cultural cooperation of different societies are gaining priority in the development of society today. This process requires mutual solidarity and joint activity of peoples with similar language, religion, historical-cultural traditions, and historical destiny in one country or historical-cultural region. Especially in polyethnic societies, the principles of tolerance and the ideas of ethno-cultural diversity, which reflect the mutual relations and interests of different nationalities and peoples, are becoming more relevant than ever. There are more than 130 nationalities and peoples in Uzbekistan, the largest of which are Uzbek, Tajik, Cossack, Russian, Karakalpak, Kyrgyz, Turkmen, Tatar and Korean.

Currently, wide opportunities have been created in the country to ensure the active participation of citizens of different nationalities in socio-economic, political-legal, spiritual-educational life, to realize their national identity and preserve their ethnic values. Also, interethnic harmony and religious tolerance, first of all, a country that has realized its national identity on the

basis of rich historical and spiritual heritage, national values, customs and traditions, has increased national pride, and developed a well-rounded worldview based on universal human values, modern technologies, and scientific achievements. intends to educate the generation.

During the years of independence, ethnosociological research in Uzbekistan was carried out by a number of ethnologists who contributed to the development of modern ethnology and under their leadership. For example, S.Tursunov, O.Boriev, U.Abdullaev, A.Doniyorov, A.Ashirov, N.Azimova, B.Ubaidullaeva and S.Davlatova covered one or another aspect of ethnosociological research in their work, but in their works, the issue of interethnic relations some aspects are covered. Also R. Murtazaeva, D. Bobojonova, D. Inoyatova, A. Odilov, A. Rahmonkulova, K. Soipova, R. Khamitov, B. Khainazarov, G. Valikhanova, Yo. Ortikov, Sh. Iskandarov, R. Atakhanov, and the results of historical scientific research related to the field can be seen in the works of others.,

At a time when huge processes of globalization are taking place all over the world, the study of the Uzbek national mentality allows us to observe how compatible it is with universal values [Ashirov A., Atadjanov Sh., Ethnology. p.131].

In addition, foreign ethnology and anthropology research fields have greatly expanded in the research of the studied topic, and in-depth work is being carried out on various aspects of society. For example, if we consider today's research directions of ethnology and anthropology in Russia, in recent years "Ethnoecology", "Ethnopsychology", "Ethnomusicology", "Ethnoarchaeology", "Interethnic relations", "Small ethnic groups in the modern era", "Ethnicity and religion", Such directions as "Ritual culture", "Ethnocultural characteristics of military and

working weapons", "Ethnography of baking", "The role and importance of folk medicine", "Oral history as a method of ethnographic research", "Audiovisual ethnology" were formed. There are no new studies in this direction in Uzbekistan [Daniyorov A.Kh. p.5].

It should be noted that the dialectical method is important in the methodology of studying national relations and also in creating the theory of nation and inter-national relations. Ethno-sociological studies have an important place in it in order to clarify the historical genesis, emergence and development of the events in their interdependence. Because inter-ethnic relations acquire a functional character at the institutional level from a socio-political point of view, and are significant due to their tendency to conduct relations between groups and individuals of different ethnic groups at the level of inter-state and inter-community, as well as community and state organizations. Communication between individuals and social groups of different nationalities appears as a generator that drives interethnic relations.

As a result of scientific research on ethnogenesis and ethnic history in the period after the independence of Uzbekistan, important scientific achievements were made regarding the antiquity of the ethno-cultural connection of the Turkic peoples.

In order to have an objective and unbiased attitude to the history of a particular people and nation, it is necessary to first have a clear idea of the origin, ethnogenesis of that nation, its relations with other nations, and ethnodynamic processes. In addition, it is more urgent to study inter-ethnic relations through ethno-sociological research in order to create a situation of intolerance in relation to the promotion and dissemination of extremism, xenophobia, and ideas of national supremacy aimed at disrupting social and political stability and inter-ethnic harmony.

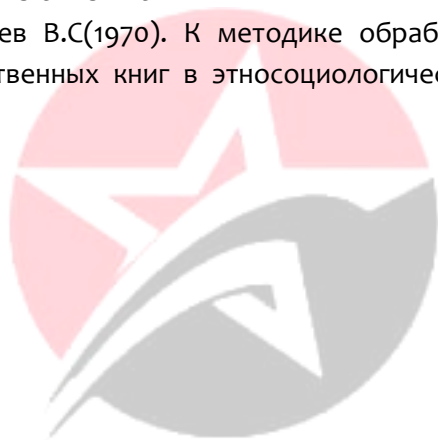
Obviously, ethnosociological research involving large groups of people in a multi-ethnic and multicultural society requires a vast resource base.

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