The Manifestation Of Ethnic Solidarity In A Multiethnic Social Environment (Certain Select Region Case Study)

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La manifestación de la solidaridad étnica en un entorno social multiétnico (estudio de caso de ciertas regiones seleccionadas)

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Abstract

The purpose of the study is to clarify the nature of ethnic solidarity in a multiethnic social environment. Reasons for this are both the insufficient level of theoretical status of the problem of ethnic solidarity, and the high intensity of the manifestation of intergroup conflicts based on ethnic differences and actualization of ethnosocial characteristics of the conflict subjects, which implies destructive manifestation of group solidarity. The methodological base of the study includes typological comparison, analysis, synthesis, classical methodology of sociological research, and also a modeling method. The results of the study determine the relationship between the specifics of the external distinctness of ethnic groups and the level of conflict in the interethnic environment, as well as determine the role of ethnic solidarity in the escalating of social conflicts to the level of intergroup contradictions. This study considers the process of solidarity in the context of interethnic relations. In particular, the study derives the notion of ethnic solidarity. A particular example of a multiethnic region is the Krasnodar Territory, where one of the authors of the publication (V. Plotnikov) conducted a cycle of external studies of interethnic relations. Particular conclusions drawn from the examination and analysis of manifestations of ethnic solidarity in the multiethnic social environment of a particular region are the basis for similar review of the situation in other regions and are universal. The paper studies the negative forms of the manifestation of ethnic solidarity, the attendant factors, and also gives a local example of consideration of the factors of negative ethnic solidarity. At the end of the study, the authors outline methodological recommendations on the settlement and resolution of the problem of negative ethnic solidarity in the multiethnic region, with the possibility to apply them in the course of regulating social processes in the interethnic environment.

Keywords: solidarity, ethnic solidarity, multiethnic region, destructive forms of solidarity, social conflict, social self-determination.

Resumen

El propósito del estudio es aclarar la naturaleza de la solidaridad étnica en un entorno social multiétnica. Las razones de esto son tanto el nivel insuficiente del estado teórico del problema de la solidaridad étnica como la alta intensidad de la manifestación de conflictos intergrupales basados en diferencias étnicas y la actualización de las características etnosociales de los sujetos en conflicto, lo que implica una manifestación destructiva de la solidaridad grupal. La base metodológica del estudio incluye la comparación tipológico, análisis, síntesis, la metodología clásica de la investigación sociológico, y también un método de modelado. Los resultados del estudio determinan la relación entre los detalles específicos de la distinción externa de los grupos étnicos y el nivel de conflicto en el entorno interétnico, así como determinan el papel de la solidaridad étnica en la escalada de los conflictos sociales al nivel de contradicciones intergrupales. Este estudio considera que el proceso de la solidaridad en el contexto de las relaciones interétnicas. En particular, el estudio deriva la noción de solidaridad étnica. Un ejemplo particular de una región multiétnica es el territorio de Krasnodar, donde uno de los autores de la publicación (V. Plotnikov) llevaron a cabo un ciclo de estudios externos de las relaciones interétnicas. conclusiones particulares extraídas del examen y análisis de las manifestaciones de solidaridad étnica en el entorno social multiétnica de una región particular, son la base para la revisión similar de la situación en otras regiones y son universales. Los estudios de papel las formas negativas de la manifestación de la solidaridad étnica, los factores concomitantes, y también da un ejemplo local de la consideración de los factores de la solidaridad étnica negativo. Al final del estudio, los autores describen recomendaciones metodológicas relativas a la solución y la solución del problema de la solidaridad étnica negativa en la región multiétnica, con la posibilidad de aplicarlos en el curso de la regulación de los procesos sociales en el entorno interétnica.

Palabras clave: solidaridad, solidaridad étnica, región multiétnica, formas destructivas de la solidaridad, conflicto social, social autodeterminación.

Introduction

For Russia, as for the whole modern world, the tendency of transformation of interethnic relations towards complication is characteristic (Bessarabova, 2007). At the same time, it is essential that the national question often acts as a destabilizing tool in the society (Kubyakin, 2014). Authors propose a study of national self-identity in the context of ethnic solidarity. This kind of unification of the social position of individual social authors has marked nature and often goes to the level of a negative trend. The problem of negative solidarity among representatives of ethnic groups remains acute in Russian society (Linkyavichyus, 2011; Kinoyan, 2015; Avetisyan, 2014). Numerous provocations of a nationalistic nature, the manifestation of xenophobia, the incitement of ethnic strife illustrate this (Gomleshko, 2011).

One of the essential conditions for achieving an exhaustive analysis of interethnic relations in a certain region is the study of the interests of different ethnic groups and their crosspoints. To wide extent, authors are talking about "points of solidarity" of national self-consciousness of the representatives of individual national groups.

In turn, this assumes the following algorithm of work on the part of the researcher: it is necessary to form a classification of the crosspoints of ethnocultural groups both among themselves and with society as a whole, and also to analyze the obtained data with drawing conclusions attached to a specific current situation. This will allow us to characterize the current state of the society in the given area. Authors proceed from the actual situation of the state of ethnic solidarity in the Krasnodar Territory and use the specifics of interethnic interaction in this region as basis (Markin, Kubyakin, Plotnikov, 2016). At the same time, authors assume the universalization of the conclusions and believe that the theoretical results obtained will make it possible to see the problem of national solidarity in a single multinational region more clearly.

At the general level, as the problematic aspects that initiate the growth of ethnic solidarity, authors outline the following:

1. Interaction between diasporas and communities with the city authorities within the framework of the social and legal field.

2. Economic activity of members of ethnic communities. This aspect includes not only the entrepreneurial activity of representatives of ethnic groups, but also the issues of their employment and the problems that arise in the process of labor activity.

3. Direct communication process of interaction between members of ethnic groups. To the same aspect, one can attribute cultural contradictions provoking cognitive problems and conflicts.

4. Interaction within the legal framework.

5. Regional policy in the migration sphere, its problem aspects and contradictions.

6. The sphere of interpretation of history, specific historical facts related to the position of a particular ethnic group.

In order to adequately characterize the current situation of ethnic solidarity within the region, one should subject the above mentioned aspects to consistent consideration and specify them at the level of individual ethnic communities.

Methodological base

Both classical general scientific methods (typological comparison, analysis, synthesis) and special methods of sociological research act as a methodological basis. The latter, in authors' opinion, represent the most successful tool that reveals the problem field under investigation and makes it possible to obtain the most effective understanding of the specific nature of interethnic relations.

Authors also believe that the modeling method will allow to explicate the results of the study to consider a similar social picture in another multiethnic region.

Results

The most important issue that requires priority consideration is the analysis of the implementation of the process of interaction between the largest ethnic communities and municipal authorities. On the one hand, the key point here is the regional policy; on the other hand, the reaction of ethnic groups to it is of no small importance. Here, two different areas of social policy can be leading: the universalization of social relations and the setting

of standards of interethnic interaction that are specifically prescribed and acceptable for different ethnoses.

Another acute problem in the field under investigation is the creation of specialized educational programs aimed at studying a particular religious culture. As an example: this is typical for the regional educational program of the Kuban. It stimulates the Cossacks as a significant cultural and historical phenomenon, but ignores other cultural and historical traditions characteristic of other representatives of the multinational region. As a result, the trends of negative solidarity aimed at denying the totality of the indicated practice form. If the educational program does not adequately cover this factor, the aspect of infringement of interests and national pride of certain ethnic communities that play an essential role in the development of the region is actualized in the social consciousness.

Such conflicts can lead to the undesirable fact of the latent development of social tension in the ethnic environment. At the same time, it is possible to consider necessary the following reaction: to contact the municipal authorities of the authoritative representatives of ethnic groups whose interests have been affected. With regard to ethnic solidarity, the dissociating "we and they" factor ("We understand", "We are in solidarity", etc.) strengthens.

Here, the desire of representatives of ethnic groups for recognition is a key moment provoking the conflict. For the given case, not only negative tendencies are characteristic (respondents confirmed the existence of the fact of inequality in the means of self-determination), but also positive manifestations (in particular, the widespread practice of the large universities of the Krasnodar Territory - the organization of cultural and recreational activities with the aim of encouraging national self-awareness).

For the general level of interaction between members of ethnic groups and representatives of municipal authorities, a low level of intensity is characteristic. The reason for this is that the administrative apparatus of the territory focuses on the universalism of social relations and is more monoethnic (the degree of representation of ethnic groups in local power structures is low).

Using the case study of the Krasnodar Territory, authors examine the problem of interaction between representatives of ethnic groups and city authorities in the framework of a legal and socio-cultural field in more detail. The Adyghes see the legal status of the Adyghe Republic and its official representatives as one of the points of solidarity within the social and state field. At the same time, this issue is not the key one in the field of relevance of the public consciousness of the representatives of the Adyghe ethnic group.

For representatives of the Armenian ethnos, the point of ethnic solidarity in relation to city authorities is relevant in the sphere of socio-cultural interaction and its regulation. This fact directly relates to the problems of the manifestation, within the framework of public consciousness, of the role and character of the Armenian ethnic group. Here, it is possible to note an obvious interrelation with a problem of ethnic stereotypes. They are a hindrance in the social communication of the Armenian ethnos with the society. This explains the desire of the representatives of the Armenian ethnic group to include the study of the socio-cultural characteristics of this ethnos in the educational programs, in order to overcome social stereotypes. Aspects of ethnic solidarity are also strong at the level of reading the history, in particular, there is an issue of recognition of the Armenian Genocide.

The third largest in terms of numbers in the Krasnodar Territory is the Greek diaspora. It takes part in the social life of the region quite organically. Undoubtedly, this is a positive factor. The results of a secondary analysis of the studies conducted in the region demonstrate the symbolic perception by representatives of the diaspora of their compatriots who have attained a high social status. This fact is the evidence of a favorable situation in the region as a whole. Thus, such aspect of solidarity as pride for the most successful representatives of the ethnos is actualized.

As for the Tatar, Kurdish and Ukrainian communities on the territory of the region under investigation, on the whole, one can note the absence of any problems initiating negative ethnic solidarity. Social contradictions are single, local in nature and determined by personal characteristics, not ethnic factors.

Among the representatives of the Uzbek and Tajik ethnoses, problems in the sphere of migration law are predominant. The reason is the labor migration prevalent within these ethnic groups. The same problems are typical for representatives of such ethnic groups as Chechens and Lezghins. Here, the point of intersection with the regional authorities is in the plane of legal and socio-cultural conflicts. The issue of ethnic solidarity is also problematic here, because solidarity presupposes personal attitude and personal solidarity, while the representatives of designated ethnic groups often position the primacy of ancestral values that unite the social consciousness of individual representatives.

Considering the nature of the solidarity of representatives of various ethnic groups in the relationship with the regional authorities, one can note the high degree of stability in the Krasnodar Territory. One of the positive features is a dialogue with the authorities about various problems. This allows to overcome the escalation of conflicts.

The next plane of study is the economic activity of representatives of various ethnic groups. The most urgent problem is the conditions for the implementation of entrepreneurial activities. Respondents noted such a problem as the existence of unequal conditions for representatives of different ethnic groups to conduct business (Markin, Kubyakin, Plotnikov, 2016). The presence of this problem relates to the exclusion of a number of entrepreneurs from certain areas of activity on ethnic grounds. Ethnic inequality in a competitive environment not only undermines the effectiveness of mechanisms of economic self-organization, but also serves as the basis for an explosive growth of social tension (Kim, 2012).

At the same time, many respondents characterize the situation as positive in general. The reason is the achievements of the ethnos in the economic sphere. Thus, in spite of the fact that social problems relate to the ethnic marking in certain areas, this circumstance does not determine the situation in general. Therefore, in fact, there is a situation where representatives of the Armenian diaspora are actively present in the restaurant business, and the Greek ethnos develops the hotel complex of the Krasnodar Territory.

It is worth noting individually that not only entrepreneurial, but also professional activity can traditionally include various ethno-social groups. As an example, one can cite the sphere of medicine, where the Armenian diaspora is present in numbers.

In this case, the successful social inclusion of representatives of the ethnos determines the symbolic aspect of evaluation processes within the ethnic group. On the one hand, the

point of ethnic pride for the outstanding representatives of the group unfolds; on the other hand, their example contributes to a more favorable assessment of the social environment.

At the same time, the area of the economy has a high level of conflict potential. The reasons are both the implementation of the point of competition, which assumes conflict of interests of competing parties by nature, and a high level of implementation of pragmatic attitudes by economic activity subjects. In particular, for labor migrants with a low level of social and legal protection, this manifests itself in the inequality of opportunities associated with the infringement of their rights.

This problem is especially acute for representatives of the Uzbek and Tajik diasporas. They face a situation of infringement of rights associated with low legal status most often. The problematic nature of this situation relates both to the infringement of the rights of labor migrants and to the violations of which the migrants themselves become subjects (this expresses itself mainly in illegal migration, but also manifests itself in other forms of offenses). Here, one can see, on the one hand, an increase in the internal tension of the social group; on the other hand, the formation of situations in which the representatives of the group are subjects of violations. At the macro level, this kind of situation provokes negative stereotyping with respect to representatives of designated ethnic groups, and at the same time contributes to the consolidation of conflict patterns of attitudes towards the environment of the host society among migrants.

Complex aspects related to labor migration are not limited to problems of social perception. Due to social and legal restrictions, labor migrants live, in fact, in the form of an isolated social group. This fact negates the possibility of realizing socialization processes. This lays the point of discrepancy between the normative definitiveness of migrants (based essentially on a set of social norms of their own society) and the rules of interaction established in the receiving region. As a result, there are contradictions of a socio-cultural nature, as well as violations of legal norms. Here, it is worth noting individually that the absence of a legal status related to illegal migration actually determines the precedent of illegal activity. This, in itself, is already a destructive prerequisite for further practice of breaking the law.

Let's pay attention to the problem of negative ethnic solidarity unfolding at the level of interaction of representatives of various ethnic groups in the Krasnodar Territory.

At the general level, one can reduce the factors of negative ethnic solidarity in the region to the following:

- contradictions in the nature of the evaluation of various phenomena in the life of society and the associated manifestations of conflict;

- negative stereotyping of other ethnic groups and the resulting problems in the implementation of social interaction, based on negative expectations;

- a negative response to stereotypes existing in the society, associated with the nature of ethnosocial affiliation;

- the transition of particular contradictions to the level of interethnic conflict, often characterized by the transition from individual confrontation to intergroup conflict.

These problems have a complex set of grounds, presented both at the level of the information and communication space of society (Minyar-Belorucheva and Pokrovskaya,

2012), and at the level of the nature of its institutional definitiveness. In particular, the problems with violations of a legal nature discussed above largely relate to the state and nature of the activities of law enforcement agencies, as well as the content of existing legislation. And the solution of the problem of cultural expression is largely realized within the institutional sphere of education. This indicates a close intertwining of the structural and cultural-informational aspects in the development (and, on the contrary, the extinguishment) of social conflict. The survey revealed many cases of realization of conflict scenarios, based on differences in the type of socio-cultural distinctiveness of behavior (Markin, Kubyakin, Plotnikov, 2016).

Discussions

Unlike the object of the study, the interaction of representatives of different ethnic groups in the territory of a multiethnic region, the subject, manifestations of ethnic solidarity, is little-studied in the research literature. There are many works devoted to solidarity. At the same time, despite the problem of terminological definitiveness of solidarity (A. Hoffman, specifically, points it out), the problem of meaningful consideration of individual aspects of the manifestation of solidarity is highly undeveloped. In turn, this study proceeds from an understanding of the term "solidarity" proposed by E. Durkheim (Durkheim, 1994) and developed by A. Hoffmann (Hoffman, 2013). The general theory of social relations with regard to the subject relies on the structural functionalism of T. Parsons (Parsons, 1998) and R. Merton (Merton, 2006), as well as the theory of communication, explicated from the works of A. Schutz (Schutz, 2003), P. Berger and T. Luckmann (Berger and Luckmann, 1995).

In terms of research on ethnic issues, the author's and collective studies of leading sociologists, established specialists in interethnic relations, formed a substantial theoretical basis for this work. Among others, it is worth noting such works as "Ethnomigration Stereotypes Versus Adaptation" by A. V. Dmitriev (Dmitriev, 2016), "Peculiarities of Ethnopolitical Processes and the Formation of Ethnic Policy in Modern Russia" by L. M. Drobizheva and E. A. Pain (Drobizheva and Pain, 2003), "Transnational Characteristics of the Family Economics of Labor Migrants from Central Asia in Russia" by V. M. Peshkova (Peshkova, 2016), "Cultural Identity and Problems of Adaptation of Nonethnic Migrants in Russia" by I. B. Britvina, P. A. Shumilova (Britvina and Shumilova, 2017), and others. Also interesting is the cultural and linguistic area of the study of interethnic communication, presented in G. S. Suyunova's work "Interethnic Communication in Terms of Cognitive Approach." (Suyunova, 2014).

Also, a significant empirical basis was the study of interethnic relations dedicated to the study of the specifics of interethnic relations in the region (Markin, Kubyakin, Plotnikov, 2016). One of the authors of the work (V. V. Plotnikov) took part in it.

Conclusion

At the general level, the assessment of the situation in the Krasnodar Territory and, in particular, the analysis of ethnic solidarity, led to contradictory conclusions. On the one hand, the overall situation in the region is assessed as stable; on the other hand, serious problems exist. Their development and qualitative change in the future can lead to negative consequences. In itself, ethnic solidarity is not yet something destructive, but the lack of integrative mechanisms in the structure of society and, consequently, the consolidating

attitudes in culture lead to the fact that the actualization of differences leads to the formation of conflict scenarios containing a point of ethnic marking. In these conditions, it is advisable to speak not so much of the fact that ethnic solidarity is destructive, but rather that it is subject to the risk of transformation into a destructive form of self-determination based on a conflict attitude.

Consideration of the prospects for resolving the specified problems made it possible to identify the following areas for settling the contradictions in the interethnic environment:

- combating negatively tinged stereotyped perceptions of representatives of ethnically labeled groups;

- development of the correct views among members of society belonging to the titular ethnic group, about the culture and customs of the peoples living in the region;

- taking measures to create conditions for the socialization of migrants, which facilitates their acceptance of the norms of behavior adopted in society;

- optimization of the social and legal aspect of labor relations (which is relevant, in the first place, to the social definitiveness of labor migrants);

- development, at the level of public consciousness, of integrating ideas, acting irrespective of the ethnic distinctiveness of the members of society. Examples of such integrating attitudes can be civil self-consciousness, universal values, and so on.

Suggestions.

This article may be of interest to researchers whose sphere of interest is the problem of ethnic interaction in modern Russia. Also, one can use the results of the study as a basis for assessing the situation in the setting of developing regulatory measures to reduce the level of ethnic conflict.

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