

INTERNET SURVEY AS A MOBILE DIGITAL TECHNOLOGY FOR IDENTIFYING THE DEVELOPMENT OF INTERETHNIC PROCESSES

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Abstract:

In the article, based on the possibilities of using digital technologies in the space of sociopolitical communications, new forms of network interaction are applied, which make it possible to broadcast interethnic values, models of world perception and behavior. North Ossetia, as a republic integrated into the global communication space, faced the problem of refugees and migrants, including students, which gave rise to the problems of interaction between different ethnic groups. The purpose of the article is to identify and describe the content of the sociocultural process in the context of countering interethnic conflicts among young people. The main objective of the study is to construct a fragment of the explication of conceptual tolerance and intolerance in the minds of young men and women of North Ossetia. The theoretical and methodological basis of the study was the use of online sociological survey methods, the frame approach, cognitive and field modeling, as well as the techniques of contextual and conceptual analysis. Representation of conjugate binary ideas and intolerance, about who, in the opinion of the groups of young people studying in secondary specialized and higher educational institutions of North Ossetia, is a foreigner, and who is treated as “their own”, to which of the representatives of ethnic groups living in republic, the respondents are intolerant, and which nations from the world community arouse interest and desire to communicate. As a result of the study, the content of the concepts of tolerance and intolerance was revealed and the cognitive models representing them were described, which convey the evaluative nature of ideas and desirable and undesirable interethnic contacts.

Keywords: internet survey, digital communication, sociological survey, intercultural and interethnic interaction, evaluativeness, frame, field modeling.

Introduction

The high need to study and regulate the constantly changing picture of the political life of Russia and the moods of various social groups of the population is unthinkable without the use of digital methods.

The introduction of the modern types of sociopolitical communication creates new vectors of interaction between the state and society, increasing the importance of an individual citizen and social groups (Akhmadieva et al., 2018, 2021).

The powerful spread of the Internet technologies has brought communication to a new qualitative level, and it has led to the emergence of a virtual communication space, actively influencing real political processes (Moroz et al., 2021).

With the development of mass media and information, the parameters of the functioning of the political space have also changed.

The problems of technological transformation of modern means of communication and their influence on the development of modern society are described in the following studies (Castells, 2009; Deibert, 1997; Heyer, 1988; Schramm, 1964; Toffler, 1990; Zheltukhina et al., 2020), and are also described by the specialists in the theory of the information society (Baigozhina et al., 2020; Masuda, 1981; Stanyer, 2007; Tufekci & Wilson, 2012; Ward & Gibson, 2003; Webster, 2014).

With the development of mass communication and information, the approaches to describing the parameters of the functioning of the sociopolitical space have changed (Blumer, 1953; Scott, 2000; Wasserman & Faust, 1994; Stukalova et al., 2018; Zyubina et al., 2019; Chistyakov et al., 2021).

Digital technologies have become one of the main channels for the implementation of political communications, which has a significant impact on the processes of managing public consciousness on a large scale. At the same time, these technologies provide new opportunities for the social researchers that have significant advantages over traditional ones (Natolochnaya, Zimovets & Kryukova, 2015). They are, first, speed,

economy of resources, breadth of coverage, quick response, organizational flexibility.

A global problem of the recent decades is the study of specific aspects of the formation of ethnic and interethnic tolerance in the context of ambiguous cross-cultural interaction and the search for approaches to the implementation of integration processes of intra- and interethnic consolidation occurring at the all-Russian and regional levels (Derzhavina et al., 2021).

The modern world is faced not only with the aggravation of interstate problems, but also with the intensification of interethnic and interfaith conflicts, realized through the policy of extremism and acts of terrorism. The multinational republic of North Ossetia, emphasizing the value of all ethnic identities in the socio-cultural space, is pursuing a course towards tolerant coexistence of all ethnic groups living in it.

The problem of tolerance in the process of interethnic interaction, collision and rejection of representatives of different cultures towards each other is permanently relevant. The practice of its implementation turns out to be more or less successful in different periods, and the effectiveness of solving the problem of ethnic intolerance depends on a definite specific situation.

Research Methods and Literature Review

The article is devoted to the construction of the binary space of ethnic tolerance and intolerance as a reflection of the sociopolitical processes taking place in the context of the changing multicultural situation in North Ossetia. This problem is of particular importance for the Northern Caucasus region, where the density of the population of various ethnic groups is high and the issues of the implementation of positive interaction, the acceptance of representatives of another ethnicity and another culture through the formation of special social constructs that determine a positive axiology and positive emotional connotation in relation to the “alien” ethno-culture.

Ethnic tolerance means tolerance for a different way of life, behavior, customs, feelings, opinions, ideas, beliefs. It contributes to the

establishment and maintenance of community with people who differ in some respect.

In research conducted within the psychological and sociological directions (Ananinav & Danilov, 2015; Berry & Kalin, 1995; Caqueo-Úrizar et al., 2000; Fisher et al., 2020; Gorenburg, 1999; Meer, 2016; Tameryan et al., 2020; Tameryan et al., 2019; Triandis et al., 1985) it was found that positive ethnic identity is the basis of ethnic tolerance.

The focus of our study is to identify ways of verbal explication of ideas about possible vectors of ethnic interaction in the linguistic consciousness of young people in North Ossetia using a survey method among students studying at Vladikavkaz universities, which became possible only thanks to the use of digital services, especially during the period of self-isolation.

Results and Discussion

The educational process in the republic is carried out in the multicultural environment, where, in addition to representatives of various ethnic and sub-ethnic groups living in North Ossetia and on the territory of the Russian Federation, students from the countries of the former Soviet Union and from the countries of the near and far abroad study. 200 boys and girls were recruited as the respondents. The gender criterion was not relevant for this study.

The cognitive areas of the connected opposing concepts of tolerance and intolerance form interacting spaces that unfold around a common idea, an ideal that embodies spiritual value. Conjugated concepts form a bipolar scale in accordance with a culture-specific, social, age-group or individual-specific norm that exists in a person's consciousness.

On the example of the linguistic expression of the practice of interethnic interaction, ontological connections of unity and struggle of opposites are manifested, generating a conceptual field of opposition, and the functional manifestation of categories of quality and quantity is demonstrated by establishing the status of a norm, a neutral manifestation of a feature as a guide for scaling. It should be noted that intensity and assessment, being categories of the same order

with graduation, are derivatives of dimension as the basis of being and space.

To identify informational and conceptual content and interpretative components of "tolerance" and "intolerance", students were asked to express their judgments about their content, giving answers to the following questions about how they understand ethnic and interethnic tolerance and intolerance.

Tolerance is interpreted as liberality for someone else's lifestyle, behavior, customs, feelings, opinions, ideas, beliefs. It should be noted that the term 'tolerance' originated in the 16th century in Europe, which was torn apart by theological strife, when the problems of religious intolerance were superimposed on interethnic conflicts. Thus, the concepts of tolerance and liberality are interconnected.

Tolerance presupposes an emotionally expressed positive or neutral assessment, a willingness to compromise within certain boundaries, intolerance, in its turn, expresses an aggressive attitude and rejection of the "other", a representative of a different nationality. Tolerance reflects the relationship of a person, a social group, a stratum, people, a nation, a state to other similar communities, based on understanding, respect, harmony, involvement.

If tolerance is viewed as a moral and ethical quality, then liberality is associated with a conscious refusal of an individual or a group of people from aggressive manifestations in relation to other people's beliefs, convictions, culture, and language, to the manifestation of patience for alien manifestations as a universal value.

The analysis of the statements about the essence of tolerance (796 respondents' answers) is carried out based on the method of identifying cognitive models of the concept of "tolerance": "tolerance" is "liberality / patience; adoption; understanding; respect; positive attitude; equality".

Informational and conceptual component of the concept of "tolerance".

"Tolerance is liberality" (140): toleration; tolerance for another nation; tolerance for other nations; a person's ability to be patient with another nation; tolerance for someone else's faith; tolerance especially if traditions are very

different; tolerance for other peoples, nations; this is a manifestation of tolerance towards people of other faiths; tolerance for all peoples both within a certain territory and beyond; tolerance for everyone: this practice is actively taking place in the countries of the European Union.

“Tolerance is patience” (116): a person’s ability to show patience for the unfamiliar lifestyle of representatives of other ethnic communities, their behavior, national traditions, customs, temperament, opinions, ideas, beliefs, etc.

“Tolerance is respect” (110): respect; respect for other peoples; respect for all ethnic groups; respect for nations; respect for all peoples; respect for people of all nationalities and races; respectful attitude towards people of different cultures and peoples; respect for the traditions of another nation; respect for other ethnic, within ethnic differences; respect for different cultures and traditions.

“Tolerance is acceptance” (102): acceptance; acceptance of another nation; acceptance of other people’s traditions and religion; acceptance of the rights of people with a different worldview; acceptance of all nations and races; take close every nation; accept people as they are, regardless of ethnicity.

“Tolerance is understanding” (100): understanding of ethnic characteristics; understanding of other people’s traditions and rituals, religion; understanding that all people are different; understanding that each ethnic group has its own way of life, a different language.

“Tolerance is a positive attitude” (94): a good attitude towards other cultures; good relationship; an adequate attitude towards people of different nations in our country and abroad; attitude without oppression, humiliation, stereotypes; lack of negative attitude; tact in relationships and communication; non-violation of the internal human boundaries of a particular nationality or ethnic group; not to shift flaws and negativity to individual representatives of the nation to the whole nation; not have stereotyped thinking in relation to people of another nation, etc.

“Tolerance is equality” (60): equal treatment; when everyone is equal; equality of all nations.

The interpretation field of the concept of “tolerance” is revealed based on several cognitive features.

Interethnic cooperation was named as a condition for the implementation of the policy of tolerance (44): mutual respect; normal relations between people of different nations; the ability to coexist and interact with any people, regardless of any affiliation; the basis for the interaction of cultures of different peoples.

The basis for the establishing the norms of tolerance is put forward by a general humanitarian approach (18): love for a person; kindness; humanity; humanism; harmony and peacefulness.

The goal of tolerant relations has been determined (12): the unification of society, the achievement of interethnic harmony by political means.

Thus, we can conclude that the content of the concept of “tolerance” in the perceptions of North Ossetian youth is modeled through the frame “positive / neutral attitude to another ethnic group” based on the subframes below.

“Tolerant / patient attitude towards another ethnic group.” Tolerance / patience is shown to other nations, their faith, traditions, customs, to a different way of life, behavior, emotional manifestations, views.

“Respectful attitude to another ethnic group.” Respect means acceptance and respect for representatives of other ethno-cultures, for different cultures and traditions, for ethnic differences. The condition for the realization of tolerance is mutual respect.

“Attitude towards another ethnos on the basis of acceptance and understanding.” Acceptance of the fact of the existence of other nations in the entirety of their manifestations, with their traditions, religion, worldview. Understanding the meaning and significance of other people’s traditions and rituals, way of life, another language.

“Interethnic cooperation”. Effective interaction between nations is possible on condition of recognition of the equality of people, regardless of race, nationality, or religion, thanks to the practice of universal human values.

Intolerance is interpreted as disinclination to compromise; impatience, aggressiveness, destructiveness, as well as “the concept opposite to tolerance, meaning actions, behavior and deeds that prevent, undermine and destroy respectful, tolerant, solidary, equal, open, disinterested relationships between social subjects, as well as events and phenomena that have such a character.

The statements of the respondents (726) made it possible to establish the informational-conceptual content and interpretation field of the concept of “intolerance”, considering its evaluation zone, and, in addition, to highlight the cognitive models of its representation: “intolerance” is “intolerance / impatience; adoption; understanding; respect; positive attitude; equality”.

Informational and conceptual component of the concept of “intolerance”.

“Intolerance is impatience / hurrying / intolerability” (272): intolerance towards people of other nationalities; intolerance towards other nations; intolerance, based on the belief that my idea of the world around us and its structure is the most correct; when people do not tolerate the culture of others besides their own; impatience with ethnic, intra-ethnic and inter-ethnic differences; when people of different nations cannot tolerate each other; intolerance towards a group of people whose religion does not correspond to yours; intolerance towards others; intolerability; ethnic intolerance; intolerance towards foreigners.

“Intolerance is rejection / dislike” (236): rejection; rejection also other people’s characteristics; a trait of an ethnic community or its individual representative, characterized by rejection or denying culture, traditions, values, behavioral and communicative models, lifestyle: rejection of the mentality of another ethnic group; dislike for a group of people whose worldview is not like yours; rejection of foreign, non-Russian peoples; dislike for some foreigners.

“Intolerance is enmity / conflict / aggression / war” (104): wars; aggression; interethnic aggression; ethnic enmity; aggressive attitude towards other people’s traditions; aggressiveness towards another who is not alike; groundless aggression; hostile relations

among republics; enmity among republics; conflicts; when you openly show aggression towards another nation; to show aggression towards a person of another nationality; when peoples do not respect each other and begin to conflict with each other; in a broad sense, intolerance refers to negative, aggressive manifestations directed against someone whose lifestyle is disliked.

“Intolerance is discrimination / racism / Nazism” (72): racism; Nazism; discrimination based on ethnicity; racial hatred; harassment against people who have a different from yours way of thinking / acting; negative manifestations to a person that is different according to the nation.

“Intolerance is disrespect” (100): disrespect; disrespectful attitude towards nations; disrespect for an ethnic group or nation; when two nations do not respect each other and each one considers itself better than the other.

“Intolerance – contempt / disdain” (80): contempt; disdain for other people’s ethnic principles; neglect, arrogance; dislike for a person of another nation.

“Intolerance is a negative attitude” (80): negative relationships between people of different nations; bad attitude; harsh attitude towards other nations.

“Intolerance – misunderstanding” (64): misunderstanding of another worldview; misunderstanding of other people’s traditions; misunderstanding of someone else’s behavior.

The interpretation field of the concept of “intolerance” is formed by several cognitive features.

Religious intolerance has been identified as the leading cause of intolerance (72): religious intolerance has turned into many troubles and bloodshed for humanity. Today the idea of religious tolerance is shared by the main religious denominations; and anti-humanitarian approach to interethnic integration (56): when people of one nation do not want to live with people of another nation; when people persistently seek not what separates them, but what unites; inhumanity; I do not like strangers and foreigners.

The consequence of intolerance is speech invectivization (using invective vocabulary)

and non-verbal aggression (48): offensive words; arrogant and revealing attitude; ridicule; harsh criticism; gratuitous insults; offensive gestures.

Evaluation zone of the concept of “intolerance” (60): demonstrated rejection of intolerance as a factor of ethnic conflict: this is evil; abnormal; negative, pejorative; I think this is bad; it is a shame for those people who find themselves in situations of oppression, humiliation, and neglect only because a person, for example, has a different skin color.

A structural generalization of the empirical material representing the content of the concept of “intolerance” in the perceptions of North Ossetian youth is the frame “negative attitude to another ethnic group”, which includes the following subframes reflecting the intensification of this cognitive feature: “misunderstanding of another ethnic group” → “disrespectful attitude towards another ethnic group” → “intolerant / patient attitude towards another ethnic group” → “hostility to another ethnic group” → “manifestation of discrimination, racism or Nazism in relation to another ethnic group” → “manifestation of hostility, aggression, conflict-generating relations with another ethnic group, military actions.”

The first stage of the description of the empirical material made it possible to reveal the ideas of tolerance and intolerance among the North Ossetian youth. The analysis showed that the vector of the negative attitude is directed towards another people if a certain ethnic group is qualified as strangers, foreigners, or an unfriendly ethnic group.

The content of the encyclopedic field of the conceptual area “tolerance – intolerance” as a multidimensional electively directed phenomenon in ontogeny is explicated by the answers to the questions about who the respondents consider foreigners, and whether they classify citizens of the former Soviet Union as foreigners.

During the analysis, we established cognitive models, based on which the respondents defined foreigners (528 answers). The “foreigner” frame was made up of cognitive models built on the principle of negative or positive identities.

The negative cognitive model “a citizen of the Commonwealth of Independent States (CIS) is not a foreigner” (98): people from all countries except CIS; people outside the CIS; people from countries other than CIS countries; those who live outside of Russia, except the nearest countries – Kazakhstan, Belarus, and the countries of the Caucasus and Transcaucasia – Armenia, Azerbaijan.

The positive cognitive model “a foreigner is a citizen of another state” (96): a citizen of another state; a citizen of another country; a person who has another citizenship; a citizen with non-Russian citizenship; one who does not have the Russian citizenship; a person who is on the territory of a state of which he is not a citizen; non-citizens of Russia; a person who is on the territory of a state of which he is not a citizen or subject.

The negative cognitive model “a citizen of the former Soviet Union is not a foreigner” (90): residents who do not belong to the countries of the former Soviet Union; people who had nothing to do with the Soviet Union; people who lived outside the Soviet Union; everyone who was not a part of the Soviet Union; I consider all peoples as foreigners except the countries of the former Soviet Union; residents of partially recognized states: the Republic of Abkhazia and South Ossetia, which independence is recognized by Russia and several other countries, as well as the unrecognized Nagorno-Karabakh Republic and the Donetsk People’s Republic.

The positive cognitive model “a foreigner is a person who has moved to another country” (64): migrants; immigrants; visitors from other countries; those who came from other countries; people who have arrived from another country.

The positive cognitive model “a foreigner is a person living in another country” (54): a person living abroad; people living outside of Russia; people living in other countries; these are people who live outside of Russia; everyone who lives outside of my country.

The positive cognitive model “a foreigner is a person born in another country” (40): those who were born outside of Russia; I consider those who were not born in Russia to be foreigners; everyone who was born and raised in other countries.

The negative cognitive model “a foreigner is a person who does not belong to the peoples of Russia” (38): everyone who has not historically lived on the territory of Ancient Rus and Russia; ethnic groups and nationalities that are not a part of our country; for me, a foreigner is a representative of a different ethnic group, nationality, not associated with Russia; non-indigenous population of Russia.

The negative cognitive model “a foreigner is a person who does NOT speak Russian” (30): people who speak another language; people, a person who does not understand the Russian language; people speaking foreign languages; people who do not know my native language (Russian); people whose language is different from mine.

The negative cognitive model “a foreigner is a Baltic; Georgian; Azerbaijani” (18): from the former republics of the Soviet Union – Latvians, Lithuanians, and Estonians; all Baltic peoples; Balts; Georgians; Azerbaijanis.

Among the reasons for classifying the citizens of the Baltic states as foreigners, in addition to the fact that they were the first to leave the Soviet Union, is their cultural “otherness”: because of their different appearance and restrained demeanor, they were called “foreigners” of the Soviet cinema, since the roles of all foreigners in the Soviet films were performed by them. The Azerbaijan and Georgian republics joined the Baltic republics even before the official liquidation of the Soviet Union. However, the main reasons for the negative accentuation of Georgians and Azerbaijanis by the respondents were the long-term Armenian-Azerbaijani and South Ossetian-Georgian conflicts.

So, on the basis of negative (5) and positive (4) models, the content of ideas about a foreigner in the linguistic consciousness of North Ossetian students is represented: a foreigner is a citizen of another state; a person born in another country; residing in another country; who has arrived or moved from his own country to another country; who is not a citizen of CIS countries or a native of the former Soviet Union; does not apply to the peoples of Russia; does not speak Russian; perhaps a Baltic or a Georgian, or an Azerbaijanian.

Regarding the belonging of foreigners to the citizens of the former republics of the Soviet

Union, 48% answered negatively, 35% positively, 14% of respondents find it difficult to answer. Another answer was given by 3% of the respondents: in the modern world, nationality does not matter; to be proud of your nation is to be a Nazi or a fool; residents of South Ossetia are not foreigners, but residents of Ukraine, Kazakhstan and others are foreigners.

Conclusion

Thus, the results obtained during the online polls of respondents indicate that ethnic and interethnic tolerance is a set of social constructs, the formation of which leads to the creation of positive connotations in the process of interaction, as opposed to intolerance as a counteraction to otherness. The implementation of the principles of tolerance requires an individual and society to have an internal culture, ethical life, and universal morality. The undertaken analysis of constructing the conceptual field of tolerance and intolerance as a socio-cultural process in the context of countering interethnic conflicts and aggression was carried out considering the diversity of world experience in the context of the situation in the North Caucasus and Transcaucasia. Digital media interaction gave highly effective feedback, which makes it possible to monitor and regulate the social situation in the region.

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