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**SYNERGETIC APPROACH TO
ETHNOLOGICAL STUDIES:
PRINCIPLES AND PROSPECTS**

The article discusses the possibilities of a synergetic approach in the study of cultural and ethnological direction. The author comes to the conclusion that the synergistic approach has the ability not only to smooth out the contradictions of the existing concepts of ethnicity, but also has the potential to reconcile various, sometimes antagonistic concepts in order to obtain new knowledge.

The article deals with synergistic approach to the study of cultural and ethnological areas. The author concludes that a synergistic approach has the potential not only smooth contradictions of present ethnicity conceptions, but has the potential of harmonizing the various, some-times antagonistic concepts for getting new knowledge.

Key words: ethnology, synergetic approach, system, concepts of ethnicity.

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The principle of universal (global) evolutionism as a recognition of the development paradigm of all systems and structures operating within the Universe, apparently, is the essence of the evolutionary-synergetic approach. The thesis about the universality of codes, programs and development algorithms as a principle of self-organization of various systems, whether natural or social systems, allows you to use some consolidating tools when considering especially complex problems of modern science. Ethnic systems can no doubt be classified as such complex problems. This explains the need for a synergistic approach that allows for the broadest possible generalizations and correctly levels the existing difference in the principles and methods of natural science and social and humanitarian research.

The term "synergetics", introduced into scientific circulation by the German theoretical physicist G. Haken [1,2], means the methodology, practice and principle of studying objects as systems with a large number of components, constantly and complexly interacting with each other. As a characteristic of post-non-classical science, synergetics overcomes the abstraction of linearity with its clear and verified mathematical models and attitudes. Such attitudes include the principle of superposition, which determines the final, final state of the system as a set of intermediate and individual-frequency manifestations. In this case, the totality is determined, as a rule, by the number of identified factors of the system, which forms, in the end, the approximation, conventionality of the study. The justification of linearity can be considered a mathematical uniqueness theorem,

The principle of nonlinearity, which presupposes such characteristics of systems as the presence of feedbacks, filling (or saturation), threshold, does not deny linearity, but pre-sets its convention, approximation. The impact on the system is real and effective only when it exceeds the threshold value. Excessive influence, i.e. excessive exceeding of the threshold value, entails an inert reaction of the system to external influence. Consequently, the totality of external influences cannot be considered (or can only be considered conditionally) as the cause and the mathematical sum of responses to the impact. Thus, "the world of nonlinear phenomena with its unexpected connections between structures and chaos, between dynamics and statics demanded its own understanding and description" [3, p.20]. The undoubted advantage of synergetics is its versatility, understood not only as a combination of methods of various branches of knowledge, but also as the release of the potential of science, overcoming the divide between natural science and social and humanitarian knowledge. An attempt to organize science according to the principle of more and more specialization certainly has its advantages, but this is only one of the tendencies in the development of knowledge. Synergetics also demonstrates another direction - the integration of knowledge within the

framework of a systemic methodology, thus opening the way for acquiring more complete knowledge.

The use of a synergetic approach in the philosophical study of ethnic culture as a very complex system seems to be quite justified. In this sense, at least two circumstances are obvious. First. The use of a synergetic approach makes senseless the confrontation between numerous ethnological schools and directions, rooted in domestic and foreign social science, as to which field of research should ethnology be attributed to: to the field of natural sciences or to the field of social sciences. Consequently, it is also important what the ethnos is: a social system or some kind of natural formation. After all, the discussion initiated in domestic science in the early 70s of the XX century regarding this problem, which has not subsided until now, has not contributed to the sought-after unanimity in scientific circles (if it is needed at all).

The unresolved issues of ethnicity, ethnology and many other related issues once again indicate that the confrontational "isolation" of the basic concepts of ethnology, like the isolation of any other system, leads to the dissipation of knowledge, the flourishing of scholasticism, stagnation, "marbleization" of living thought. The available theories of ethnicity, ethnogenesis, as closed systems, as scientific information grows, lose their stable state, a state of equilibrium and either become history or are updated, overcoming emerging contradictions and inconsistencies. Having appeared in the depths of natural science, synergetics intensively spreads its ideas and achievements in the field of social and humanitarian knowledge. Now this is becoming more obvious and seems to be quite acceptable. It no longer seems absurd that L.N. Gumilyov to explain the laws of ethnogenesis, invoking for this the laws of thermodynamics. Even mathematical models of nonlinear open systems are now suppliers of methods and ideas in the production of general methodological and philosophical conclusions [4]. Thus, synergetics captures an updated vision of the general patterns of evolutionary processes, forms an idea of the objects of research as open nonlinear systems, which makes it possible to overcome the existing deadlocks in the development of modern knowledge.

Second. The linear approach made it possible to consider phenomena and objects in their statuses and development, which formed the idea that a person can comprehend, understand, describe not only everything that exists, given in sensations, but also the past and the future, based on data and the logic of development. This became the reason for the confidence that the problem of transforming the world, influencing it is not so insoluble. This provision applied to both society and individuals. However, man did not manage to create an ideally functioning economy, an ideally functioning society, to form an ideal relationship with nature. To a certain extent, it can be argued that humanity, in general, has not been able to acquire ideal knowledge. This is especially noticeable in areas of knowledge that have a borderline character, making continuous fluctuations from the social to the natural scientific. Perhaps this is the reason that such a discipline as ethnology, while retaining its subject independence, is part of a number of scientific disciplines. It so happened that the data of ethnology, ethnological material is always or almost always considered as a service one for one or another research and rarely acquire an independent meaning. The subject orientation of science in the established practice and tradition of scientific research is currently becoming ineffective in ethnological research. In this sense, the synergistic approach orients the researcher towards the method. Without refuting, in general, the disciplinary nature of science, the synergetic approach contributes to the generalization of ideas about biological, physical, social objects and phenomena within a single, cumulative picture of the world. Thus, "real possibilities have arisen of combining ideas about the three main spheres of being - inanimate nature, the organic world and social life - into a holistic scientific picture based on basic principles that have a general scientific status" [5].

Ethnic existence is undoubtedly the most important aspect of the life and development of modern society. Modern processes of general integration and globalization noticeably actualize the problem of ethnicity, ethnic culture. As noted by R.A. Danakari, the increased interest in the problem of ethnicity is explained by the following circumstances: "First, the

ethnic sphere always accumulates all the main contradictions of society. Secondly, the modern era is characterized by the transformation of all contradictions and conflicts in various spheres of society into ethnic ones, the formation of hotbeds of tension and interethnic wars”[6, p.10]. The generating role of ethnic communities is especially vividly manifested in the context of the systemic transformation of modern society and its culture.

The synergetic approach, as noted above, excludes the consideration of an ethnos as a system that is formed in total as an arithmetic unity of all kinds of sets. The system acts as a living structure, functioning on the basis of the established internal connections and contradictions. Even these connections and contradictions themselves are not static and are not fixed once and for all, but are in a state of genesis, arising, disappearing, strengthening or weakening. And the ethnic system itself is not isolated and not protected from external influences, but is a part of socio-cultural reality, reacting to general development processes. It is in motion and a state of exchange of energy, substances, ideas, worldview concepts, etc.

Within the framework of a synergetic approach, it seems possible to integrate the problems of the social and ethnic as two types of evolution of man and human communities. It makes no sense to once again mention the involvement of ethnic structures in systemic social processes that accumulate in their genesis the actions of all social structures and subsystems, as well as many individuals. Ethnicity in this sense is presented as a special type of human evolution, the pole of a large system, the opposite of which is the social. Therefore, it makes no sense to unambiguously assert that ethnogenesis is an exclusively natural - scientific phenomenon (L.N. Gumilev), just as there is no sense in asserting that relations and emerging culture within a nonlinear ethnic system have nothing to do with the social. Apparently, it makes sense to talk about that ethnic and social structures are subordinate to various principles of organization, the specificity of which is expressed through a stereotype of behavior and attitude to tradition, ethics, language, family, the surrounding world, etc. The sign of the equality of these two poles - ethnic and social structures - can be their nonlinear dynamics and the independent ability of each to self-organization, which ensures their sufficient self-referential isolation.

Thus, the synergetic approach establishes the principle of the co-evolution of the ethnic and the social, which makes it possible to overcome the crisis of the well-established generally accepted schemes and models for describing ethnic and reduced perception of reality. The principle of constant clarification of aspects of development is also guaranteed, both from the point of view of the status of ethnic and social, and from the point of view of internal potential and changing ties. The identification of regularities of a particular nature associated with a particular theory or ideology recedes into the background, since the recognition of probabilistic connections and fluctuations ultimately leads to the recognition of the probabilistic nature of ethnosocial processes and phenomena. The co-evolution of social and ethnic takes place within the framework of processes not corresponding to equilibrium and “spontaneously generating unique spatial and temporal structures” [7, p.14]. Recognition of the ethnic structure as an object of research, which cannot be “purified”, separated from other structures of the social, leads to an understanding of the ethnos as an organic part of the social universe. Thesis of N.N. Sedova about the deep similarity of the patterns and circumstances of the evolution of the human population and the functioning of ethnic traits that ensure isolation and integrity, as well as the ability to develop, leading the author to the idea that ethnos is “social education on a population basis” [8], once again emphasizes the need to study ethnicity as a complex dependence of complementary, interrelated and interdependent components. Summing up, it should be noted that synergetics is not a way of fundamentally refuting everything that is not directly dependent on the recognition of the principle of nonlinearity. This statement can be attributed to the already existing methodology, thanks to which knowledge in the field of ethnology has reached the modern level.

Synergetics, offering a new approach, forms a research practice in which it becomes possible and constructive to apply the widest possible set of methods, analyze the widest possible set of existing concepts. Moreover, even those concepts that position themselves as antagonists (for example, competing concepts of the “purely” social and “purely” natural

essence of an ethnos) can be agreed upon by the principle of co-evolution of the ethnic and social, by understanding their unity and specificity. Defending the principle of pluralism of scientific and philosophical knowledge, the synergetic approach creates conditions and opportunities for a deeper understanding of the essence of ethnicity as one of the most pressing problems of modern science.

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