



ISSN: 2350-0328

**International Journal of Advanced Research in Science,
Engineering and Technology**

Vol. 10, Issue 4, April 2023

Reflective sociology: main principles and methods

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ABSTRACT: Contemporary society is defined as variety of social and cultural practices and different directed lines of development. In the conditions when the former social models are exhausted the problem of auto-reflection, meaning of the systematic quest for one's own model of development is topical interest not only for Uzbekistan, but for majority states all over the world. The problem of reflective sociology is fundamental problem of theory and methodology of sociology.

The problems of auto-reflection are the matter of formation of the own reference point for vital activity. The creation of plural civil society proposes the task to go into the question of cultural differences, which determine a variety of development trends. But the sociological conception of reflective cognition and social practice spread all over internal spiritual life of people and their functions fulfilling isn't worked out. That's why the methodology of sociology isn't fully penetrates the subject's conscious activity. The task of working out of the integral differential methodology for explaining of the variety forms, levels and the ways of social activity becomes topical in sociology. The base for solving of this task is reflective sociology.

I. INTRODUCTION

Firstly, the mental means of thinking were in the centre of attention in philosophy. In sociology the problem of reflectivity was put not long ago. W. Beck stated that the main task of sociology science is practically effective changing of auto-understanding of itself. Contemporary theories of modern and postmodern are orientated on the investigation of auto-organization, reflectivity and of rising dynamic complexity of society. This problem is concerned by many prominent Russian [1] and Western scientists. They criticize the positivistic understanding of sociology science, substantiate of the science multi-paradigm nature.

The contemporary Western scientists analyze the problem as the problem of subject – object connection and scientist's influence on the object. The most profound approaches to the problem salvation are proposed by P. Berger, P. Burdieu, T. Luckman and P. Ricur. They discovered the thinking as the process of mastering the reality, as the salvation of being contradictions.[2] K. Levi – Strauss created the structural method of mental proceedings for the reconstruction of the thinking activity.[3] These ideas are taken by the author as the basis of reflective sociology conception.

II. MAIN DEFINITIONS OF THE PROBLEM

The definition of reflection as a theory and as a methodology of sociology based on the views of contemporary Western sociologists P. Bourdieu, E. Giddens, N. Luhmann and P. Ricur. N. Luhmann and P. Ricur set the important task of bringing reflection to the level of ontology, considering it as acts of existence and creation of works that testify to this. In this regard, sociology faces the task of developing an integral-differential theoretical and methodological basis for explaining the diversity of forms, levels, methods of activity, creating a concept that includes the ability to self-development and self-organization in social life. Reflection, both ordinary and scientific, acts as such a basis.

First of all it's needed to make the terms of scientific and everyday reflection, social reflectivity and auto-reflectivity definitions more precise. Schedrovitsky regards the reflectivity as the process of diversion from one's activity [4]. He considers that people's reflection is able to realize the causes of their stereotypes of thinking and perceive of the prospects of strategies for future. Its' necessary differ everyday and scientific reflection.



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International Journal of Advanced Research in Science, Engineering and Technology

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We can distinguish scientific and every day, social and economic, group and individual types of reflection. Scientific reflection, in contrast to the forms of consciousness, is self-reflective. This is the understanding of concepts, methods, tools of science from the point of view of the effectiveness of solving cognitive tasks. Ordinary auto-reflection is the ability to master reality, self-understanding and understanding of the world, the specifics of thinking, which determines the ways of life. The substitution of everyday scientific reflection leads to errors in the analysis of human activity.

S. Kierkegaard highlighted negative reflection. Negative reflection is the mediation of sociality, which leads to alternative, alienated or destructive forms of activity. This is negative in relation to society self-determination, expressed in the irrationality and the decomposition of humanity, in the asocial orientation of activity.

Phenomenology has much done for discovering of consciousness life and the processes of reflection. A. Schutz analyzed the structure of the everyday life as typical perception of the object [5]. But there is internal spiritual self-definition which must be included into the process of consciousness life survey. Every act of auto-reflection is the act of practical, cognitive using definite means of survey and subject's social action forming social interactions, creating social structures and realizing one and finding the meaning of life. The first one is scientific auto-reflection. It is objective, conceptual, intellectual, descriptive and interpretative of odd facts activity.

Scientific reflection is analysis of objective results of cognitive activity discovering open and latent processes in the wider context than those, which given by subject matter of investigation [6]. The sociological aspect of the study of reflection consists in the analysis of real auto-reflection as a spiritual and practical regulator of the conscious activity of collective and individual subjects and, on this basis, the development of the concept of reflective sociology. The second one is the internal auto-reflection and reasoning of the activity strategies coming from subjective preferences and orientations. In this latest content auto-reflection is spiritual practical component of conscious activity expressed in sense of life and cultural self-definition and self-reproduction. It is the way of finding one's identity in society. That's why auto-reflection may be considered as the method of spiritual practical mastering of reality. It is the way to define the sense of activity and lines of self-development.

III. DIALOGUE, DISCOURSE – ANALISYS AS TOOLS OF SCIENTIFIC REFLECTION

In the world social theory and practice of social life, the processes of reflection and auto-reflection have not been sufficiently studied because of lack methods. We can study one's consciousness's internal and external spiritual life as the different types of dialogue. The main type of dialogue is the dialogue between real I and ideal Me. Real I carries out internal work on self - understanding, self - determination and self - valuation. Let's call this type of dialogue - the auto-dialogue as a special kind of dialogue method. It is an internal dialogue as a speech that a person leads to clarify his positions, clarify goals or evaluate his actions. It forms the personals' dispositions which outcome to individualizing the social life.

Every man needs the moral support, in the sense of relationship with the past, which is dear and uplifted. The spiritual crisis is not only one soul's state but it is truly practical thing. What the army must defend: a state, a power, a people or a territory? In the name of what somebody increases the production: for selfish profit or for the benefits of people? The spiritual unity of the present with the past and the future is necessary for defining of the lines of turn and for finding the sense of life. As I. Kant wrote: «To think means to speak with oneself, it means to hear oneself internally (through the reproductive imagination» [7].

The auto-dialogue method offers to draw the attention of respondents to the reality of their self in a real situation, to their ability to make the right choices and make constructive decisions, to the degree of mastery of the situation and themselves. The questions are addressed to oneself as clarifying personality - problem situations, aimed at understanding the changing conditions, existing norms and methods of activity. The method of "auto-dialogue" is addressed not only to mental activity, but to the work of consciousness as a whole, to the internal process of self-determination. The method of auto-dialogue is based on the distinction between the process of comprehension and the given's of the Self, in order to cause doubt, self-analysis.



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We consider the problem of discovering latent conceptual consciousness' structures by using discourse-analysis, which is synthesis of different people's definitions and may be studied in word combination, terms, interpretations as semantic, value or rational mental invariants expressed in respondent's answers. The cognitive theory of Teun A. Van Dijk [8] is developed by analysis of everyday life dichotomies of students' activity. The main goal of the discourse - analysis is defined as distinguishing from total statements those, which are stable and determine activity. They are distinguished as the repeating combinations of senses, norms and values. Use of approved new algorithms worked out in the National University of Uzbekistan for students' national mentality survey includes some stages[9].

The first one is to define of the minimal set of the representative signs of students' mentality which accumulates in compact form the content of all answers of the questionnaire. The second one is distinguishing the discourses of student's gropes. The sociological definition of discourse which is defined as an approach, engaged with total combination of statements, expressing perception, reasoning, transfer and work out of new knowledge. It is the base for defining 2 or 3 notions (ideas) by which students' ordinary thinking operates.

IV. INTELLECTUAL METHODS ANALYSIS DATA BASED ON ANN

For distinguishing students' way of thinking new techniques – the intellectual methods analysis data based on ANN (artificial neuron networks) are used. Traditional statistic methods dominating in sociology are limited in running through the conscious spiritual processes especially through the means of subjective reasoning of activity. They operate with mean values not discovering mental processes of groups, personalities or communities as synthesis of values, norms and reasoning.

In contemporary society the sense of disclosing of different ways of reasoning grows. It demands new survey methods for studying the conscious actions on a whole, for discovering latent subjective sense of life activity. The author used new intellectual methods for mental cognition based on artificial neuron networks which models of human intuition and the processes of making up one's mind. The hypothesis that people's ordinary thinking operates with 2 or 3 notions (ideas) which can be picked out by the intellectual methods analysis data based on artificial neuron networks (ANN) was verified.

Defined the minimal set of the representative signs of students' mentality accumulates all information about content of questionnaires. On the base of these indicators obviously not estimated (as a rule less than started) the processes of making up one's mind are defined. The starting signs are not much informative but distinguished combinations give comparatively high extent information. The interest for researcher is in latent signs, which contribution into the processes of making up one's mind is the highest.

The comparative analysis of distinguished students' discourses showed that in the studied period the Russian students are short of confidence in the future. In spite of this they have an urge to succeed in studies. The Chinese students are sure in the future. They are trying to adapt to the demands of foreign for them country. The mentality of the Korean students is distinguished by the priority of a matter of the work and studies in Uzbekistan. The most of them try to socialize in Uzbekistan but they are clashed with many difficulties. As for the Uzbek students their devotion for national culture increases but they are limited in their intentions.

**Table 1. The discourses of the Russian, Chinese, Uzbek and Korean groups of students**

Unites Russian students (Moscow State University)	Essence Indexes (0-1)
«I act by my mood»; «I am ready to difficulties, I have an urge to fundamental knowledge's».	0,4667
Chinese (MSU)	
«I try to pick up information»; «I think everything would be all right».	0,5263
Uzbek National University of Uzbekistan (NUUz)	
«By my spirit and culture I am closed to my nationality». «I unite my future with Uzbekistan but there are problems with professional self – defining».	0,6851
Korean NUUz	
What emotions I experience? I try to find the means for work and studies problems' solution. I unite my future with Uzbekistan if the situation changes.	0,4327

Consequently, we can distinguish some trends in young people's socialization processes. The first one is increasing uncertainty among groups of the Russian, Korean and Uzbek students. On the other hand the national self-awareness is growing up. The focus of reasoning of the Russian students is in indefinite future; of the Korean students is in national identification; of the Uzbek students is in contradictions between the individualism of market society and standards and values of cultural tradition.

V. CONCLUSION

The approval new algorithms worked out in the National University of Uzbekistan for students' national mentality survey showed that they are able for finding the models and connections hidden in the information base. They distinguished the processes of reasoning, sense endowing and the processes of making up student's mind. Worked out algorithms revealed the latent processes of meaning forming, of social processes of students' integration, of the rationality types which are not discovered by statistic methods.

The intellectual methods analysis data confirmed the hypothesis that people's ordinary thinking operates with 2 or 3 notions (ideas) which were picked out by the intellectual methods for discourse analysis based on artificial neuron networks (ANN). The methodological discourse analysis approach has obtained empirical instrument for sociology survey of people's consciousness. Owing to intellectual methods analysis data the discourses of Russian, Chinese, Korean and Uzbek students' are discovered.

But experiments must be continued in order to reveal not only sense of life of the studied groups' of students but way of thinking on a whole and subjective logic of social activity. What special algorithms of mentality have different groups of people? For the purpose of studying them the conception of mental conscious actions antinomies reflecting particular dichotomies of social life in different spheres is needed to be developed.

On the base of the reflective sociology theory the criterions for distinguishing constructive – destructive; positive – negative; moral – immoral so on means of the ways of thinking may be worked out and the empirical instruments of auto-dialogue method and new technologies of intellectual methods for analysis data may be developed.

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