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19. Statement by the Minister for Foreign Affairs of Japan on the Sanctions against Russia over the situation in Ukraine 29.04.2014. – Rezhim dostupu:

http://www.mofa.go.jp/press/release/press4e\_000281.html

20. Statement by the Minister for Foreign Affairs of Japan on the Situation in Ukraine 24.02.2015. – Rezhim dostupu: http://www.mofa.go.jp/press/release/press4e\_000204.html

21. The First Meeting of the Japan Ukraine Joint Committee for the cooperation to advance aftermath response to accidents at nuclear power stations. – Rezhim dostupu: http://www.mofa.go.jp/announce/event/2012/7/0719\_01.html

22. The Second Meeting of the Japan–Ukraine Joint Committee for the cooperation to advance aftermath response to accidents at nuclear power stations. – Rezhim dostupu: http://www.mofa.go.jp/press/release/press6e\_000158.html

23. Tai Ukuraina kunibetsuenjohooshin 2013–nen 3 tsuki. – Rezhim dostupu: http://www.mofa.go.jp/mofaj/gaiko/oda/files/000072652.pdf

24. Kunibetsudeetabukku Ukuraina. – Rezhim dostupu: http://www.mofa.go.jp/mofaj/gaiko/oda/files/000072654.pdf

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26. Nihon o Kokusaibijinesujunkan no kitenni 2014–nenban Ukuraina. – Rezhim dostupu: http://www.jetro.go.jp/world/gtir/2014/pdf/pdf/2014–ua.pdf

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#### The characteristics of development and the basic directions of cooperation between Ukraine and Japan at the present stage (2012–2015)

The article analyzes the characteristics and the basic directions of cooperation between Japan and Ukraine at the present stage, for which used such methods of scientific research as analysis, synthesis, systematization of data. We identified the basic directions of bilateral Ukrainian–Japanese relations: among them the traditional areas such as – trade, economic, investment, scientific and technical cooperation, as well as new – cooperation for the prevention and liquidation of accidents at the nuclear power plants. In the article was analyzed the features of cooperation in the framework of Official Development Assistance of Japan at the present stage, and the change in the composition of aid, and its volumes. It was reviewed the dynamics of the development of cooperation between Ukraine and Japan at the present stage till 2015 inclusively, and was analyzed the latest agreement signed by the parties, and grants from Japan to Ukraine.

**Keywords:** Ukraine, Japan, economic and trade cooperation, investment, Official Development Assistance, scientific and technical cooperation.

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#### Особенности развития и основные направления сотрудничества между Украиной и Японией на современном этапе (2012–2015 года)

Анализируются особенности и основные направления сотрудничества Японии и Украины на современном этапе, для чего используются такие методы научного исследования как анализ, синтез, систематизация данных. Были выделены основные направления двусторонних украинско–японских отношений: среди них есть как традиционные сферы – торгово–экономическое, инвестиционное, научно–техническое сотрудничество, так и новые – сотрудничество по предупреждению и ликвидации последствий аварий на атомных электростанциях. Проанализированы особенности сотрудничества по линии Официальной помощи развитию Японии на современном этапе, изменение в структуре помощи, ее объемах. Рассмотрена динамика развития сотрудничества между Украиной и Японией на современном этапе до 2015 года включительно, проанализированы последние договоры, подписанные сторонами, и гранты, выделенные Японией Украине.

**Ключевые слова:** Украина, Япония, торгово–экономическое сотрудничество, инвестиции, Официальная помощь развитию, научно–техническое сотрудничество.

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УДК 130.1

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#### ON THE COMPARATIVE ANALYZING OF THE ETHNIC CONFLICT THEORIES

*Different scientific method of approachings on the nature and classification of ethnic conflicts is researched in the article. The nature of ethnic conflict is explained on the basis comparative analysis, as well as is given their criticism. Thus, different theories which characterizing ethnic conflicts as a confrontation of identities was analyzed, and also being have different views, tradition, history, psychology was explained the main reason of ethnic conflict.*

**Keywords:** ethnic conflict, ethnic groups, identity, theory, primordialist accounts, instrumentalist accounts, constructivist accounts.

(стаття друкується мовою оригіналу)

#### 1. Introduction

Over the past decades, ethnonationalist conflict has become the dominant form of mass political violence. The overwhelming majority of civil wars in the postwar era were fought in the name of ethnonational autonomy or independence as was the case during earlier waves of civil wars in the nineteenth and twentieth centuries, such as during the Balkan wars or following the dissolution of the Ottoman and Habsburg empires. Since the 1950s, the number of ethnic conflicts continued to increase. The trend reached a peak 1993–1994.

An ethnic conflict or ethnic war is an armed conflict between ethnic groups. It contrasts with civil war on one hand (where a single nation or ethnic group is fighting among itself) and regular warfare on the other, where two or more sovereign states (which may or may not be nation states) are in conflict.

Examples of ethnic wars since the 1990s were typically caused by secessionist movements leading to the breakup of multi–ethnic states along ethnic lines: the Yugoslav Wars, the First Chechen War, the Rwandan Civil War, and War in Darfur among others.

Academic explanations of ethnic conflict generally fall into one of three schools of thought: primordialist, instrumentalist or constructivist. Intellectual debate has also focused around the issue of whether ethnic conflict has become more prevalent since the end of the Cold War, and on devising ways of managing conflicts, through instruments such as consociationalism and federalisation.

#### 2. Primordialist accounts

Modern science, arguing various theories on nature and classification of ethnic conflict, is trying to explain its academic ways. Among such theories, which attract more attention is “primordialist approach” [22, p. 15]. Proponents of primordialist accounts of ethnic conflict argue that “ethnic groups and nationalities exist because there are traditions of belief and action towards primordial objects such as biological features and especially territorial location”. The primordialist account relies on a concept of kinship between members of an ethnic group. Donald L. Horowitz argues that this kinship “makes it possible for ethnic groups to think in terms of family resemblances”. Primordialist approach look back “ethnicity” more, a group of experts note of the ethnic wars color, religion, history, blood group and so on. The combination of signs of solidarity with a group of people (the self–knowledge) is listed as a struggle for [4, p. 62]. Supporters argue that

ethnic conflict primordialist, primordial biological traits and characteristics, especially in areas that are available in the ethnic groups and nations. Relationship between members of an ethnic group there. Donald L. Horowitz argues that this relationship will allow ethnic groups to reflect the similarity of their families [9, p. 57]. Then the author writes that the language of the ethnic is a language of kinship. Group members usually call each other brother and cousin to the ones of the group. Fraternal relations among members of the group are in harmony. Ethnic groups are defined on the basis of the behavior of the family. Tribe in Gabon and Cameroon, and to the members of the band re-union movement, as they themselves explained earlier fight domestic entropy. According to the author, the identity of the ethnic nature of the relationship, or ethnicity in the family can cause similar effects. Have a more direct relationship between the two. Identity is there any sense of family relations qohumlugundan, ethnic relations, family relations, piramidavaridir. Some minority ethnic groups and tribes is nothing compared to aglomerasiyasına relations, traditions, religion, language subgroups into a larger and larger groups, it is important [9].

The theory is based on two approaches researchers about the socio-historical and biosocial. L.N. Gumilev more interest in biosocial theory states that, under the blows of the national-liberation movement is not retreating colonialism, however, remain and expand inter-ethnic contact. Thus, the problem of setting up mutual understanding of world politics and the global scale, as well as the microscopic-attractive visible, but in private meetings with people unlike us becomes more and more important. In this case, in spite of the practical importance of the theoretical nature of a new question emerges. Therefore, unlike any other we humans adapt to each other, to learn the customs and traditions of others, of course, is visible to us, and our neighbors enough to interethnic contacts, relations which are sufficient to discover new ways? Really, different nations have their own various historical periods and destinies. The fates of the characters of the individuals that form an indelible mark as the cases are personal biography. Of course, it is human nature to nourish the geographical environment through daily contact with ethnic influences. But that's not all. Plays the role of traditions inherited from ancestors, our neighbors (with the ethnic cover), which traditionally hostile or friendly, are influenced by their culture, religion has its own significance. In addition, like any natural event, ethnicities have their own development laws [11, p. 14].

As an outstanding representative among Western researchers Berge Pyerom more attention. According to the author, first of all ethnicity is inclined to ancestors. Just ties plays a crucial role in the ethnicity phenomenon [18, p. 220; 6, p. 20-39].

Socio-historical and cultural-psychological approaches to theory Primordialist still is dominated by supporters of the theory of sustainable social phenomenon of ethnicity as a result of a long history of experience, as a group, are described. Y. Bromley notes that the ethnic group historically formed in a particular area, and other groups with similar culture and psychology of differing socio-cultural association [7]. At the same time, since the day it was born from ethnic identity theory closed sees the individual as the main feature. They do not have any class

or political factors. Of their ethnic background, Russian, Russia, Canada and other countries remain unchanged. Primordialistlar this thesis concluded that ethnicity itself is almost inevitably have the potential for conflict. This means that you do not need to be any particular explanations, and ethnic conflict is born as a result of ethnic differences [6, p. 20-39].

Tiskovnotes that this approach is characteristic in the ethno-cultural differences, especially, even formed on the basis of ethnic communities [25, p. 19]. In general, a group of politicians, not only on the nature of the primordialist theory of ethnic conflict, and even criticized other theories argue that the holding of such approaches is not right, it is a myth. Ethnic conflicts contain political, economic, institutional approaches rather than ethnicity. There are a number of political scientists who refer to the concept of ethnic wars as a myth because they argue that the root causes of ethnic conflict do not involve ethnicity but rather institutional, political, and economic factors. These political scientists argue that the concept of ethnic war is misleading because it leads to an essentialist conclusion that certain groups are doomed to fight each other when in fact the wars between them are the result of political decisions. Opposing groups may substitute ethnicity for the underlying factors to simplify identification of friend and foe [15, p. 70]. As can be seen, theories on the nature of ethnic conflict are different. It is not a coincidence. Ethnic wars, mainly at the end of the Cold War, started to become large-scale. On the one hand, we observe this fact in the former Soviet Union. It is known that the successor of the former Soviet Union Russia entered into the new millennium with economic, social and political issues, not completely resolved. Russia, which considers itself the successor of the collapsed Soviet Union, the long-smoldering conflict zones inside and outside, the issues not to be resolved, Chechnya, South Ossetia, an enclave of Kaliningrad, the Kuril Islands, the CIS countries (especially, Ukraine, Moldova, Kazakhstan, Azerbaijan's Nagorno-Karabakh problem), is still remaining.

According to the authors of the Primordialist theory, there are many factors here, such as a number of strong and weak reasons. A strong factors always keep social solidarity in the focus. Of course, the skin, hair color and other physical traits, such as the basic form of the defining social cohesion, reflecting the large number of available groups. Such solidarity is based on a general concept of the people, "who we are", when a common enemy, a common language, a common history and emerging concepts. Weak factors include: why variation is undergoing ethnic groups, new ones emerge, recede into the background a bit of a struggle for power within the group. All these facts show that ethnicity are very complex in nature and it can not be explained by the characteristics [17, p. 6].

Epiphenomenalistic accounts accept ethnicity as a social phenomenon which stands on the basis of biological. These proponents do not pay attention to the differences in the physical and social characteristics. Not only is he a class of biological and cultural community, and reflects the influence of institutional relations have nothing to do with politics. Epiphenomenalism argues that the government neither biological nor the social and cultural aspects, not on the politics of institutional settings and are represented by

the class structure. That is why ethnicity has its own characteristic features [14, p. 6].

However, ethnic identity is not stable, and changeable. To Rotshild and D. Leik, under the guise of explaining can not be understood the identity of the transformation of the old or new identity the formation [19, p. 80]. As can be seen from these information, primordialist accounts explain ethnic identity as the nature of ethnic conflict. In some cases, it is noted that ethnos is not a social event, and therefore may be present in some formation. Impact of social development is exogenous (external), it is both a political and cultural in the development of the incarnation, and may affect the formation or collapse of ethnic groups.

### 3. Instrumentalist accounts

Among other theories about ethnic conflicts instrumentalist accounts is attractive. Anthony Smith notes that the instrumentalist account "came to prominence in the 1960s and 1970s in the United States, in the debate about (white) ethnic persistence in what was supposed to have been an effective melting pot". This new theory sought to explain such persistence as the result of the actions of community leaders, "who used their cultural groups as sites of mass mobilization and as constituencies in their competition for power and resources, because they found them more effective than social classes". In this account of ethnic identification, "ethnicity and race are viewed as instrumental identities, organized as means to particular ends" [1, p. 48].

Whether ethnicity is a fixed perception is not crucial in the instrumentalist accounts. Moreover, the scholars of this school do generally not oppose neither that ethnic difference is a part of many conflicts nor that a lot of belligerent human beings believe that they are fighting over such difference. Instrumentalists simply claim that ethnic difference is not sufficient to explain conflicts. For example, in different historical periods have historically formed in the Caucasus, "Caucasian mosaic" reminiscent of different ethnic, religious, ethnic, religious, ethnic and social groups are available. Instrumentalist approach, such as the appearance of a conflict between rival groups of ethnic conflict is considered a form of nature. They believe that the discrepancies are identical, but for the sake of various resources reallqda groups should be interpreted as hostile nature of ethnic conflicts [6]. According to a study by David Lake and Donald Rothchild, primarily due to the ethnic conflict is future collective threat. When their physical safety of groups of pulses is dangerous and difficult strategic dilemma, it is important at this time of great potential for violence. Intra-group ethnic and political activists reinforce this fear. Political memory, myths, and other perceptions are affected by these fears. And thus increasing the group to group [14]. According to some researchers, there are certain flaws in instrumentalism for such approach. First, this idea is about the nature of ethnic relations. In fact, ethnicity can not be considered totally independent of the choice of the individual, not the relative ethnicity. Second, this theory does not take into account the irrational ethnic factors. Its effectiveness as a tool not only interests, but also depends on the ethnic identity, emotional understandings [25].

### 4. Constructivist accounts

Constructivism, as a generally paradigm is paying attention after 1990s. Formalization of the theory of

constructivism is generally attributed to Jean Piaget, who articulated mechanisms by which knowledge is internalized by learners. He suggested that through processes of accommodation and assimilation, individuals construct new knowledge from their experiences. When individuals assimilate, they incorporate the new experience into an already existing framework without changing that framework. This may occur when individuals' experiences are aligned with their internal representations of the world, but may also occur as a failure to change a faulty understanding; for example, they may not notice events, may misunderstand input from others, or may decide that an event is a fluke and is therefore unimportant as information about the world. In contrast, when individuals' experiences contradict their internal representations, they may change their perceptions of the experiences to fit their internal representations. According to the theory, accommodation is the process of reframing one's mental representation of the external world to fit new experiences. Accommodation can be understood as the mechanism by which failure leads to learning: when we act on the expectation that the world operates in one way and it violates our expectations, we often fail, but by accommodating this new experience and reframing our model of the way the world works, we learn from the experience of failure, or others' failure.

It is important to note that constructivism is not a particular pedagogy. In fact, constructivism is a theory describing how learning happens, regardless of whether learners are using their experiences to understand a lecture or following the instructions for building a model airplane. In both cases, the theory of constructivism suggests that learners construct knowledge out of their experiences. However, Constructivism is often associated with pedagogic approaches that promote active learning, or learning.

A third, constructivist, set of accounts stress the importance of the socially constructed nature of ethnic groups, drawing on Benedict Anderson's concept of the imagined community. Proponents of this account point to Rwanda as an example since the Tutsi/Hutu distinction was codified by the Belgian colonial power in the 1930s on the basis of cattle ownership, physical measurements and church records. Identity cards were issued on this basis, and these documents played a key role in the genocide of 1994 [16; 26].

Scholars of ethnic conflict and civil wars have introduced theories that draw insights from all three traditional schools of thought. In *The Geography of Ethnic Violence*, for example, Monica Duffy Toft shows how ethnic group settlement patterns, socially constructed identities, charismatic leaders, issue indivisibility, and state concern with precedent setting can lead rational actors to escalate a dispute to violence, even when doing so is likely to leave contending groups much worse off. Such research addresses empirical puzzles that are difficult to explain using primordialist, instrumentalist, or constructivist approaches alone.

Of constructivism emphasize that each of the ethnic features, language, culture, customs and traditions, but only to the extent to etniklik, also characteristic for other types of social relationships can be. The basis of this approach B. Anderson, V. Domingez, D. Rotsild and research is reflected in Mesmanann.

As you can see, this approach considers the relative ethnic identity or as noted Tiskovun "drift" calls. Critics of this theory is provided by a number of weaknesses, "the nature and sources of ethnic conflict, not only all kinds of conflicts, at the core of social groups (religious, national, regional, clan) sources", it is possible to find an interpretation. In other words, based on a constructive paradigm based on material conflicts of interest (class conflict), not to mention standing on the basis of their individual characteristics.

Which is characterized by the presence of those approaches have recently attracted attention for integrative theory. A. S. Tatumca the biological explanations of ethnic, nationalist, social class, psychological need to explicitly. As you can see, the personality factor turns out to be complex and multifaceted phenomenon. Therefore, analysis of the conflicts involving the interpretation of the nature of the etnikliyin way to explain complex ideas more accurate.

Therefore, the objective and reasonable theory is considered integrative. In our opinion, this is an issue that needs to be added, constructivist and instrumentalist views about the origin of the ethnic conflict is relatively close to the position are: first, it is believed that ethnic conflict does not itself; Second, it is likely that the implementation of objectives set for the creation and use of mass mobilization by elites (sometimes too often) can be.

#### 5. Conclusion

All this shows that the conflict can not deny the role of cultural and religious differences. However, the process of globalization has reached such a level of economic and social factors, the main catalyst of the relationship between people and states in the international community, religion, language and culture, but it is the economic interests. On the other hand, in response to the weakening of the nation-state under the pressure of globalization in industrialized countries around the world, including the "local nationalism" and "ethnic revival" is taking place.

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#### Порівняльний аналіз теорії етнічного конфлікту

*Різні науковий метод наближається на природі та класифікації етнічних конфліктів досліджується в статті. Характер етнічного конфлікту пояснюється на основі порівняльного аналізу, а також дається їх критика. Таким чином, різні теорії, які, характеризують етнічні конфлікти як протистояння ідентичностей були проаналізовані, а також бути різні погляди, традиції, історія, психологія пояснив основну причину етнічних конфліктів.*

*Ключові слова: етнічний конфлікт, етнічні групи, особистості, теорія, примордіалістська рахунки, музикант рахунки, конструктивістські рахунки.*

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#### Сравнительный анализ теории этнического конфликта

*Различные научный метод приближается на природе и классификации этнических конфликтов исследуется в статье. Характер этнического конфликта объясняется на основе сравнительного анализа, а также дается их критика. Таким образом, различные теории, которые, характеризующие этнические конфликты как противостояние идентичностей были проанализированы, а также быть разные взгляды, традиции, история, психология объяснил основную причину этнических конфликтов.*

*Ключевые слова: этнический конфликт, этнические группы, личности, теория, примордиалистскими счета, музыкант счета, конструктивистские счета.*

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УДК 32.019.51:001.9

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#### ПРОТИДІЯ ПОЛІТИЧНОМУ МАНІПУЛЮВАННЮ ТА ЙОГО СУТНІСТЬ

*Визначено характерні риси і суб'єкти політичного маніпулювання, а також розглянуто його процес. Досліджено дієві механізми захисту від політичного маніпулювання.*

*Ключові слова: маніпулювання, політичне маніпулювання, суб'єкти політичного маніпулювання, ознаки маніпулювання, захист від політичного маніпулювання.*

Маніпулювання існувало завжди, воно не є витвором сучасності. Однак перехід до інформаційного