



SOCIOLOGICAL ANALYSIS OF THE APPEAL TO THE METHOD OF "ORAL HISTORY" IN THE SOCIAL SPACE

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Annotation: The author focuses on the role of the method of "oral history", which takes a special place in ensuring the objectivity of sociological research, in the scientific approaches of researchers. In recent years, the scientific debate between social space and social reality, quantitative sociological research and qualitative sociological research have gained relevance in the study of the intersection of sociology and history. Analyzing the issues of the harmony of theoretical and applied sociology in the article, the author pays attention to the dynamics of the development of the method of oral history.

Keywords: oral history, social space, social reality, macrosociology, microsociology, qualitative research, quantitative research, sociological forecasting, methodology, theory, empiricism

In the inconsistency of human society in relation to the human world and nature, we note the existence of the laws of social history and the peculiarities of social progress. We also consider and summarize the processes of emergence and existence of culture, a form of activity that is inextricably linked to it, which is peculiar only to man.

The natural habitat of the human species is an organic whole, a necessary basis for human existence. Man, and his habitat are mutually subordinate to this whole. On the other hand, the process of adaptation to one's natural organic wholeness did not play a "tragic" place in the human world and specifically in the incompatibility of man with his own nature or with others. [1:4]

The researcher gives scientific analysis and conclusions to the problem, relying on the available archival sources, manuscripts and statistics obtained. However, these points of emphasis will not always be sufficient for consistent coverage of the topic

studied. Using the *oral history* method, the researcher will have the opportunity to further the scientific effectiveness of his research with an additional database. Until the twentieth century, one of the great ideas of Western European thought was the idea of recounting the history of the world based on time. This idea, starting with St. Augustine, has been concretized in the direction of periodizing universal history, human life, and, with the advent of positivism, also the stages of human cognition. He has been obsessed with themes such as the dialectic of development and cessation, crisis and cycle, tradition and succession. However, along with time, there is a form that constitutes human life, which is also space. Space has long been out of the spotlight because it was thought that there was nothing more important than progress. But by the 20th century, with the emergence of Albert Einstein's relational concept of time, the problem of space also reached a new level. The theme of space is important for sociology because social processes develop in the same space. In addition, social processes are capable of creating and changing the space in which they exist.

Since oral history is not only a methodology but also a research method, it can be widely used in the functioning of the education system and in the process of academic research. In particular, in the field of education, it is advisable to form the civic duty of the individual, to refer to oral history as a source of educational, educational and scientific research among other social and humanitarian subjects. In academic activities, its capabilities are used as a scientific and methodological guide for evaluating solutions in certain historical processes of the country in complex and controversial situations.

One of the questions that arises is whether *oral history* is a major or a discipline with its own subject. Although this issue has been the subject of debate among researchers for a long time, so far its methodological and technical aspects remain open due to the lack of perfect coverage. In recent years, with the help of several seminars on this area a group of specialists from researchers with expertise has been formed. On the basis of field research carried out on the grant projects, a number of scientific articles and literature have been published. Although, in the last decade in

Uzbekistan, *interest in oral history has been increasing, some problematic topics have been consistently studied with the help of comprehensive research.*

In the historical narrative we can advance the phenomena that are being highlighted by us and the limits of each process mentioned. Human life is equally connected with integrative, centered processes as well as disintegrating, decentralization processes. Humanity, on the other hand, needs to keep these processes in check, and based on the existing situation, it is forced to follow it. The causes of these processes lie in the constant confrontation of the part and the whole in social life, the interaction of various subjectivities with their whole. Integration or disintegration of this or that society is essentially universal, the development and redevelopment of these processes determines the development of world history and the transformation of reality. [2]

A person who has participated in research in the field of oral history, as he becomes familiar with its scientific methodology, feels that the relevant level of information obtained is high. And the teacher of a higher education institution will assess it as a subject with his own subject without hesitation. While we note that the historian works with theoretical sources in most cases, in oral history the priority is to conduct practical aspect, or rather field research.

It also differs sharply from ethnographic, anthropological, and sociological studies, if we compare the conducted research by its characteristics. This, on the one hand, directs the participant to form a new archival source of documents, and on the other hand, information from "living witnesses of the recent past" can subjectively affect the existing official state archives that have been collected over many years. This subjectivity serves as an additional informational function to fill in some "deficient" areas of history, or to recheck some seemingly "doubtful" information. Unlike an ethnographic and sociological field researcher, an oral history specialist must be scientifically thoroughly aware of the problem to be studied, the space and time associated with it, before engaging in an interview with the respondent.

Even because oral history focuses on the re-analysis of the history of the recent past, it requires the researcher to be aware of the history of generations, the exchange or succession of cultures associated with them, the changing ideological processes periodically, and the reforms that have taken place over different decades. The family archive (photographs, various letters, documents, etc.) proposed by the respondents, recorded on a dictophone or video camera from eyewitnesses of the period, with the help of field research carried out for a comparative analysis of the acute problematic controversies of the 20th century, enriches the spirit of the time with episodic fragments.

Sociologists, using the term "*social space*," propose to accept and explore the state of the world around us in its own state without any change. M. Weber, one of the theorists of classical sociology, takes sociology as a *system of "social sciences"* and says: "As we try to understand our way of life, which encompasses the environment in which we live, in terms of its interpersonal social relations and existing cultural signs, we must feel that its main cause is historically shaped and cannot be otherwise" [3:369]. Therefore, if we study the environment as a "*social space*" from the position of a sociologist, it is necessary to recognize that people (or more precisely, "persons") are the indicative of objectivity formed by historical processes.

The participants and creators of the human world are subjects. They invoke subjectivity over their own integrity. This is evident in the way people interact with nature and subjects similar to themselves in ways and means that are formed in different guises. The subjective form of subjectivity forms culture. [4:33] In this definition, culture refers to the procedure and outcome of "carrying" and "consolidating" in a subjective form the interactions that are vital to this or that one's community. These subject forms record and maintain the state of human ability to a certain extent. The relevance of this or that subject forms, i.e., the subjected human capacity, will depend on the vital interests and goals of the specific community or individual.

What do we feel when we say "social space"? Thus, as we reflect on *"social space"*, it is necessary to have an idea of *"biological (physical) space"* as well. The famous sociologist of the 20th century, the manifestation of *the doctrine of social reflexivity*, P. Bourdieu, emphasizing the term *"social space"*, in his opinion, proceeds from the proposal "to study and observe the environment in its state as it is": "The social space that surrounds us consists of a series of spaces, and we accept each position in it (in the image of people. K.K.) they act systematically at a certain point in which they are located. At the same time, they interpret different changes through their spaces." [5:16] P. Bourdieu defines *"social space"* as a state of abstraction, and sees in it a field of economic, intellectual (mental), cultural, and other qualities. *"Biological (physical) space"* is expressed by a concrete reality. [6:54] Suppose the city of Tashkent, its districts, quarters and neighborhoods constitute a *"biological (physical) space"*, and the mentality, habits, stereotypes, etc., of the individuals (persons) who live in them constitute *"social space"*. In particular, the differences between a) residents of Mirzo Ulugbek district or Sergeli district, b) living in multi-storey houses or courtyards, c) those engaged in commerce in the Otchopar market or university teachers, d) owners of apartments on Amir Temur Street or residents of courtyards around Sagbon Street, differences in worldview, lifestyle, relationships, etc. As we can see, if we apply the *"biological (physical) space"* in general to "capitality" as an example, we use the concept of *"social space"* according to activities, lifestyles, moods, attitudes, ethnic and national characteristics.

We can now give our feedback directly on the necessity of using *the "oral history"* method in *"social space."* As we have noted, considering the city of Tashkent as a *"biological space"*, the role and importance of *"social space"* in the elimination of the consequences of the earthquake of 1966 naturally differed depending on the attitude of the members of the existing district, neighborhood, street, apartment. It is the *method of "oral history"* that comes into our hands for researching and evaluating the social aspects of the historical situation.

In the second half of the 20th century, the *method of "oral history"* began to take shape as an independent branch of the science of history. Some historians refer to this

period as the *"renaissance" or "rebirth" period of "oral history"*[7:138]. Local researcher A. Sabirov describes "the sources of oral history in two ways: first, existing historical traditions representing archaic (ancient) phenomena rooted in the distant past in the transmission of the existing social experience from generations. Second, the memories of those who witnessed and participated in the recent past. [8:14] Drawing on existing methods and theories, we would like to highlight three of the *common aspects of the causes, conditions, and arguments for the emergence of "oral history"*:

First of all, recognition of the emergence and improvement of audio, visual information recordings and the technology of storing the data obtained by means of them. *"Oral history"* would be useful if the modern sociologist or historian is armed with digital photo and audio equipment, in addition to being connected to the Internet in order to rapidly obtain information sources and ensure its reliability. 9:83 a.m.]

The second reason is the gnoseological principle, which is related to the recessions that occurred in the mid-twentieth century in a number of fields (social linguistics, social anthropology, and the like) that are interrelated with traditional positivist history science and other history. Accelerated development of science and technology, continuous transmission of information source, intensification of migration processes necessitated revision of the subject, methods and principles of historical research, theoretical methods and sources. Since theoretical aspects still prevailed in the existing academic science, in the age of accelerated information a person (individual) was methodically lame in the assessment of life (individual) lifestyle, behavior and mental skills in social life, mental characteristics, originality, interregional retreat in the perception of ethnic identity, life imaginations, gossip and other similar aspects in the assessment of events. There is a growing need for a comprehensive study of various phenomena in society, in particular history. As a result, the expansion and complexity of the field of research will lead to an acceleration of the interaction of history with other social sciences. "New subdisciplines or areas of historical research have begun to emerge as a result of interdisciplinary historical technologies and/or research methods of these disciplines.

For this reason, oral *history*' has developed its influence on history primarily in its interplay with disciplines such as sociology, linguistics, cultural anthropology, etc." [10:23];

Thirdly, researchers do not always have access to the information, sources and documents stored in the existing state archives. In some cases, documents related to public historical events have lost their relevance for scientific analysis. Especially, many archival documents of the former Soviet times were written on the basis of a single template and differed from each other only by names, surnames, dates and place of birth. [11:45]

These and a number of other causes and conditions *began to require that "oral history"* be studied first as a new direction for the study of the past, and later as an independent historical manual. "... Oral history is the testimony that passes through the first 'hands' gradually, from generation to generation" [12:238].

The role and significance of "oral history" in the context of Uzbekistan is discussed, and a number of representatives of the field have recently been using this method in their research works. For example, if a historian prioritizes available source and archival data in the process of studying a problem, folklorists and ethnographers rely on the results of field research that illuminate the traditions of an ethnos, a sociologist proceeds from the object of his research and illuminates objectivity based on the results of sociological monitoring. Yet *the topic of "oral history"* still remains a controversial topic among local researchers. So, what significance can the emergence of this science have played in foreign experience?

1. "Oral History" method in sociology

In connection with the wide involvement of "Oral History", *in other words*, "barefoot historians" [13:24] in the creation and *restoration of the history of the people in the foreign experience of its time, enriching it with reliable evidence*, a discussion began among professional historians. The possibilities of "oral history" specialists among academic historians in scientific research, and the extent to which this is

expedient, began to give rise to widespread controversy. In the end, these debates ended in the victory of those who advocated the broad involvement of all interested persons in these works, which by their efforts would lead to the creation of new historical sources. While "*oral history*" encompasses a great deal of social power in itself, it also affects the dialogue between generations, that is, the living dialogue. This forms a mutual understanding between fathers and children in the first place. [13:24] In an informationized society, the rapid and rapid change of social space, especially the increasing migration processes, has exacerbated the generational gap in social space. In particular, the fact that the environment in the childhood of fathers does not correspond to the conditions of the children's childhood.

With a historical approach to the social space, this principle is explained by the German researcher F. Ulrich: "History should not be written only by experts and only for the sake of a single specialist. It needs to be written and studied in such a way that as many citizens as possible can participate in the process and all understand it." [14:186] At a time when the *method of "oral history"* was causing controversy among historians on the one hand, its methods began to be used effectively by folklorists, ethnographers, philologists, and even journalists, as we have already noted. The book by the Swedish journalist S. Lidkvist, entitled "Dig" Where You Stand! provokes a peculiar movement among young researchers. [14:186] The initiative begins to rise into the spotlight of entuziosist researchers. As part of the research carried out by S. Lidquist, he begins to collect materials on the history of the Hochlormark quartet in Recklingshausen. As a result, thanks to the efforts of the group, a book entitled "Do You Remember Yet?" will be published. [11:24] Each week, this group "organizes meetings with the residents of the quarter, collecting stories about the quarter's past, how people here lived in different times and periods, what they thought, debated, what they were happy about, what they were worried about, how the people of that quart reacted to changes in the country, and so on." Information has been collected. A lot of the material is included in the book in its entirety... The book first of all tells about the founding of the Hochlarmark settlement, the migration of the population, the occupations of its inhabitants, the work of the mountaineers, the daily life of their

families, the participation of workers in the events of November 1918, their resistance to the dictatorship of fascism and how the "economic miracle" of the 50s was reflected in this mountain quarter. Thus, speaking about the social significance of "Oral History", it can be noted that **"Oral History" is closely related to the activities of people and represents the circle of interaction between representatives of the older generation (fathers, grandfathers, great-grandmothers) of this younger generation.**

Based on the results obtained in our *recent research on the "Oral History"*, we have observed that representatives of the above-mentioned fields freely use this method in their scientific work.[15] Since it is aimed at illuminating historical reality on the basis of memoirs, the object of the problem is a certain period on the one hand, and on the other hand, a person who is its direct witness and participant. Therefore, in the course of research, some of my colleagues suggested that the *Uzbek interpretation* of "Oral History" can also be called "*Social History*". For some reason, when we hear the voice and tone of the respondents participating in our study, the narrative of the historical reality is sometimes positively and sometimes negatively harmonized with the passions of the inner world of our "hero". Russian researcher M. Rojansky writes in this regard: "Sociology exercises in man social memory and social gaze, *sociological imaginations in him. With it, a person looks at his social relations and, through these relations, his time. While this is a minor issue that the social sciences are grappling with, the way it is currently being implemented is a serious one. The task of social history is to develop whoever is doing the research, their self-awareness, and to allow someone to become familiar with the results. The work as a reader can be taken by both a manager and a scholar, but the text is mainly aimed at the educated person who has an idea of the society in which he lives, who can deepen the needs of his imagination, who can revisit it, who can introduce it to other points of view, who can analyze everyday conditions and his own social experience. Unless an emergency worker or scientist feels these needs in himself, he or she may not perceive them as a true learner.*" [16:40] In order to further clarify the point of view of our colleague, we would like to note that in order to obtain qualitative data in our

research, we selected as respondents persons with as much higher education as possible, as well as persons who worked in high-ranking or at least prestigious organizations and agencies in their time. And this *means "sociality"* in sociology.

Social history is concerned with a historical process that encompasses a person's social contact and relationship with society in a retrospective state. It lays out a historical account of the lifetime activities of those who lived (and live) a normal life in daily life, rather than illuminating the lifestyles of some elite (selected) group of people with special status. Social history, also known as "subhistory," studies the hopes and goals of ordinary people in relation to life, which is passed down from generation to generation. Social history encompasses historical memory, family, city, village, gender, demographics.

"*Oral history*" is undoubtedly the oldest form of transmission of information from person to person, from generation to generation. In research practice, the oral source was used as the primary historical source. Ancient Roman and Greek historians such as Herodotus, Pliny, Tacitus, and others made good use of eyewitness information in their works. Or the hadith scholars such as Imam al-Bukhari and Termizi wrote down a collection of rare hadiths that are relevant to the entire Muslim and human culture, relying on the information of the eyewitnesses of the time. With the advent of written and written sources, and the formation of book publishing and archival repositories, the advantage of the oral tradition faded and it became secondary.

By the middle of the twentieth century, "*Oral history*" began to gain scientific, methodological and practical value in cooperation with sociology, linguistics, cultural anthropology, etc. According to the Russian researcher T.K. Shchyglova, "*Oral History*" arose as a result of a revision of the methods, principles, theory, methodology, and sources of historical research theory. The expansion and complexity of the research area has led to the improvement of the interdisciplinary relationship of history with other socio-humanitarian fields. As a result, at the intersection of research methods of the sciences, a new direction of historical research

began to emerge, namely special networks of networks. The focus of academic research began to be on the previously ignored social features of the past – everyday lifestyles, behaviors, mentality, identity (identichnost), ethnicity, life values, imaginations, assessments of reality and even rumors". [11:33] As a result of the research, as well as with reference to the opinion of expert experts, it can be noted that such reasons as the tight control of the existing archival system, the closure of a number of historical documents, archival funds, the preparation and recording of a large number of information, in some cases the fact that documents are sometimes natural (fires, floods, landslides, etc.), and sometimes deliberate loss of documents are "oral history" It was a new approach to the study of historical reality, and later as an independent direction of research. Another Russian researcher A.I. Filyushkin describes this new field of science as "a scientific direction with its own method, which records the subjective knowledge of an individual person about the period in which he lived"[17].

Controversial aspects of this nascent field are pronounced in the questions of objectivity and subjectivity of the research results. According to the experts of the leading research center specializing in "Oral History" in the US state of Indiana, thanks to this method it is possible to get any information about the incident from eyewitnesses and participants of the event. As we know, "Oral History" relies on memory, while memory, in turn, is a subjective feature of recording the past, which includes the events experienced and the re-evaluation of the individual psyche of the human psyche based on the requirements of the period. "Oral history" can determine the impact of individual experiences and impressions on the past, and how the past affects the future. 18] In our opinion, the role of sociology in this regard is invaluable. Researcher E.S. Senyavskaya writes that sociology served the formation of *the sources of "oral history"* more than other disciplines, and as a result the concept of a "historical-sociological source" appeared. 19:27] Focusing on the research method of this field, its participant and creator are two people – *the respondent and the interviewer*. According to the Encyclopedic Dictionary of Sociology, "an interview is a method of collecting data in sociological research, in which a specially trained

interviewer enters into direct communication with the respondent on the basis of a prescribed rule and asks questions within the framework of the research program." [20:108]

Thus we can answer the questions of who and why "*Oral History*" can be answered by a final conclusion as follows:

1. "Oral history" is simultaneously included in the category of separate scientific and academic research, and in a particular case acquires educational value in the organization of mass research carried out in educational institutions and educational practices of different levels;
2. "Oral history" is considered to be a field in which researchers of all levels, including from novice researchers to the most qualified scientists, can work, and this method of work is preferable for all researchers because the environment in which they live can act as an information space;
3. ***"Oral history" attracts young researchers by approaching their research in a creative spirit, providing a certain concentration when controversial issues and problems arise. The study of the differences that arise between tradition and modernity forms a new dimension of research topics. Naturally, this precludes to some extent the eagerness to re-explore recurring themes that are so frequent in most cases.***
4. Another feature of the "oral history" is that its data can be used not only in the fields of scientific and academic education, but also in the work of organizations engaged in activities of the mass-cultural and cultural and educational activities.

In conclusion, the effective use of *the method of "Oral history"* in the system of modern socio-humanitarian disciplines can be said to have a place in the introduction of new pedagogical technologies in the field of science and education.

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