

ETHNIC BUSINESS: METHODOLOGICAL ASPECTS OF UNDERSTANDING THE PHENOMENON IN FOREIGN AND DOMESTIC SCIENTIFIC TRADITIONS

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Abstract. The article deals with the analysis of methodological aspects of understanding the phenomenon of ethnic business by foreign and Ukrainian researchers. The factors of relevance of such a statement of the problem are emphasized. Attention is paid to taking into account the following points: awareness of the fact of ethnic diversification of a large number of countries of the contemporary world due to the existence of representatives of various ethnic origins within the framework of one state-territorial formation; intensification of migration movements; formation of socio-cultural spaces in which representatives of certain ethnic groups are concentrated; level of interethnic interaction in multi-ethnic countries; policy of official authorities at the national and local levels; interaction of the foreign-ethnic population (diaspora) of certain countries of residence with countries of origin.

The need for an interdisciplinary approach in studying the phenomenon of ethnic business, as well as in the formation of methodological principles of its research, is emphasized. The state of foreign and domestic discourse is presented and it is suggested to pay attention to the fact that improving the methodology for understanding the phenomenon of "ethnic business" will require more active use of new technologies, including those that artificial intelligence can offer.

Keywords: ethnic business, foreign scientific traditions, Ukrainian scientific traditions, methodological aspects of understanding ethnic business, clusters of analysis of works

The relevance of the scientific understanding of the phenomenon of ethnic business is determined by the following circumstances: 1) today, problems related to ethnicity are becoming generating factors of social and political development in many countries of the world, given their multi-ethnic composition of the population [2, pp. 189–191; 25]; 2) the current powerful flows of international movement of people are increasing the ethnic diversification of the world; 3) ethnic business, as evidenced by the situation in multi-ethnic countries, is an effective factor in the preservation and development of ethnicity in countries where bearers of ethno-cultural traditions different from the local population are settled; 4) ethnic business has become a noticeable component of transnational ties.

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Problem statement

The relevance of the phenomenon of ethnic business in the modern social development of a number of countries, primarily with a multi-ethnic population, arouses the interest of scientists in understanding its role in this development, in the trajectory of the dynamics of the phenomenon itself. Understanding lies through the study of the work of researchers, primarily of the conceptual plan.

The purpose of the article is to recreate the course of the discourse associated with the phenomenon of “ethnic business”, the essence of traditions with an emphasis on key moments of understanding the functioning of this phenomenon in foreign and Ukrainian scientific spaces.

State of research and method

Turning to the developments regarding ethnic business, we draw attention to two points: 1) to the statement of the fact that foreign scientific discourse has accumulated significant experience and a fairly noticeable pool of researchers from many countries has formed here; 2) as for the domestic scientific space, today such a pool is just beginning to form and with a careful study of the course of the discourse in Western countries and its critical application, this pool has the prospects of being intensively filled.

So, at this stage, we will focus on the achievements of those foreign researchers who formulated key concepts for understanding the phenomenon of ethnic business, and we will name those Ukrainian scientists who are currently engaged in the study of this phenomenon.

At the same time, in this story we will limit ourselves to a list of the names of researchers, and in the following presentation we will highlight their interpretations of the content and functioning of ethnic business. In the “References” section, we will provide references to the main works that, in our opinion, have formed a platform for understanding the phenomenon of ethnic business.

To carry out a substantive analysis of conceptual approaches to the study (and therefore understanding) of the phenomenon of ethnic business in the traditions of foreign and domestic discourse, we propose to form three clusters of analysis of works: the first should concentrate on the works of foreign authors; the second cluster includes the works of Ukrainian scientists; the third cluster should be filled with thoughts about the intersection of the reflections of foreign and domestic researchers (a kind of mediated interaction-discourse, the search for touch, the correlation of approaches to understanding the phenomenon).

Among the active researchers, one can name a number of names (although the list of scholars related to the issues of ethnic business is not limited to them): Tüzün Baycan-Levent, Jochen Blaschke, Edna Bonacich, Zulema Valdez, Bernard Wong, Richard Ward, Ivan Light, Enno Masurel, Silva Mauricio, Peter Nijkamp, Catherine Oliveira, Alejandro Portes, Aldrich Howard, Roger Waldinger, Marlou Schrover and others.

As for the attempts of domestic scientists to introduce the concept of “ethnic business” into scientific discourse, in particular sociological, in this area and to outline its prospects in the Ukrainian social space, they are still few in number (Volodymyr Yevtukh, Olena Pereveziy, Ivan Shkapko, Maksym Yaroslavskyi).

It should be noted that in this study, the main method used to confirm the author's judgments regarding certain interpretations of the phenomenon of ethnic business by foreign and domestic researchers was the method of content-analysis of works on the specified issue. By the way, we would like to say that this method is one of the most productive in the socio-humanitarian sciences, in particular in sociology.

Discussion

We will begin the presentation of the material by clarifying the key concepts and terms of the discourse, which, in fact, are basic and for the formation of a methodological platform for understanding the phenomenon of "ethnic business". The key concepts that are reproduced by the corresponding terms include: *ethnic business*, *ethnic entrepreneurship*, *immigrant entrepreneurship*, *ethnic economy*, *spaces for practicing ethnic business*. Now we will try to clarify the semantic load of the terms and the contents of the concepts and their contextual correlation in the studies of foreign and domestic scientists.

In our opinion, it is productive to begin clarifying the content of concepts and terms by defining the research field in which they are operationalized. Speaking about the research field of ethnic business in Ukraine, we rely on methodological considerations regarding such a field of study of entrepreneurship in general, proposed by the French researcher Chirstian Bruyat and the Canadian researcher Pierre-André Julien. Their definition is based on a constructivist position and is subject to "that of understanding or forecasting the entrepreneurial act and its success or failure, and defining more accurately the environmental conditions favourable to that act. Here, the scientific object studied in the field of entrepreneurship is the dialogic between individual and new value creation, within an ongoing process and within an environment that has specific characteristics. This definition emphasizes the fact that we will not understand the phenomenon of entrepreneurship if we do not consider the individual (the entrepreneur), the project, the environment and also the links between them over time. It shows the entrepreneur to be not simply a blind machine responding automatically to environmental stimuli (interest rates, subsidies, information networks, etc.), but a human being capable of creating, learning and influencing the environment" [15].

However, there are other definitions, such as that of William Bygrave, former director of the Center for Entrepreneurship Studies at Babson College (Massachusetts, USA), who derives a theory of entrepreneurship based on chaos theory [16]. The definition of Christian Bruyat and Pierre-André Julien is more organically suited to the analysis of ethnic business, given the environment in which this type of business is created and the fact that individual bearers (or groups) of certain ethno-cultural traditions play a prominent role in it.

Without delving into the detailed definitions of the concepts and terms that we have identified as key, we will make a general reservation that the existence of a whole range of terms (we will also add the following: "ethnic minority business", "ethnic minority entrepreneurship", "immigrant business", "outsiders' business", "ethnic-controlled economy", "ethnic ownership economy", "ethnic enclave economy" etc.) is associated with the peculiarities of the functioning of

this type of business in a particular environment, to a certain extent with the volume of business and the research preferences of a particular scientist. In our case, we will focus on the most widely used concepts and terms, without neglecting others. These are: “ethnic entrepreneurship”, “ethnic business”, “ethnic economy”; presenting them in the proposed order makes it possible to understand the progressive dynamics of the relationship between them - from the smallest to the largest volume of content.

To understand the dynamics of ethnic business, it is rational to take into account the terms that, starting from the 2000s, have been actively circulating in the foreign scientific space, in particular, we are talking about “ethnic-controlled economy”, “ethnic ownership economy”. To understand their content, we refer to the definitions of Ivan Light and Stephen Gold. “Although Light and Gold retain the content of Bonacich and Modell’s definition of ethnic economy, they change the concept’s name to “ethnic ownership economy” to distinguish between an ethnic economy that is based on property right and ownership and an “ethnic economy” whose basis is *de facto* control based on numbers, clustering, and organization, the ethnic-controlled economy”. Whereas ethnic ownership economy consists of small and medium size businesses owned by ethnic or immigrant entrepreneurs and their co-ethnic helpers and workers, ethnic control economy refers to industries, occupations, and organization of the general labor market in which co-ethnic employees (not owners) exert appreciable and persistent economic power. This power usually results from their numerical clustering, their numerical preponderance, their organization, government mandates, or all four. “Ethnic-controlled” economy is completely independent of the “ethnic ownership” economy. The participants of ethnic controlled economy exert control not ownership authority. Light and Gold believe that the ethnic-controlled economy permits co-ethnics to secure more and better jobs in the mainstream, reduce unemployment, and improve working conditions. Whereas the distinction between ethnic ownership economy and ethnic controlled economy is based on property right, the major distinction between ethnic ownership economy and ethnic enclave economy is spatial clustering of ethnic firms. Unlike the ethnic owned economy which might be evenly distributed among neighborhoods and industries, ethnic enclave economy is clustered around a territorial core. In addition to a locational clustering of firms, an ethnic enclave economy requires economic interdependency and co-ethnic workers, whereas ethnic owned economy requires none of these” [19].

It is logical to conclude the clarification of the content of concepts and terms by emphasizing the factors of understanding the phenomenon of “ethnic business”. The main ones, in our opinion (by the way, we identify them from scientific discourse), are the following: 1) awareness of the fact of ethnic diversification of a large number of countries in the contemporary world due to the existence of representatives of the autochthonous (local) and allochthonous (newcomer) population of various ethnic origins; 2) intensification of migration movements; 3) formation of socio-cultural spaces in which representatives of certain ethnic groups are concentrated; 4) the level of ethnic interaction in multi-ethnic countries; 5) the policy of official authorities at the national and local levels; 6) interaction of the foreign-ethnic population (diaspora) of certain countries of residence with countries of origin (we can call them ethnic homelands, previous homelands).

Let us proceed to a comparative analysis of the traditions of understanding the phenomenon of “ethnic business” in two scientific spaces (foreign and domestic) in the context of the listed factors that influence its formation and functioning. In doing so, we will focus our attention on the methodological aspects of understanding. Let us immediately make a general remark: the experience of foreign discourse is much more massive than that of Ukrainian, and the second is largely based on the first. Before starting our analysis, we will provide a definition of the content of the concept of “ethnic business”. Here we will use works that have become classic to a certain extent, those that, in fact, initiated the study of Edna Bonacich, Ivan Light, Richard Ward, Aldrich Howard, Roger Waldinger. The key markers of ethnic business are: the participation in it of representatives of certain ethnic communities as founders, owners, or workers; concentration of ethnic entrepreneurship, which creates ethnic business, and subsequently ethnic economy, in socio-cultural spaces significantly populated by people from other countries (usually immigrants of a particular time period, or their predecessors, or their descendants); concentration of production efforts on ethnically marked products, which involves satisfying the demand of people from certain ethnic communities or tourists; involves (through the sale of products) satisfying the material and financial needs of one’s ethnic community [12; 13; 14; 17; 20; 24; 26; 27; 29; 30].

Speaking about the Ukrainian traditions of defining the content of the concept of “ethnic business”, we should turn to the well-known ethnosociologist Volodymyr Yevtukh, who deciphers the term “ethnic business”, which designates the concept of the same name, as follows: “on the one hand, entrepreneurship, which is characteristic of representatives of ethnic communities, and on the other, - the cultivation of traditional crafts, which are inherent in a particular ethnic community, or its part, located in a different ethnic environment” [2, p. 42]. We note that such an approach correlates quite adequately with the approaches of foreign specialists.

At this stage, we will try to look at the interpretation of the meaning of the five groups of factors identified above that influence the formation and dynamics of the functioning of the phenomenon of “ethnic business” from the perspective of the methodology of understanding its content and fixing traditions in foreign and domestic scientific spaces.

Regarding the fact of ethnic diversification of the countries of the contemporary world, researchers of ethnic business record it as a given and associate its dynamics with the trajectories of the dynamics of ethnic business itself. In our considerations, we take into account the presence in many countries of two groups of the population of foreign ethnic origin - autochthonous (local) and allochthonous (newcomers, immigrants) population.

This feature can be recorded without undue difficulty by analyzing the professional literature and using the sociological method of included observation while in this or that multi-ethnic country, in particular on the example of the USA and Canada [5], or Great Britain [25]. For example, in the United States “Most people in the United States have ancestors who came from somewhere else, often from multiple places. Some people say their ancestry is “American”; often these are people from the Southern United States whose families have been living in America since before the American Revolution, however their

ancestry most likely originated from Europe” [22]. Ethnic diversity is characteristic of Great Britain [25] and Canada [21]. We mention these countries primarily because ethnic business is developing quite intensively here, as well as because there are many descendants of the indigenous population on their territory too.

The intensification of migration movements at the current stage is increasing the ethnic diversification of many countries. Current estimates are that there are 281 million international migrants globally (or 3.6% of the world's population [31]. Immigrants, according to Western researchers, are a significant source not only of labor for developed countries, but also a factor that stimulates the ethnic mosaic of the countries of entry, thereby fueling ethnic entrepreneurship. Therefore, it is not surprising that in the modern discourse on ethnic business, the terms “immigrant entrepreneurship”, “immigrant business” very often appear [10; 14; 26; 30].

In this context, we should look at the role of migrants (mainly refugees) from Ukraine. According to data based on the analytics of the National Bank of Ukraine, the number of migrants from Ukraine is growing rapidly and as of August 2024 it reached 6.739 million people [7]. In our opinion, they are under the pressure of the Russian aggression, moving en masse to other countries, are expected to enter (at least a certain part of them) the labor market of the countries of settlement as hired labor of already existing industries, or start their own business, sometimes ethnically marked (such examples can be recorded in Germany, Poland, the Czech Republic). It can be predicted that Ukrainian ethnically marked entrepreneurship (primarily small) in the countries of entry will be more noticeable. In the situation that is developing, and not only in the mentioned countries, but also in Great Britain, Canada, the USA, in determining the prospects for the development of this type of entrepreneurial activity, it is methodologically important to consider the interaction of different segments of people of Ukrainian origin. We are talking about the so-called old immigration (on its basis the Ukrainian diaspora was formed) and newcomers, both within the labor market and outside it. The main question here is: will they adopt the traditions of immigrants of other ethnic origins, say, immigrants from Asian countries in the same USA and Canada, the gathering of contingents that are different in time dimension?

The formation of socio-cultural spaces in which representatives of certain ethnic groups are concentrated, where, logically, there are favorable conditions for the development of ethnic business. Analyzing the literature on ethnic issues, we find many definitions of socio-cultural space. For our operation, the formulation of the Ukrainian ethnosociologist Volodymyr Yevtukh, which is largely based on the study of the work of foreign researchers [1], seems quite adequate: “this is a territory, a sphere of interaction of cultures of different ethnic groups, which usually live within the framework of one ethno-political organism” [2, p. 262].

Let us recall that in the professional literature (foreign and domestic) we encounter the following terms to define such a territory: *ethnic area*, *ethnic enclave (immigrant enclave)*, *ethnic contact zones (border ethnic spaces)*, *ethnobarbies*, *ethnic barrios*, *ethnic (ethnoracial) ghettos*, *transnational ethnically marked spaces*. For now, we will not resort to a detailed clarification of the sim-

ilarities or differences of interpretations of different authors. For us, the fact of the functioning of such spaces is important. By the way, if we look at the history of, say, the United States of America, and other multi-ethnic countries, they were formed in two ways: 1) on the basis of the local population (above we proposed to call it autochthonous) and 2) as a result of the influx of immigrants from different countries of the world who compactly settled in certain localities (they removed the name of the allochthonous population and consisted of immigrants of different generations). Ethnic business plays an extremely important role, first of all, for the functioning of these spaces, and more precisely for the functioning of ethnic and racial communities that saturate these spaces. A characteristic feature of ethnic business is that it: a) is usually concentrated in places of compact settlement of immigrants from certain countries; b) financially ensuring the support and development of ethno-cultural traditions of countries of origin in socio-cultural spaces, it provides the same assistance to co-ethnics (persons of the same ethnic origin) who live beyond their borders. This is about ethnic cohesion regardless of the place and nature (concentration or dispersion) of residence of people from the same country. Researchers draw attention to such trends in cohesion in an ethnically diversified society, emphasizing that transnationalism and heterolocalism (going beyond the concentration of the bulk of one's co-ethnics in the country of residence and ties with the country of origin) are a characteristic feature of practicing ethnic business in contemporary conditions [11]. In this context, it may be methodologically useful to continue the debate that began in the 1990s that it was possible for migrants to participate in social, economic, political, and cultural activities across borders. As professor of the University of Manchester Nina Glick-Schiller, "migrants are both local and transnational actors" [23].

It should be noted that these trends should not be ignored when talking about Ukraine. Today, there are several socio-cultural spaces with a significant presence of a population of one ethnic origin or another, for example, Hungarian in Transcarpathia, or Romanian in Bukovina. To a certain extent, immigrants who arrived in Ukraine before the beginning of Russian aggression tended to settle in such city-regions as Kyiv, Donetsk, Dnipropetrovsk (now Dnipro), and Kharkiv, where they started their ethnic businesses. It can be predicted that this trend may persist after the end of the Russian-Ukrainian war; however, a more significant dispersion of immigrants is also possible, since immigrant labor will be needed in other regions of the country whose economies have suffered from aggression.

The level of interethnic interaction in multi-ethnic countries plays a significant role in shaping the conditions for the functioning of ethnic business. Getting acquainted with the traditions of foreign scientific discourse, it can be noted that this issue is given considerable attention in it. Today, trends are being formed to strengthen joint social activities of representatives of various ethnic communities; interethnic solidarity helps them achieve the goals of these activities, for example, improving conditions on the labor market, strengthening the struggle for rights in the educational sphere, etc. In addition, ethnic business involves the participation of not only bearers of the same ethno-cultural tradition, but also people from other communities, especially in the territories of their mixed settlement, or the dispersed settlement of a particular ethnic community.

Regarding Ukrainian traditions of ethnic interaction and in particular the level of interethnic tolerance, since we have already partially considered this issue [8; 9], for now we will limit ourselves to the following statement - this level allows to form an atmosphere of conflict-free coexistence of various ethnicities, which positively contributes to the development of ethnic business. Examples of such businesses are already appearing in Ukraine [3].

The policy of official authorities at the national and local levels. Of course, this factor greatly affects the state of ethnic business. And here we are talking not so much about specific assistance in its development as about taking into account the fact of ethnic diversity in state policy and local government management, primarily about ensuring equal rights for bearers of different ethno-cultural traditions who are trying to preserve them in a different ethnic environment, in various spheres of public life - social, political, cultural, educational, on the labor market, etc. How important this factor is is evidenced by the history of many multi-ethnic countries of the world, in particular the USA, Canada, Great Britain. We find evidence of this in the theoretical reflections and political practices of their political elites in search of optimal (not always successful) ways to stimulate conflict-free coexistence and social cohesion. It is enough to mention the policy of multiculturalism (Canada), the policy of assimilation, Anglo-conformism and ethnic pluralism (USA) [5]; accusations against the British government that it does not sufficiently support ethnic business [18].

In this context, the issue of taking into account (not copying) the traditions of foreign countries in the conditions of Ukrainian realities (a certain ethnic diversity and the expected growth of the role of the immigrant component in the ethno-national structure of the country's population) is becoming more relevant. It seems that some progress has already been made in this direction - we are talking about the adoption of the new Law of Ukraine "On National (Ethnic) Communities in Ukraine" [6], which forms a solid basis for the implementation of the rights of representatives of different ethnicities in all spheres of public life, which will also stimulate the development of ethnic business.

The interaction of the foreign population (diaspora) of certain countries of residence with the countries of origin (we can call them ethnic homelands, previous homelands), primarily in intercultural communications [4], has a stimulating effect on the functioning of ethnic business in the countries of residence. Moreover, today this business, like, after all, other types of businesses, are increasingly carried out online. The theoretical justification for the spread of the idea of "business that crosses borders" (meaning business that is carried out between diasporas with previous homelands) is found in the theory of heterocalism, which began to take shape in the 1990s and its attention was initially focused on the interaction of representatives of communities who were in the country of residence (settled compactly and dispersedly). The principle underlying this theory was: immigrants are capable of retaining their identity as an ethnic community despite dispersion. In other words, cultural and social exchanges are not reliant on proximity. Hence the next statement of many Western researchers: agreed it was possible for migrants to be active in social, economic, political, and cultural practices across borders while still settling into the host society. That is, we are talking about the interaction of commu-

nities in countries of entry with countries of exit. As for ethnic business, for example, the director of the Center for Migration and Economic Stabilization at Creative Associates International, Manuel Orozco, details five transnational migration patterns known as the five T's: 1) money transfers, or remittances, 2) tourism, 3) transportation, 4) telecommunication, and 5) nostalgic trade [28].

Conclusion

Under the current conditions of the growing role of the ethnic factor in the social processes of many countries of the world, and accordingly, all its components, including ethnic business, the question of its understanding is becoming more relevant. For its adequate implementation, a thorough methodological base must be built that allows us to comprehend the phenomenon as a whole, determine the patterns and features of its functioning in certain socio-cultural systems (in a certain socio-cultural environment). This, among other things, will contribute to the formation of a platform for building strategies for the development of ethnic business as an influential factor in the social life of multi-ethnic countries. In our opinion, when forming this platform, we suggest paying attention to the following fundamental methodological nuances: awareness of the fact of ethnic diversification of a large number of countries of the modern world due to the existence of representatives of various ethnic origins within the framework of one state-territorial formation; intensification of migration movements; formation of socio-cultural spaces in which representatives of certain ethnic groups are concentrated; the level of ethnic interaction in multi-ethnic countries; the policy of official authorities at the national and local levels; the interaction of the non-ethnic population (diaspora) of certain countries of residence with countries of origin (ethnic homelands, previous homelands).

Given the fact that the functioning of ethnic business is influenced by a number of factors, it is necessary to attract knowledge from various sciences (sociology, economics, political science, cultural studies, psychology, etc.) to its study, we are talking about an interdisciplinary approach to the formation of a methodological basis for its understanding. Content analysis of the works of researchers on the issues related to the phenomenon of ethnic business shows that: a) in foreign discourse, significant experience has been accumulated in the formation of a methodological platform for its study; b) and in Ukrainian discourse, the formation of such a platform is beginning, taking into account the achievements of foreign researchers. It can be predicted that attention, in both the first and second cases, should be focused on the dynamics of the phenomenon, and on improving the methodology for understanding it, in which new technologies will be more actively applied, including those that artificial intelligence can offer.

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