

## PECULIARITIES OF MARGINAL ETHNOCULTURAL GROUPS CONSCIOUSNESS FORMATION

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Globalization implies growth of migrators, who appear to be marginals, as in cultural, so as in social directions. The analysis of marginal ethnocultural consciousness formation process from the position of social philosophy is given in the article. Marginal consciousness represents relatively stable system of conscious ideas and estimations, really existing ethnodifferentiating and ethnointegrating life signs of ethnocultural society. Consciousness of various ethnocultural society representatives appears to be a converted form of consciousness, ascendant to archetypes of communal consciousness, considered to be relatively stable system of realized ideas and estimations, really existing ethnodifferentiating and ethnointegrating features of ethnocultural society development.

Key words: migration, marginalization, ethnical self-identification, ethnical consciousness, ethnical self-consciousness.

Migration considers to be one of the differential characteristics of modern society development. Migrations deal with all sides of human social life – economic, political, and cultural. This is also connected with great changes in behavior, thinking and people personalities. The conception of “marginal person”, suggested by R.E. Park, became one of the significant attempts to theoretically comprehend human determination of migration [6]. At first he introduced the term “marginal person” for migrant sociocultural adaptation problems determination during research of psychological consequences of person marginal position on the boundary of two ethnical cultures. R.E. Park spoke predominantly about “cultural marginality” and interpreted this phenomenon as intermediacy of a person position, simultaneously existing in two different cultural groups. According to R.E. Park, spatial moving, mobility, and migration are considered to be the essential condition for marginal circumstances emersion. At the work “Human migration and marginal person” he confirms that migration is among the basic factors of social and cultural transformations, as it initiates a series of complex social processes, in consequence of which modern world appears, entirely different from historically preceding worlds. Along with the other factors, migration penetrates into contact and confuses “people”, “groups”, “races”, “cultures”, ways of life earlier separated from each other, therefore contributing to destruction of “traditional organization society” and development to that “rational organization, which we call civilization” [6, p. 172].

Internationally marginalization processes are intensified by means of globalization processes, accompanied by growth of migrants amount; mass culture amplification connected with them; displacement of local ethnical cultures; development of knowledge society and Internet; family institute transformation; social identity levels transformation, and also transformations of socioeconomic space. Identity levels transformation, accompanying to the processes of globalization and regionalization also contributes to the marginalization processes extension.

Analyzing marginal consciousness of ethnocultural societies, it is worth trying to emphasize boundaries of possible and impossible system survival maintenance, as the survival law appears to be the basic law of self-developing system. In the result of complex processes, occurring in modern social reality, a lot of people appear in a situation of overidentification. In this context the question about ethnical self-identification becomes one of the most important one. Traditional

objectives, attitudes, having served for a long time for self-identification in the modern world, now are losing their importance. And presently a modern person faces a choice. A person chooses axiological objectives by himself.

A certain tradition of ethnical consciousness comprehension and ethnical selfconsciousness, which was interpreted by the members of ethnical group as understanding of one's belonging to this or that ethnos, was formed in patriotic historiography from the very beginning of 50-s of XX century. According to Y.V. Bromley, one should not remove ethnical self-identification only to the comprehension of one's ethnical belonging, as self-identification is realization of one's actions, thoughts, feelings, behavior motives by a person [2, p. 233-238].

Four ethnical sources, determining national selfconsciousness can be emphasized: firstly it is a generic source, nourished by consciousness of society origin and people historical destinies; secondly, it is psychological one, to which belong spiritual ideals accumulated by people – from religious, to social; thirdly, it is cultural source, dictated by real cultural interests, by people involvement to national culture, behavior norms, language, customs, ceremonies and other attributes of daily life, having national colours; and fourthly, social source, represented by social position and social ethnos interests [1, p. 58 - 62].

As N. Malikova notices [5, p. 68- 72] at her work “International communication paradoxes”, ethnical consciousness, as a lot of social-psychological formations, reflects as objective, so subjective ethnical interests. One thoughts that this position appears to be the most optimal, so as under it ethnical consciousness is constantly associated with real and delusive ideas about ethnical, social, political, and other context of ethnical interests realization. The history of ethnocultural life and interethnic communication has lots of instances, when attempts of national exclusiveness ideas bringing were committed to society mass consciousness.

Ethnical consciousness essence goes through such varied forms as cognitive, emotional, and willed. Cognitive side of ethnical selfconsciousness includes individuum realization of his ethnical belonging, understanding of his social position, and comprehension of approved behavior models by ethnical group. Emotional side of ethnical selfconsciousness is expressed through the national pride feeling. Willed form of ethnical selfconsciousness is expressed through regulative function, thanks to which ethnical selfconsciousness regulates and directs all ethnical psychology manifestations and provides self-control in the social life spheres.

Ethnopolitical mass consciousness is dualistic according to its nature. It strives to adopt new democratic forms of ethnical interests expression, but at that preference is given to traditional methods of appearing problems solving. Consequently the fluctuation growth process of mass political consciousness and selfconsciousness takes place. Thus, for instance, created political parties and organizations, ethnocentric oriented, actively developed and acknowledged nation priority over a person, that essentially appears to be a form of totalitarianism. Ethnical consciousness is formed on the basis of previous generations experience under the influence of routine ethnocultural life under the conditions of interethnic one. It experienced changes on itself, connected with economic, political, social spheres instability of social life. Ethnical consciousness is formed uniquely according to the fact of origin and upbringing in some or other ethnocultural environment and also one or another ethnical identification is formed as entity. Ethnical consciousness depends upon involvement degree of this or that ethnical group into interethnic relations and upon their active role in the social life in general.

At the perception level of ethnical consciousness one faces with national feelings manifestation, which represent a total of emotional experiences and subjective psychological attitudes towards a person nation. National feelings represent a phenomenon of subjectively-psychological perception. In a sum they are transmitted from generation to generation, contribute to stable amount stowage of feelings, which are called ethnical peculiarities of psychic make-up. National feelings stability accumulation occurs little by little. Adoption of a certain system of values, faiths, norms, customs, traditions, which are saved and consolidated in ethnical consciousness, occurs gradually.

Social-psychological phenomena are among the first one, which determine ethnical consciousness of a certain group and person. They are connected with the other social-psychological phenomena, as, for instance, world perception of oneself and other ethnical groups, organization of interaction and mutual understanding.

The process of self-identification according to the ethnical feature and belonging to one or another group occurs, first of all, in a family-related circle. According to the great number of ethno-determinative features one can judge about ethnical consciousness stability, as a separate person, so a certain ethnocultural group. More often ethno-determinative features emphasize language and culture features, general origin, appearance peculiarities, ethnospecific household peculiarities, traits of character, temperament, territory of one's ethnic group joint resettlement. Communication in ethnical environment is accompanied by as speech, so non-verbal intercourse components.

Non-verbal components of ethnical identification are intended, first of all to recognition of own ethnocultural group representatives. They also matter for identification of ethnicity images wider spectrum, inasmuch as besides face features, certain steady ethnosemiotic behavior peculiarities really exist. One has in mind formed in a certain ethnical environment sign-symbolical means of communication, which are important, if not the main, ethnicity elements. The problem of ethnical selfconsciousness from the point of ethnosociology and ethnopsychology arouses interest to works of the given problematics, since peculiar methodology of sociologists and ethnopsychologists uncovers new possibilities at ethnical consciousness and ethnical selfconsciousness study.

Ethnical self-identification, conceptualization of so called "national character" is emphasized in researches of G.V. Starovoitova [8, p. 59-64] in a quality of empirical indicator of ethnical selfconsciousness. Some elements of national culture, such as national holidays, customs, ceremonies, language, orientations in interethnic communication relate to the secondary indicators of ethnical selfconsciousness. It is necessary to distinguish concepts of ethnical consciousness and ethnical selfconsciousness. Thus, ethnos consciousness and relation to the other ethnical groups are fixed at ethnical consciousness, and conceptualizations of ethnocultural community about itself and about mutual relation with the other ethnocultural communities are focused at ethnical selfconsciousness [3, p. 36-39].

Considering multistaging and complexity of impulses transfer mechanisms from socially-economical sphere to idea-political sphere one can retrace influence of processes, changing social-psychological and political society life. Traditionally two types of influence can be emphasized - direct and indirect. Direct influence is realized under the influence of migration processes from a country to a city (transfer of labour power), this is connected with social life industrialization and urbanization processes. Residence change does not lead to alteration of ethnocultural attitudes and political consciousness.

Indirect influence to consciousness is realized under the movement in social structure, these are changes connected with alteration of place in an attitude property system, social labour division, in the power hierarchy and so forth. These transfers do not go tracklessly, they contribute to overestimation of habitual, established value system.

The results of social shifts influence differentiate and depend on various social groups specificity, peculiar social organisms, differently reacting to the identical motivations and differently relating to social status alteration. There exist distinctions, conditioned by age factors. Overestimation of habitual value system, consciousness and behavior stereotypes of senior generation restrains under the influence of traditions conservative perception. Young people easier yield to impulses, leading alterations, than older people. This occurs because traditions influence to young generation is less, than to older one. Stereotypes of consciousness and behavior of older generation are based first of all on their own experience, that cannot be said about young generation, whose stereotypes of consciousness and behavior are more often based on various forms of infusion, but emotional reality perception usually prevails over rational one.

However, one cannot restrict influence of marginalization processes from social consciousness to consciousness of the marginal groups. Perception of the destructive processes

development fact by population as one of the central moments of all social life influences no less, but maybe even more. Peculiar features, born in consciousness of the ethnomarginal groups give a steady feeling of uncertainty, irrelevance, growing into feeling of despair. Interlacing among themselves, layering one on another, these feelings call phenomena, characterized as tendency to marginalization of all social consciousness in whole.

Analyzing the connection between marginalization as a social, ethnocultural phenomena and crisis of traditional values, it is well to bear in mind that different types and forms of marginal existing in various conditions can generate various and often opposite types of ordinary and ideology-driven consciousness. Marginal consciousness represents relatively stable system of realized ideas and estimations, really existing ethnodifferentiating and ethnointegrating life signs of ethnocultural society. Components of ethnical reality, such as, self-designation, origin and historical past of ethnical group, ethnical territory, language, religion, culture and other ethnospecific elements are appeared to be features, accomplishing ethnical functions. Consciousness of various ethnocultural society representatives appears to be a converted form of consciousness, ascendant to archetypes of communal consciousness, considered to be relatively stable system of realized ideas and estimations, really existing ethnodifferentiating and ethnointegrating features of ethnocultural society development.

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