

FORMATION OF ETHNIC ARCHETYPE

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It is considered the psychological conditions of formation of the ethnic group. The significance of the theory of the collective unconscious as the original archetype of cultural origins of ethnic groups is described. The methodological basis of the hypothesis about the impact on the collective subconscious modulation of the psychomechanisms is adopted by the constructivist concept. Construction of a conceptual scheme ethnic archetype based on a constructivist methodology would avoid extremes instrumentalism, interpret them on the basis of the principle of complementarity. This thesis applies to ethno-cultural archetype of Abasins. The formation of this ethnic group in terms of the psychological structure of the individual is a transformed information about the world, which integrates with psychic energy ethnicity. The ability of the collective unconscious to integrate with psychic energy, acquires the character of the modulation. Deeper knowledge of the cultures of ethnic archetypal is possible if research modulation processes in the psyche of individuals. With regard to the ethnic and cultural archetypes of modulation in the mind can be in a modified form, as the perception of language, historical experience, customs, traditions, beliefs, value system. Modulation in mind, apparently, plays an important, if not decisive, role in the formation of the archetype of ethnic groups and require more in-depth and comprehensive study. Conceptualization of the concept of "ethno-cultural archetype" acquires a deeper meaning, taking into account such things as the collective subconscious and psychic modulation. Analysis of mental modulation problems in relation to ethnic and cultural archetype has some relevance to the psychological and philosophical concepts of constructivism in social psychology in general and ethnic psychology in particular.

Key words: ethnicity, archetype, modulation of the psyche, constructivism, ethnic psychology, culture, Abaza.

Introduction

The undoubted importance of the problem of the ethnic group formation as a unity of its objective and subjective sides. The scientific interest represents the question of the formation of Abasins ethnicity. More than five thousand years ago, the ethnic history of Abasins (Abaza) started together with the Abkhaz history, the Circassians and other Caucasian peoples. Until the second half of the XIX century ethnonym "Abaza" in parallel with the ethnonym "Circassian" served as a collective name for Abaza ancestors who lived in the north-east Black Sea region, the foothills of the Caucasus Range, the Kuban and other adjacent lands. Ancient burial places of the Abasins ancestors in the modern Karachay-Cherkessia date approximately to III - II millennium BCE. Abasins (Abaza, Saji) currently live compactly on the territory of the Republic of Karachay-Cherkessia, in Adygeya, on the Black Sea coast of the Caucasus from the Gagra Range of mountains to the Tuapse River. Approximate number of Abasins is 35-40 thousand people. Abazins are found in Turkey, Syria, Jordan, Bulgaria and other countries. They were formed as one of the Abkhaz-Adyge ethnic groups in the family of the Ibero-Caucasian peoples [2]. Circassians, Abkhazians, Ubykh have a common origin and were assimilated with kindred in spirit Saji, forming a single ethnic group of Abasins. The formation of the Abasins archetype was influenced also by Hatti, kashki, or kaski, apeshla or abeshla who came from Anatolia (Asia Minor) [2]. Researcher R.S. Lavaux gives a positive assessment of the role of the so-called "dispersed" ethnic groups [4], which include and Abasins. Agreeing with the thesis that the dispersed ethnic groups are "an important factor in maintaining ethnic and cultural diversity" [4], it should not be mentioned the problems associated with the difficulties of interethnic relations, which demanding towards themselves the deliberate state policy.

Methodology

The theory of the collective unconscious process [1] is the substantiation of the original cultural origins of ethnic groups archetypes. According to the C.G. Jung's theory, the formation of cultural ethnic groups takes place in the process of accumulating the cultural experience [1]. Archetypes specify a common structure of personality and, consequently, the spiritual life of the ethnic

group should have their own archetypal imprint [1]. Formation of cultural archetypes of certain ethnic groups carries as a universal human process of accumulation of historical experience and its inclusion in a structured civilization system. [4] According to Jung theory, the collective unconscious phenomenon manifests itself in a variety of specific forms, including images, creative and cognitive activity [1], which can be traced in the mythology and the heroic epic, in all kinds of folklore. The interaction of cultural ancestral archetypes and stereotypes, which are formed as part of the ethnic group, leads to the genesis of a new form of cultural archetype at the level of the collective unconscious [4].

The methodological basis of the hypothesis about the impact of psychological modulation on collective unconscious mechanisms is the concept of constructivist psychology [5]. Constructivism as a methodological conception, acts on two levels. On the first, the lowest level, constructivism in the philosophical system of knowledge is a doctrine according to which reality gives a way to the truth design in the mental activity of the individual. [5] On the second, a higher level of philosophical constructivism carries in mental activity as the process of constructing social relations, also including the field of ethnic psychology. In summary, the constructivist psychology concept is a perception of the world and the process of awareness of themselves [4], constructing at the same time the ethnocultural archetypes. Construction of the ethnic archetype conceptual scheme on the basis of the constructivist methodology would allow to avoid the extremes of primordialism or instrumentalism, to interpret them on the basis of the complementarity principle.

Like all forms of methodological concepts, the constructivist paradigm has strengths and weaknesses that need to be taken into account in the analysis of ethnocultural archetypes. The strong characteristics of constructivism should probably include the possibility of a priori building of the research object skeleton based not so much on logical conclusions, as on the foundation of the aggregate of real conditions, circumstances and historical eras. Among the significant disadvantages of constructivism, it is emphasizing the predominance of axiological approach as compared to the epistemological. In addition to that, in relation to the thesis about the influence of the unconscious mental processes on the formation of ethnocultural archetype the choice of constructivist concept seems to be reasonable and scientifically justified. Socio-psychological phenomenon of ethnic communities in their external manifestations by the objective reasons cannot be investigated with the help of laboratory and experimental tools used in natural science fields. The main methods are observation, comparison, intercomparison, verification, methods of linguistic and analytic philosophy and also psychoanalytic methodology. Conclusions and generalizations in this case are based on circumstantial factors, which are not allow to obtain accurate and relatively complete knowledge.

Hypothesis. Problems. Solutions

As pointed out by R.S. Lavaux, the undulating selection of ethnic fragments and their resettlement into colonized lands is like interference waves in physics, maintaining their identity. [3] This thesis is fully applicable to the ethnocultural archetype of Abasins. A considerable part of them migrated from the Black Sea area to the North Caucasus, accepted the customs, traditions, values and language of the local people, preserving the identity and experiences of their ancestors. The mechanism of assimilation by ethnos the previous generations experience which formed the process of formation of different but similar ethnic groups, insufficiently developed and researched in the context of mentality subjective phenomena. In summary, the process of ethnogeny in the context of subconscious phenomena, in turn, can be represented in three levels. On the first, lowest, level there is a preparation and direct transferring of information about the preceding experience of previous generations and the outside world. However, this information has, in some way, the transformed view, allowing to lead to the active state such mental states as perception, attention, memory, language, imagination, feeling, understanding. On the second, the average level of the ethnogenesis process from the point of view of collective subconscious can be represented by mental energy, generating relevant to this ethnic group will, emotions, temperament and characteristics of cognitive activity, outlook and attitude. On the third, the highest level of formation of ethnogenesis in the

context of the psychological structure of the personality the transformed information is integrated with the mental energy of the ethnic group.

Consequently, the collective subconscious ability to integrate with mental energy, acquires the character of the modulation [6]. As its other forms, for example, as in physical waves fluctuation phenomenon, modulation has the feedback, that means it is returned to the original source. Deeper knowledge of the ethnic archetypal cultures is possible upon condition of research modulation processes in the mentality of individuals. Analysis of ethnic archetype allows to suggest a hypothesis about the possibility of modulation effects in mentality as a mechanism of behaviour of the collective unconscious process [6]. Relating to the ethnocultural archetypes the modulation in the mentality is possible in such a modified form as the perception of language, historical experience, customs, traditions, beliefs, value system, not only previous generations, but also other similar ethnic groups, with which there is interaction and assimilation, integrating with peculiarities of their ethnic psychology. It should not be ruled out, in our point of view, the influence of the modulation in the mentality on the processes of suppression of some ethnic groups by others, by the dominant communities, or vice versa, the equal joint solution of common problems (economic operations, safety and security, family education, performance of acts of worship, the widening of life environment, migration, and so on.). A demonstrative example is the adoption by Abazins Sunni Islam, which is confessed by many peoples of the Caucasus.

Conclusions

Modulation in mentality, apparently, plays the important, if not the decisive role in the formation of the ethnic groups archetype and require more depth and comprehensive study. It is assumed the further development of the theme on the basis of Abasins mythology and heroic epic material. The hypothesis thrust into the spotlight the number of philosophical and cultural issues that cause the great scientific interest.

1. Conceptualization of the "ethnocultural archetype" concept acquires a deeper meaning taking into account such things as the collective subconscious and mental modulation. The processes of the ethnocultural archetype formation are also largely linked with the psychic phenomena of a single individual and the motivation of his behavior consisting of ancestral ethnic groups.

2. Analysis of the mental modulation problem in relation to ethnocultural archetype has some relevance to the psychological and philosophical concepts of constructivism in social psychology in general and ethnic psychology in particular. It seems that pointed problem and searching of the solution preserves its importance.

3. The problem of connection the collective unconscious with mental modulation cannot be solved on the basis of a single methodology because it has both objective and subjective limitations in the application.

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