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## SOCIAL AND HISTORICAL ASPECT OF INTERACTION OF ETHNIC CULTURE AND PERSONALITY IN THE CONTEXT OF PUBLIC DEVELOPMENT

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In philosophy, cultural studies and pedagogy, the concept «culture» is considered as a phenomenon of social life, as a specific way of activity, including the process of creative individuality and uniqueness of the individual as a subject. Culture is reviewed as knowledge characterizing various historical epochs, ethnic groups, spheres of life activity, informing about the level of development of society, about the creative forces and abilities of a person, expressed in the types and forms of organization of life and activity of people, their mutual relations in society. There are two spheres of culture: the material and the spiritual. Material culture includes the objective results of human activities; spiritual culture combines those phenomena that are associated with consciousness, with the intellectual and emotional-psychological activity of man. Material and spiritual culture are in organic unity, integrating into a certain single type of culture, which is historically variable, at each new stage of its development, inherits all the most valuable created by the previous culture. The psychological aspect of the phenomenon of culture is interconnected with the problem of objective and subjective in becoming a person and is studied in connection with human life on the basis of the active assimilation of social forms of consciousness and behavior. Mental processes are considered in the context of the relationship of man with the world of culture. Culture is a syncretic phenomenon, a background for harmonious relations of man with nature, society and himself, the synthesis of material and spiritual values, a necessary condition for a harmonious relationship with the outside world and ensuring a civilized future. Culture, permeating the entire vital activity of society, is one of the components of the generalized criterion of a specific historical being. This is a specific way of life activity in the unity and diversity of historically developed forms.

Key words: culture, tradition, ethnos, personality, social and ethnic community.

### **[В.А. Берковский, Л.А. Тронина Социально-исторический аспект взаимодействия этнической культуры и личности в контексте общественного развития]**

В философии, культурологии и педагогике категория культура рассматривается как явление общественной жизни, как специфический способ деятельности, включающий процесс творческой индивидуальности и неповторимости личности как субъекта. Культура рассматривается как знание, характеризующее различные исторические эпохи, этносы, сферы жизнедеятельности, информирующее об уровне развития общества, о творческих силах и способностях человека, выраженных в типах и формах организации жизни и деятельности людей, их взаимоотношениях в социуме. Выделяют две сферы культуры – материальную и духовную. Материальная культура включает в себя предметные результаты деятельности людей, культура духовная объединяет те явления, которые связаны с сознанием, с интеллектуальной и эмоционально-психологической деятельностью человека. Материальная и духовная культура находятся в органическом единстве, интегрируясь в некоторый единый тип культуры, который исторически изменчив, на каждом новом этапе своего развития наследует все наиболее ценное, созданное предшествующей культурой. Психологический аспект явления культуры взаимосвязан с проблемой объективного и субъективного в становлении личности и изучается в связи с жизнью человека на основе активного усвоения им общественных форм сознания и поведения. Психические процессы рассматривает в контексте взаимоотношений человека с окружающим миром культуры. Культура – явление синкретичное, фон для гармоничных отношений человека с природой, обществом и самим собой, синтез материальных и духовных ценностей, необходимое условие гармоничной взаимосвязи с окружающим миром и обеспечения цивилизованного будущего. Культура, пронизывая всю жизнедеятельность общества, является одной из составляющих обобщенного критерия конкретного исторического бытия. Это специфический способ жизнедеятельности в единстве и многообразии исторически выработанных форм.

Ключевые слова: культура, традиция, этнос, личность, социально-этническая общность.

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Culture is understood as the inner essence of human ideas, things made by man, manifestation of habits, skills, as a phenomenon of the human spirit, formed as a result of people's practical activity, and symbolically fixed human activity, consecrated by humane and moral goals, which are “[...] forms of spiritual and practical exploration of the world, express the value relation of a person to reality” [5, p. 9-12].

Each person belongs to one or another ethnic group, the most universal form of people's life, a naturally-historically established sustainable community of people opposing themselves to all other similar communities, which is determined by the feeling of complementarity (sympathy - antipathy) and is distinguished by a peculiar stereotype of behavior changing in historical time [3, p. 45-49]. In the ethnological dictionary, the term ethnos refers to such concepts as a tribe, clan union, people, nationality, and nation. Despite the semantic identity and interchangeability, each of them carries substantive definiteness, covering a particular facet of the reflected objects.

According to the most common point of view in the West, ethnos is understood as an ethnic group consisting of individuals who speak the same language, have the same mythology, traditions and customs, religious experience, history and territory. An ethnic group is a self-aware group of people who have common paradigms of tradition, not shared by others with whom they come in contact. These paradigms usually include religious beliefs, “emphasizing the influence of theological ideas on the philosopher ...” [6, p. 29-31], noting “the influence of Orthodoxy on the formation and formation of Russian culture” [10, p. 39-44], practice, language, general understanding of the course of history, common ancestors, common historical homeland.

According to L.N. Gumilev, an ethnos is a collective of people that naturally formed on the basis of the original stereotype of behavior, existing as an energy system (structure), opposing itself to all other such groups based on the feeling of being complementary. This is not a set of similar individuals, but a system consisting not only of individuals that are diverse both genetically and functionally, but also from the products of their activity over many generations: technology, anthropogenic landscape and cultural tradition. It is impossible to unite into an ethnos, as belonging to an ethnos is perceived by the subject directly, and others are stated as a fact that cannot be doubted [4]. The measure of the stability of an ethnos as a system is determined not by its mass, that is, by the number and accuracy of copying ancestors, but by the average set of links of various weights and signs. Sharp going beyond certain limits entails either death or rapid development. This is what creates the elasticity of the ethnos, which allows it to absorb external influences and even sometimes regenerate, because a multiply connected system compensates for the damage to the reorganization of connections. Thus, an ethnos is a historically established social community, which is the bearer of an original culture, which has specific cultural patterns that determine the stereotype of behavior aimed at maintaining these cultural patterns, which have mechanisms of self-preservation in changing cultural and political conditions that provide “... fostering a positive attitude towards cultural differences” [2, p. 7-10,] contributing to the adaptation of its members to the external, the natural and cultural-political environment, and the adaptation of external reality to their needs and requirements.

The prosperity of the ethnos depends on how well the psychological defensive mechanisms of the ethnos function, how developed they are, adequate, flexible. Thus, in a critical situation, an ethnos with a well-established mechanism of psychological protection can unconsciously reproduce the whole complex of reactions, emotions, and actions that in the past, in a similar situation, made it possible to survive it with minimal losses. The higher the level of anxiety of people in connection with those or other factors threatening their life and well-being, the less reliably they could counteract this threat, the greater the place in the general behavioral array of life-support is taken by symbolic actions creating the illusion of such opposition. Within each ethnic group, there are subethnic groups. The division of ethnic groups into intra-ethnic units is necessary to maintain ethnic unity as a whole. The interaction of subethnos lies in the basis of ethnic processes. The specific features of this interaction are that it represents the synchronous parallel action of subethnos. With the simplification of the structure of the ethnic group to the number of one subethnic group, it disappears, it becomes a relic.

It is important to consider culture as a condition and process of personal development. Culture is an integral part of the individual, but at the same time exists outside of it, it in a special way determines the very conscious activity of people, setting and adjusting its target orientation and character of the organization.

According to the theory of personalism, the whole world consists of personalities, real and potential. The category of personality is as complex as the theory of relativity. The conceptual position of the personal beginning in man is the result of fundamental research in the field of personality psychology. The psychodynamic theory of personality (S. Freud) emphasizes unconscious mental or emotional motives as the basis of human behavior. Formation of personality is represented as a sequence of stages of psychosexual development and occurs in early childhood, when the social environment is suppressed as undesirable, unacceptable in society in the first place sexual attraction. Thus, the human psyche is injured, which then in various forms makes itself felt throughout human life. From this postulate S. of Freud, ethnologists concluded that the differences in the practice of upbringing among different peoples lead to the formation of their own peculiar traits of character, since the children who grew up in the same ethnocultural environment receive the same psychological trauma, differing from the psychological trauma that children receive in a different environment. Based on this difference in the systems of upbringing of different peoples, they lead to the formation of peculiar character traits in them.

The individual theory of personality (A. Adler) emphasizes the uniqueness of each individual and those processes with the help of which people overcome their shortcomings and strive to achieve life goals. The analytical theory of personality (C.G. Jung) attaches great importance to the suppression of forces within the personality and the desire to acquire self (individuality) through the process of individualization. The concept of the eight stages of development of the ego (E. Erickson) originates in the ego-history of the personality of Freud, but develops new directions and ways of understanding human behavior. The concept of social personality (E. Fromm) is defined as a more or less conscious system of ideas: beliefs, attitudes, values, feelings, emphasizes the role of sociological, political, economic, religious and anthropological factors in the development and shaping of an individual's character.

The sociocultural theory of personality, or the theory of optimizing interpersonal relationships (C. Horney), aims to cope with basic anxiety through excessive dependence or emotional isolation from other people, or the domination and exploitation of other people. The dispositional theory of personality (G. Allport) identifies the stable qualities (personality traits) inherent in man and ensuring the constancy of his behavior in time and in changing situations. The structural theory of personality traits (S. Kettel) postulates the existence of fundamental propensities or characteristics that initiate and direct behavior.

The Theory of Operant Conditioning (B. F. Skinner) is a form of learning in which the correct reaction or change in behavior is reinforced and made more likely. The social-cognitive theory of personality (A. Bandura) emphasizes that behavior is the result of a complex interaction between cognitive (gnostical) processes and the influence of the environment. The theory of social learning (D. Rotter), the cognitive theory of personality (J. Kelly) give particular attention to cognitive processes (thinking, awareness, judgment) in understanding human behavior.

The humanistic Theory of Human Motivation (A. Maslow) emphasizes the uniqueness of human personality, the search for values and the meaning of existence, as well as freedom, expressed in self-government and self-verification. Each person has the potential of his potential growth and improvement, the desire for personal growth, the development of their abilities. Personal development occurs throughout life: personal growth, self-actualization, self-determination, effective functioning, the search for identity and autonomy, the presence of uniqueness and great personal potential of self-development. Accordingly, various stage models are proposed for understanding the phases of growth and development in human life [12, p. 95].

Phenomenological theory of personality, emphasizing the importance of subjective experiences of a person, his feelings and personal concepts, personal point of view on the world and himself. Human behavior is governed by the unifying most important motive of life – the tendency to actualization, that is, the desire to develop oneself, to reveal the best qualities of a person [8, p. 15-18] in the context of the “formation of a new social reality” [9, p. 64-68].

In humanistic philosophy, a person is a human as a value for the sake of which the development of society is carried out, a carrier of supra-personal values. Personality is the manifestation of oneself as a subject. Personality is a single whole, in it all properties and components, the subjective and objective, are interconnected.

The individual and society are in constant interaction, belong to one particular whole. Personality expresses everything supernatural, historical that exists in a person and arises as a result of cultural and social development, it is a peculiar law of man's own being and relations with the world, and its level of development is characterized by the ability to maintain and protect the space of this individuality, the authority exercising control over the living space of a person through the development of rules of behavior in this space, determining “the need to consider ... the disposition of social structures” [1, p. 168-177]. Personality is one of the central categories of ethnic and universal morality, from which is determined the relation to any value. The personality is capable of not only appropriating the world of objects and ideas, but also producing, transforming, creating, reflecting. It possesses integrative activity, suggesting the active position of the individual in various manifestations, ranging from conscious goal-setting, dialectical operation and constructive adjustment of the ways of activity in all (from traditional to fundamentally new) situations, ending with the desire and ability to intuitively, to reflect and forecast critically and innovatively the results of activities and relationships. The formation of personality is a process, manifestation of the functioning of the complex “I”, provoked in our perception. Personality needs constant support. In addition, this happens precisely because of the information received by the individual through communication with other people. It contributes to the normal functioning of the complex “I”, maintaining its dynamic stability and resistance to adverse factors.

The main functions of the individual, according to M. Polani: a conscious justification of activity and behavior on the basis of motives and dispositions; mediation of external influences and internal impulses of behavior; problematization and conflict of reality – a vision in it of not directly perceived collisions and inconsistencies; Critical revision of norms – orientation of behavior; reflection and building a system of meanings (the creativity of meanings); devel-

oping tools (a system of categories and standards) for the personal measurement of reality, building a personal picture of the world (worldview of personal knowledge) [11, p. 197].

The individual is genetically social. A person is a social being by nature, the human being in man is generated by his life in the conditions of society, in the conditions of the culture created by humanity. Understanding of personality - the social characteristics of the individual, pointing to those of his qualities, which are formed under the influence of social relations, communication with other people. Personality is considered as a whole, in which there are all types of needs (biogenic, psychophysiological, ethnosocial, personal), this is a carrier of specific historical social relations, having an active influence on them with their individual abilities, inclinations and activity. This predetermines the high compensatory possibilities of the qualities and properties of the personality, when the underdevelopment or absence of some of them overlaps with a high degree of development and influence of others, giving them the possibility of interchange, complementarity and, as a consequence, getting no smaller results. The combination of the biological characteristics of the organism, the individual biography, the ethnocultural environment, the general level of development, the orientation of the personality, the contradiction of the role structure makes each personality unique.

Personality is based on features partially inherited by a unique set of individuals' genes and partially acquired in the learning process, during which a person is modified under the influence of culture, as well as the unique experience of the person himself. Sources of personal development are in the ethno-cultural environment in which this person has grown and gained life experience. Personality behavior is only partially predetermined: the person has a natural ability to react in ways that can be new, creative, destructive, or unexpected.

Ethnos, developing in a certain landscape, produces a life inherent only to him, a world perception, and a world outlook. The conditions of existence form certain qualities and personality traits. Its formation is influenced by a single ethnocultural experience. Ethnic culture forms a certain type of personality, and a personality brings its uniqueness to ethnic traditions, forms itself in the process of activity as an ethno-cultural being. Personality is the subject of interethnic relations from the point of view of the existence and change of historical forms of social and ethnic communities of people connected with "public consciousness ... common cultural norms and values" [7, p. 6-12].

Culture is often likened to a historical person who has his own face, his own character, and a person, in turn, is an individual manifestation of ethnicity. In each ethnoculture there is a characteristic invariant – the image of the whole person, the image of a perfect person, the ethnic ideal: passionaries (L. N. Gumilev), basic, core personality structure (A. Cardiner). The integrator of ethnic culture, which is formed on the basis of a single experience for the entire ethnos, of the interrelationship of the educational system, the type of personality that dominates in a particular culture, includes such personal characteristics that make an individual as susceptible to a given ethnic culture as possible achieve the most comfortable and safe state. All these are carriers of the personal type of consciousness. They give stability to the ethnical picture of the world, support the cultural interpretation, their dominant values lie within the framework of this cultural development. In a critical situation, they react on a personal level, inform the community of a new model of the cultural direction of the ethnos development, contributing to the reorientation of all members of the ethnos, and affect the value orientation of the ethnos.

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