

**Psychologické vědy**

UDC 159.9.01

MARGINALITY AND ETHNO-CULTURAL ENVIRONMENT**N. Hakobyan****A. Khachatryan****N. Vardanyan**

*Doctor of Psychological Sciences, Professor,
Head of the Psychological Department,
Ph.D of Psychological Sciences, lecturer,
Ph.D of Philological Sciences, assistant professor,
Head of the Quality Assurance Department,
International Scientific-Educational Center
of the National Academy of Sciences of the RA,
Yerevan, Armenia*

Abstract. This article examines the interconnection of the marginal phenomenon and the ethno-cultural environment. The marginality institute is presented as a national mentality stereotype and an important tool for communication. Different ethno-cultural and social functions of marginal individuals are revealed, which are accompanied by the relevant behavioral norms. Marginality is presented as an important phenomenon that shapes the cultural environment and expresses the socio-psychological needs of society.

Keywords: marginality; socialization; cultural antipode; centrifugal processes; center; periphery.

Marginality is a new concept in the scientific field. The phenomenon of marginality is presented by the function of person's separating from a society and newly introducing. Therefore, it is expressed as a person's ability to carry out some social-psychological functions in the group. When speaking about marginality, it is necessary to refer to the spatial characteristics of the observed phenomenon or object. Marginal phenomenon implies combining with a central or universally recognized phenomenon. In other words, it can be considered marginal only to the extent that it is centrifugal in the ideology, religion, culture of the given society. "Central" – "marginal" binary contrast does not imply a "good" – backup of "bad" contrast. It is more likely to imply the existence of any hierarchy whose centrist and centrifugal forces can be somehow a result of some extent consciousness or the weakening of ideologi-

cal and religious forces. In this regard, the following types of marginality are identified:

- marginalization of inferiority, which is formed mainly in the case of shadow identity,
- triumphal marginalization aimed at separating from the culture, contradicting and even creating an identity socio-cultural center.

These varieties can also complement one another and treat the same phenomenon. In the religious context of this phenomenon, we can see sectarian persons or persons with a divine grace. In contemporary psychological and ethnological literature, parallels can be seen in the studies of archaic forms of changing consciousness. The fact that these forms are "changed", "unusual" already suggests the symbolic parallels of the term "marginality." The socio-psychological study of the marginal person also involves the examination of the status of a person who is "separat-



ed", "out of order" from the usual order and rule [7].

Marginality defines individuals who are in the outskirts of society: they have been left behind or could not be included in the public information field. This status continues until their problems are accepted by the public. After appearing in the public information and socio-psychological field, marginal persons become a part of the society – from national or other minority to the crowd. Consequently, marginality can be understood as a phenomenon defined by the external community. Marginality is a dynamic phenomenon; it depends on the forms of interaction with the community. Therefore, marginality is a sphere that has not turned into a society yet. Almost all this can be explained by the negative interpretations of marginal persons and marginality when margins are more often characterized by negative attributes than positive. In other words, they are predominantly represented by what they are and how they should be, with their current characteristics [1].

Here it is important to identify the person's self-consciousness, his I-image perception and, in general, the revealing of a person's identity as a powerful lever in the characterization of marginal outlook and interaction with the surrounding social environment. In other words, when talking about a marginal person, we are talking about marginal identification, during which the identity of a marginal person is formed. As we can see, a marginal person realizes himself with the help of external means.

Marginal societies are very sensitive to language impact and can form a marginal language. Many marginal groups are known for their artificial or stylized dialects, which is a vivid fact of formulating a worldview through linguistic perception. And if the use of language is so important to marginalized individuals, it can not be independent of the social environment. Even in the case of shaped self-thinking and perception of the

world, a marginal person can be perceived only through his communication with the outside world. The societies that gave the marginal an opportunity to assimilate have also acquired leverage in the global community. They work against marginal groups and self-denominational processes, limiting the isolation of their social environment. Alternatively, the development of separatist tendencies can not only create alternative societies, but also endanger the integrity of the original marginal infrastructures.

Marginal culture is a form of cross-border, transitional culture that falls within the boundaries of historical-cultural epochs, world outlook, language, ethnic or other sub-cultures. Marginal culture is characteristic of contemporary cultures. It is no coincidence that the term "marginality" was brought to the scientific platform in the 20th century, even though the marginal person, the marginal lifestyle was presented to some extent in the previous centuries. Major social events in the 20th century expanded the number of historical national and cultural boundaries, and scientific-technical and informational revolutions contributed to the rapprochement of European, American, Asian and African cultures [2].

Different social, psychological, political and other processes contribute to the emergence of cultural marginality. Of these, the following are particularly significant:

- 1) Urbanization, thanks to which the traditional regional, local and family ties are weakened, transformed or distorted by a traditional social hierarchy,
- 2) Increasing the activity of ethnic minorities, which, of course, enriches the whole picture of the world, but complicates the local relationship,
- 3) The development and change of means of production from the rugged organizations of machinery production in the large groups to the flexible organizations of small groups as well as the activities of



non-formal and non-governmental organizations played a great role in the culture of the 20th century which relied primarily on marginal groups of the population.

Thus, the term of marginality, although rapidly spreading in scientific literature, received a negative estimate. The phenomenon of marginality was often given a tendency to strangulation, cultural disadvantage. The reason can be found in the ideology of national and cultural values: if a person does not accept the cultural attitudes acceptable to the community, he / she is left out of them, he / she is marginal.

In part, this interpretation of the term is explained by the literal translation of the Latin *marginalis*, "on the edge". From this point of view, culturally, the idea of carriers of alternative socio-cultural values has been found in those who have been rejected by this culture. However, "marginal" does not necessarily mean a culturally disoriented individual. Often he is at the crossroads of different cultures and creates some ethno-cultural borders. A striking example of such a margin is the composer A. Schnittke who, despite his Russian roots, wrote in the spirit of German music and emphasized the existence of these two cultures in his works [11].

It is also worth mentioning that, along with ethnically diverse and unique works, there are also those whose ethnic and cultural identity is difficult to identify. Such are the avant-garde interpretations of Schönberg, A. Vebern, P. Bouleza and J. Cage. Such examples can be found in the art of painting and sculpture.

Here you can rightly talk about a special artistic-esthetic phenomenon, which is of artificial and marginal origin. In this sense, the presence of universal values is expressed in cosmopolitanism. In such cases, the belonging of the artist or culturologist to the culture of the world is not mediated by ethnic culture.

In the contemporary world, culturally integrated formations are more prominent in the context of the evolution of civilization, the accelerated growth of communications, the diffusion of international processes, the increasing migration of peoples, and the interpenetration of cultures. In other words, integration processes are developing along with the differentiation processes, which in some way neutralize national differences in culture. This is historical phenomenon that is presented in the form of marginal phenomenon, when a person can not attribute himself to any particular culture. There are many cases when a person is not rooted in the culture of his ancestors (including his native language, customs and traditions), and has been successfully involved in another culture. In this sense, it is expedient to go above all negative prejudices towards cultural margins and to accept it as an existing fact.

Among the manifestations of social marginality can be distinguished in the contemporary art, the term "Outsider Art", which was introduced by French artist Jean Dubuffet (1945) [3]. It included social and psychological margins (mentally disabled people, people with disabilities, prisoners, fortune tellers). Their works are not entirely dependent on the cultural borders, they do not distinguish between real and fancy forms and are not subject to professional / accepted rules in art. German psychiatrist Hans Prinzhorn's "Artistic creations of people with mental disorders" (1920) and Schweitzer Psychiatrist Walter Morgenthaler's Monography "A person with mental disorder as a painter" (1921) had a great impact on the concept of Outsider Art.

Therefore, marginality of culture is viewed in two opposite contexts: a complex of socialization and de-socialization processes, which interconnects between the Center and the Periphery [13].



In the context of increasing mobility trends of the population and rapprochement of different ethnicities and cultures, formation of many border areas occurs. New identification formats and extraneous features appear. By making their own culture more rich and diverse, they make culture more amorphous where intra- and inter-group communication becomes more difficult. In contemporary conditions, social contradictions often adopt national or religious tones which make it more urgent to study the cultural marginalization. The problems of marginality as a phenomenon of the 20th century have been expressed in the works of the following thinkers: A. Doughemie, R. Merton, E. Hughes' writings about socialization processes by E. Giden, N. Selzer, N. Luman, A. V. Mudrik, and I. P. Popova. For the first time, R. Park studied the cultural point of view of this problem, thanks to which the term "marginality" came into the scientific field. Later on, the question of marginality was addressed to E. Stowwingst, D. Jerman, R. Ferguson and others. The prominent culture critics of the 20th century, K. Mangeym, H. Ortega-gasset, N. Berdyaev and others, frequently, viewed marginality in a negative or hidden way as O.

Schpengler and P. Sorokin [13]. It can be said that in modern culture the problem of marginality is not given proper attention. Two main directions of marginality study were highlighted.

1) **American direction** / R. Park, E. Scott, whose representatives view the marginality in the context of interethnic, national and racial relations, presenting it with positive tones as the features of a marginal personality such as aggravation, flexibility, success and communication development.

2) **European direction** / K. Jaspers, O. Schpengler /, whose representatives negatively view this problem by presenting it as a result of urbanization, popularization and de-

cline of traditional culture in the socio-historical context [14].

Thus, the first approach to studying marginality is the cultural peculiarities of ethnic and other minorities, migrants, and in the second case, the culture of the lower layers of the society, as well as marginal phenomena (holidays) their attributes (alcoholism, gendermerie, etc.). The peculiarity of the cultural study of marginality is the research of self-consciousness and personality identity that are covered in a broad socio-cultural and historical context involving social mobility. This point of view can contribute to the above two approaches' (sociological and cultural) combined observation.

Let us examine manifestations of marginality in different spheres of culture according to O. Schpengler's main work. He separates several types of marginality: 1) cultural antipodes, such as barbarians, slaves, unbelievers, immunities; 2) others, such as migrant ethnos (Jews in Western Europe, Greeks and Armenians in Eastern Europe and); 3 / profane (secular, unmanaged antipode) which is often identified by ignorance or atheistic moods; 4) the crowd and urban poverty that are perceived negatively as a side effect of civilization and a source of revolutions and other social crises.

All these marginalities refer to the "cultural suburb", which is differentiated or opposed to the "center". In other words, the listed types differ in their degree of contrast to the Center. These traditional forms have been complemented by appropriate culture phenomena reflecting national and time-specific features.

Interestingly, M. Pilyaev's book, "Wonderful cranks and originals," refers to some groups of marginalized individuals in Russian culture from the 18th-19th centuries [12]. He lists marginal persons who can be presented in the following groups:

1. Military type / exaggerated, strict order and rule /



2. Folk type / exaggerated luxury, hospitable aspiration or, conversely, extreme stinginess/
3. A noble type / exaggerated imitation of the high culture, high society/
4. Type of strangers / foreigners, especially those of very different cultures such as Arabs, Indians, Caucasians, imitation/
5. The denial of religious / secular rules and power by the followers of the official church, as well as by the sects,
6. Members of esoteric / secret organizations, masons, "city crackers", permanent presentations of holidays, festivals, fairs/.

Marginalities listed above must be supplemented by participants of both universal (revolutionary) and private (rural) movements, along with foreign-migrants (type 4) as marginal social forces capable of strengthening their influence on the society. Although marginal groups are less influential, such as the gradual transformation of the Czarist marginal status in the 20th century along with conservative stances, and preservation of cultural identity, which can be viewed as one of the assimilation processes.

In general, the marginalization sphere is enlarged on the moral-ethical basis of culture (from Hedonism to Asceticism) and is a consequence of imitation of authority or center. This form of marginalization is qualified as secondary marginality and is considered to be the most marginalized form of the center, as it is characterized by imitation of the latter and not the opposite. And the primary or absolute form of marginality is the opposite of the society, which is characterized by oppositional tendencies. The differences between these two types of society include all the layers of the society and are centered on socialization, concentration, and centrism / decentralization, decentralization. The importance of this difference is clearly demonstrated by Gourin as a whole of the field of entertainment and holidays, to be honest, without tak-

ing into consideration their focal orientation as a government licensed and controlled events. Meanwhile, there are two socio-cultural trends, both centrist and centrifugal. Hence, as a result of the weakening or elimination of cultural centers, the "cultural outline" increases, leading to cultural marginalization. The course of contemporary history can be characterized by the same tendencies when a global image of globalization and migration weakens and even disappears from the cultural center – borders of outer areas and conditioned by cultural decentralization. This process often leads to the growth of secondary, cobbled marginalization, which is based on external, imitation, unlike the primary, structural marginality existed in each society (ethnic and other minorities, unemployed, etc.), and cultural directions and subcultures. E.Gidens rightly points out the style of science in the field of proper attention to the study of phenomena of socialization [5]. N. Luman considers that incomplete studies of the processes of socialization are the result of identification and confusion with the socialization process [8]. Meanwhile, the key to deeply exploring the field of marginalization is, first and foremost, the clear definition and distinction of these two processes, and, on the other hand, the definition of marginality under those processes. The latter, of course, does not just come from socialism, but is a unique field of society, which, in its existence, reveals the positive meaning of culture as an alternative source of innovation. In addition, socialization is often part of the centrifugal tendencies. Cultural marginality is definitely not the only pathological phenomenon. This phenomenon involves both objective situations and subjective, personality attitudes, moral-esthetic orientations, or direct referential intentions. To describe these processes, Brice suggests using the terms "valuation" and "devaluation" (English "value"), which are interpreted as "culturalization-



socialization" terms. Indeed, socialism is accompanied by complete or partial de-traditionalization of traditional concepts, which is typical for structural marginality or, in the case of centrally oriented positions of entities with recourse. From here, B. Gross emphasizes the cultural marginality as a source of innovation, creativity and new potential opportunities [6]. The study of these processes requires an explanation of the concepts of "center" and "outer space" that will express their socio-psychological point of view. For the first time, the sociological model was used by an English sociologist, E. Schiller, as an alternative to the power and the crowd. The sociological-cultural point of view of the aforementioned concepts has revealed a number of authors. The term "center-suburb" is derived from the power and anomaly terms by K. Mangeym, through socialization/valuation, desocialization/devaluation, by Z. Fried, the unconscious, and Z. Bauman, by space and time actualization [9].

There is a permanent exchange of values between "central" or "traditional" or "super" or "innovative" parts of culture. Under the force of the center, the innovative is marginalized, receives a contradictory, often non-destructive or nihilistic image characterized by the deformation of traditional values. Marginalization of culture is a dynamic process, which, according to A. Oganov, occurs in the following order: center / traditional values / devaluation – valuation of outer space – creation of alternatives, innovations – self-centering through local centers or subculture – a new identity of subjects [11]. It is clear that socialization can also occur outside the center, especially in multicultural communities, but often involves the loss of tradition, heredity. And without that characteristic, the person's identity is not complete.

Structural marginality is characterized by rejection of the values of the center, in other words, a denial approach to socialization,

which leads to the identification of a person. These phenomena have been examined in the E. Sutherland's theory of Differential Association [4].

The following methods can be used for marginalization / devaluation: 1) European Nihilism, Avangard Currents in Art, Underground; 2) Creation of massive commercial culture, expressed in center dynamism and mobility, constant variation of streams, styles, traditions and values; 3) denial, "return" to nature, as well as contradicting religious and spiritual values to modern civilization; 4) stratification of society, behavior personalisation as a new way of self-expression; 5) psychological aspect, "Van Gogh complex" as a form of self-sacrifice for the sake of creative and professional goals.

The traditional factor of devaluation (socialization) socialization is social polarization of the society up to subculture (including migrants and ethnic minorities). However, according to K. Mangeym, the basis for the centrifugal intentions should be sought in the center. The socio-cultural crises that took place in the twentieth century, the volatility of the composition and quality of the elite and borders between the states left a mark on the development of culture [9]. Indeed, in the liberal-democratic societies there is a weakening of the traditional center, and for all the strata of the society, transition is made to open, accessible sources of information. In this case, the commercial culture along with holidays and other public events can contribute to the traditional cultural devaluation, such as devaluing old traditions, and, on the other hand, to create prerequisites for the valuation of new socio-cultural phenomena. Thus, the center and the outskirts interconnect each other to create the opportunity for the public to draw attention to the latter and to unite the society instead of the former center. Therefore, the main preventive factor of this process of devaluation can be the state, its institutions, legislative and other levels.



The function of consolidating the society and preserving traditional values also implements the officially recognized religion in that society with its structural and worldview content. As a result, the sphere of marginalization diminishes, in the general socio-cultural space, or, in the opposite, leaving the border, the shadow sector. On the whole, marginality can be defined in the following places in the relationship between the socio-cultural center and the outskirts: traditional center – elite centers – local, peripheral centers (ethnic minorities, diaspora) neutral, loyal outskirts (marginalization) – non-divergent, decentralized marginality (sub-cultures and spiritual-creative entities) – exclusive (boundary) sector, at the border of cultures and equally interacting with both. The marginalization or subterranean division is considered to be the limit of loyalty or neutrality towards the traditional center, and the exclusive sphere defines marginality from other cultures, as well as the whole community, acting as an outer boundary. The concept of the border in culture itself is characterized by mobility and can be in different spiritual, social or cultural spheres. In general, it can be stated that the separation of the loyalty limit allows talking about extensive / centralized or limited socialization. Thus, the place of marginality is viewed in various cultural and social spheres, subculture, centrally (socialization, valuation) / centrifugal (desocialization, devaluation) processes.

Thus, the marginal sphere is squeezed by the traditional and numerous local centers, and the development of loyalty or neutrality. At the same time, marginality is expanded through devaluation and centrifugal processes, as well as active subculture activities that play a role of smaller centers of alternative socialization, as a result of which the outer, exclusive boundary of marginalization is gradually expanding as a result of asymmetry of boundary elements. Thus, we see that the

theoretical characteristics of marginality are quite substantial and consistent. Marginality performs dual functions. It poses a threat to the integrity of the society, and presents itself as a potential-positive function in culture as a source of new ideas, innovation, and art, as well as new forms and styles. As common people in the daily life become at the same time intermediaries between cultural environments / on the one hand, spiritual needs that are of utmost importance to the society and, on the other hand, the value stances of adjacent or foreign societies. Thus, the marginalization frameworks are outlined in a person's conceptual, logical system, which is expressed through the interconnection of the "environment – personality – environment" units.

From a methodological point of view, an interesting approach to the study of the marginalization theory was used in the theory of exchange. It is widely studied by culturologists, but requires a more psychological understanding. The marginalization mechanism in its own way interprets in the exchange model proposed by Moss, which reveals the phenomenon of religious marginalization, the obligation to take "grace" and the obligation to compensate for it. For the sake of full and harmonious existence, society needs the reputation and support of "supernatural powers". They regulate the behavior of the people and the moral norms, in general, the spiritual life of society. And marginalized persons, who are in the logic of this model, unconditionally acquire a certain weight and attitude to the public. Here we encounter one of the most complicated problems – the phenomenon of social and psychological significance of this phenomenon, according to which the existence of a marginal phenomenon answers the spiritual needs of the society.

The foregoing clearly illustrates the prevalence of the marginalization institute, its universal nature, and the crucial role of the social actor and regulator.



Bibliography

1. Gauch H. G., Jr., *Scientific Method in Practice*. Cambridge University Press, 2003. – 435 p.
2. Hansson S. O., *Science and Pseudo-Science // Stanford Encyclopedia of Philosophy*, 2008.
3. Jean Dubuffet, *L'Art brut préféré aux arts culturels*, 1949, (*Art brut. Madness and Marginalia*), special issue of *Art & Text*, No. 27, 1987. – P. 31–33.
4. Sutherland E. H. *White collar crime/ Foreword by D. Cressy* – Westport, Conn. : Greenwood press, 1983. – 271 p.
5. Гидденс Э. *Социология*. – М. : Едиториал. УРСС, 1999. – 704 с.
6. Гройс Б. *Утопия и обмен*. – М. : Знак, 1993. – 373 с.
7. Кучеренко В. В., Петренко В. Ф., Россохин А. В. *Измененные состояния сознания: психологический анализ // Вопросы психологии*, 1998. – № 3. – М. – 160 с.
8. Луман Н. *Дифференциация / пер с нем. ред. А. Антоновский*. – М. : Логос, 2006. – 320 с.
9. Мангейм К. *Диагноз нашего времени / пер. с нем.* – М. : Юрист, 1994. – 700 с.
10. Мангейм К. *Диагноз нашего времени / пер. с нем.* – М. : Юрист, 1994. – 700 с.
11. Оганов, А. А., *Столкновение мыслей*. – М., 2017. – 411 с.
12. Пыляев М. И. *Замечательные чудачки и оригиналы. Очерки. Переиздание*. – М. : Интербук, 1990. – 256 с.
13. Роговский А. М. *Маргинализация культуры: основные тенденции и направления*. – М., 2001.
14. Шпенглер О. *Закат Европы. Очерки морфологии мировой истории. Всемирно-исторические перспективы, т. 2 / Пер. с нем. и примеч. И. И. Маханькова*. – М. : Мысль, 1998. – 606 с.

Bibliography

1. Gauch H. G., Jr., *Scientific Method in Practice*. Cambridge University Press, 2003. – 435 p.
2. Hansson S. O., *Science and Pseudo-Science // Stanford Encyclopedia of Philosophy*, 2008.
3. Jean Dubuffet, *L'Art brut prefere aux arts culturels*, 1949, (*Art brut. Madness and Marginalia*), special issue of *Art & Text*, No. 27, 1987. – P. 31–33.
4. Sutherland E. H. *White collar crime/ Foreword by D. Cressy* – Westport, Conn. : Greenwood press, 1983. – 271 p.
5. Giddens E. *Sociologiya*. – М. : Editorial. URSS, 1999. – 704 s.
6. Grojs B. *Utopiya i obmen*. – М. : Znak, 1993. – 373 s.
7. Kucherenko V. V., Petrenko V. F., Rossohin A. V. *Izmenennye sostoyaniya soznaniya: psihologicheskij analiz // Voprosy psihologii*, 1998. – № 3. – М. – 160 s.
8. Luman N. *Differenciaciya / per s nem. red. A. Antonovskij*. – М. : Logos, 2006. – 320 s.
9. Mangejm K. *Diagnoz nashego vremeni / per. s nem.* – М. : Yurist, 1994. – 700 s.
10. Mangejm K. *Diagnoz nashego vremeni / per. s nem.* – М. : Yurist, 1994. – 700 s.
11. Oganov, A. A., *Stolknovenie myslej*. – М., 2017. – 411 s.
12. Pylyaev M. I. *Zamechatelnye chudaki i originaly. Oчерki. Pereizdanie*. – М. : Interbuk, 1990. – 256 s.
13. Rogovskij A. M. *Marginalizaciya kultury: osnovnye tendencii i napravleniya*. – М., 2001.
14. Shpengler O. *Zakat Evropy. Oчерki morfologii mirovoj istorii. Vsemirno-istoricheskie perspektivy, t. 2 / Per. s nem. i primech. I. I. Mahankova*. – М. : Mysl, 1998. – 606 s.

© *Hakobyan N., Khachatryan A., Vardanyan N., 2018.*