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**THE FORMS OF REPRESENTATION**

**OF ETHNIC SELF-CONSCIOUSNESS IN THE SPACE OF CULTURE**

**Summary.** This paper describes the various types of ethnic self-consciousness (mythological, religious, philosophical, art). These types of self-consciousness are considered to be cognitive systems formed due to the stereotyped constants, which developed in the process of the multicultural communication, and due to the influence of the mass media and the creative work of the brainpower of the nation. Thus, the ethnic identity turns out to be multilayer by its origin and complicated by its structure. This work deals with some typical methods, used by ethnic group itself as well as political leaders in order to reproduce the ethnic identity and inspire the ethnic groups. They include creating and reproduction of mythologems, historical description, sacralization, rituals practicing, etc.

**Key words:** ethnic self-consciousness, structure of ethnic self-consciousness, types of mind, mythology of ethnos.

Modern analysis of ethnos consciousness structure should take into consideration variety of mind forms realizing within its sphere. It is suggested to consider some forms (mythology, religion, philosophy, art), that are peculiar ways of ethnic consciousness representation in the sphere of culture. In such method specific nature of ethnic consciousness forms is appeared to be not only in the substantial ideas and principles, but in the certain type of consciousness too. It is appeared to be that from the logical and gnosiological point of view, mythological, religious, art, philosophical components in the structure of ethnic consciousness are characterized with specific logic. Research task is to understand the forms in their difference (both in contextual, and logical aspects), to reveal their special social functions and meanings. Philosophy is presented as theoretical conceptual level of interpretation of ethnos culture in the structure of ethnic consciousness. The connection with culture is crucial for philosophy. On the one part the specific nature of ethnic consciousness is realized more fully in philosophy than in science. Philosophy has pronounced national traits (problem and subject fields, way of thinking and representation of philosophical ideas). On the other part philosophy issues a challenge purposefully to express, form, interpret intensions of its subject from implicit aspect to explicit one including “spirit of the nation”. It is resulted from its status as “culture consciousness” (Hegel).

The specific nature of national philosophical traditions is revealed particularly in that they distinguish different categories (language, religion, territory, statehood and so on) as key factors of nation consciousness. For example, representatives of German philosophy saw the fundamental principle of ethnic culture and profound ground of ethnic consciousness first of all in the language.

In “Addresses to the German Nation” Fichte defined the language as the activity of absolute ego (nation) that is expressed by the empirical ego (individuals). He thinks that particularly language plays one of the leading roles in the social sphere. Firstly it realizes transmission of received experience, secondly it assists saving of nation as the subject of historical process. According to Fichte’s theories language adoption of foreign language by the nation brings down the status of this nation (from subject of historical process to object), leads to degradation and finally to cessation of its existence. Schelling F.V. considered the unity of language as the important sign of nation consciousness and stated that “… language is identified when nation decides to become a nation. Till that time nation is in the crisis, i.e. in the formation and language is unstable, variable and isn’t separated from other languages…” [1, 1154]. Heidegger M. connected some peculiarities of German national character (constructiveness, efficiency) with grammatical structure of German language, “ as we (people) are connected with the language in order to be such as we areand we can’t ever leave it” [2, 272].

At the same time community of language couldn’t become the ground of ethnic consciousness for Russian philosophical tradition because of ethnic and linguistic variety. The main factor of nation unification is religion (Orthodoxy) according to many Russian philosophers. So, Ilyin I.A. states in his article “What did Orthodox Christianity give to Russia?” that “spirit of orthodoxy defines essential structures of Russian national character, creative potential of Russian heroes and genius. All Russian people lived on and saved with gifts of Orthodoxy, even those people who forgot or renounced them” [3, 321]. Not all, but essential part of Russian philosophy was religious philosophy, i.e. it decides upon philosophical problems with such ground as Christianity in its orthodox variant.

Philosophical traditions became its part themselves producing priority categories of ethnic consciousness. As it was noted by Gachev G.D. “when you think about terms of philosophy, science, you find out that there are metaphors, images in their roots and they can’t help extending the way of thinking of scientist or philosopher (either he/she understands it or not) in their spheres and they can’t help directing intuition to suggest them to him/her” [4, 27].

Ethnic consciousness can be expressed not only through philosophical conceptions, but also through methodology. Substantial part of mythological form of ethnic consciousness compiles from myths and mythologems that personify ethnos representations about their origin, historical past, key development events, and future ideals. Schnirelmann V.A. thinks that universal myths of ethnic consciousness include “myth about autochthony” (notion about unusual antiquity or about originality of its ethnic culture and language at all and particularly at territory where they settled at that moment); “myth about ancestral home” (aspiration to project modern ethnic and political borders on past times and to extend the territory of the ancient settlement of their ethnic group as much as they can); “myth about linguistic succession” (absolute identification of its ethnic group with quite definite language that is allegedly inherent to it from the very beginning); myth about “ethnic family” (belief that the territory of its ethnos was the sphere of formation not only of itself, but of other related or affiliated ethnic groups, that settled out to other territories later. In such way its ethnos is considered to be like “the elder brother” to them.); “myth about kulturtragery” (claims to have more historical priority in some cultural (written language) or political (statehood) achievements of their ancestors than ancestors of neighbor nations); “myth about ethnic similarity” (exaggeration of ethnic consolidation degree in antiquity and conscious underestimating of the ancestral and tribal division role and wide competence of community formation; and in such way the nation acquires quasi eternal life); “myth about archenemy” (institutionalization of foreign enemy’s image, the struggle with which cements ethnos and leads to high level of consolidation); “myth about ethnic unity” (adding in its community other ethnic groups in order to unite the state and strengthen its power particularly with demographical way) [5, 21]. It is imagined that ethnos consciousness accepts mythological form with the help of logical rules of mythological type of consciousness. In fact opposition “we and they” is the key peculiarity of ethnic consciousness and demonstrates evident presence mythological canons of reasoning in it. Within this logic as in ancient mythology, the image of “one’s own” nation is accompanied with exceptionally positive appraisal reaction, when “other” nations are estimated negatively (as aggressive, ambitious, cunning, insidious, lazy and so on). In order to emphasize its advantageous difference from other ethnos, ethnic groups are quite often ascribed additional unpleasant traits (deformities, unpleasant smell, witchcraft and so on) and this makes easier to apply violent, amoral measures, as well as ways of punishment and control to them. At the same time, facts and data that are incompatible with its “ego conception” are ignored and rejected by ethnic group with mythological way of consciousness. This confirms that particularly stubborn unwillingness of many ethnos to admit their mistakes, military or political defeats, committed injustices to other nations, i.e. everything that is at variance with notion about them as about moral, civilized people.

As part of the mythological mindset the ethnic groups tend to elevate their history and culture. One of the ways this is the elevation of its origin and the consequent approval of its autochthonous. An example of the first - today's desire to include in number of their great ancestors of Genghis Khan (in Kazakhstan), Tamerlane (in Uzbekistan), the leader of Attila the Hun (the Ukraine, Turkmenistan). An example of the second - statement of Ukrainians, that, their ancestors have lived in Ukraine from time immemorial.

The presence in ethnic self-representation of certain "evil world" to which this nation has to fight tirelessly can be also identified as a manifestation of the mythological type of thinking. This "the world's evil" is often personified in the person of any real "people-enemy" (for the Armenians, Tajiks, Lezghins – these are Turks, for Russian ultra-nationalists - the Jews, for many non-Russian nationalists - Russian, etc.) [5, 21]. It is often believed that because of "people-enemy," there is a "terrible catastrophe," interrupted the ongoing development of the nation and symbolically meant his "death", but after that, nevertheless, it has newly "risen." For example, genocide in the beginning of XX century is considered the same catastrophe for many Armenians, the Holocaust of the Second World War - for many Jews, the deportation – for the Chechens, etc.

Simple reference to the subject ethnicity contains the expression of a certain attitude to it as part of a mythological way of thinking, because a clarification of the subject origin occurs through the disclosure of some typical traits of its character, temper, its membership to a particular confessional community, etc. Example: when such phrase as "I am Russian" is said, thus has already assumed implicitly what is "Russian character" and how it should be detected in the external forms of life. This "habit" to understand the essence of people through the clarification of their ethnicity is transferred to the sphere of inter-ethnic relations and most directly affects on the nature and result of inter-ethnic cooperation.

Finally, while in the type of mythological thinking, ethnic identity is insensitive to logical contradictions, what in the end stipulates the ambivalence of perception and behavior of the ethnic group. Such, for example, the Russian ethnic identity, which combines the contrary and polar presentation of own ethnic group (Russian at the same time "apocalyptic" and "nihilists", "atheists" and "God-bearer", etc.), what defines a certain unpredictability the behavior of this ethnic group.  
Thus, there are a number of features that demonstrate the implementation of ethnic identity by mythological way of thinking standards. However, in practice, ethnic identity can be developed according to other types of thinking rules. In particular, ethnic identity can function due to the religious mindset canons and take a religious form.

In terms of content, religious form of ethnic identity is understood as an awareness of belonging to a community united by a commitment to a particular creed or cult. Representatives of ethnic groups can feel adherents of world religions ("we are the Christians", "we are the Muslims," "we are the Buddhists"), and to identify themselves as followers of the "native", "local" religions ("we are the creation of the supreme deity Num ", etc.).

By its nature, religion has the potential of consolidating the social community, and at the same time - demarcation with heterodoxy. Danilevsky among the factors that could serve as the only basis of the specifications of cultural-historical type, calls religion and cites the Jews. The religious factor was considered a principle for Russian culture too, in the basis of its self-determination. "What is the ideal principle that animates this huge body? What a new word nation will say to mankind? What does he want to do in the world’s history? - said Vladimir Solovyov. – We’ll look for the answer in the eternal truths of religion. As the idea of ​​a nation is not what it thinks of itself in time, but what God thinks about it for eternity "[6, 312].

But even if ethnic identity does not directly connect its own definitions with religious affiliation, religious form can occupy a significant place in ethnic identity, as religious logic functions in its construction and is provided to be important.

Ethnic identity takes a religious form, if it is resorted to the object sanctification and texts canonization. The phenomenon of sanctification in the consciousness of the ethnic group can be expressed either in authority deification or idealization of an ethnic group (its ancestors, political leader, national heroes, and etc.), and in providing of its own ethnos and sacred history traits (for example, in the characterization of the ethnos as "God's chosen "," eternal "," exclusive "nation.) The canonization of the texts in the ethnic identity is usually manifested in the ethnos declaration part of its historical works "sacred history ", which, as a rule, is filled with dramatic and heroic events and in which the eschatological motifs are significant (notions about the "end of history" of its people.) For example, in Russian philosophy history sanctification motifs are typical to Slavophiles. K. Aksakov said that Russian history was a "general confession" and "it could be read in the same way as the life of holies" [7 , 62]. After the October Revolution, Russian philosophers characterized Russia fate as a "test ", " crucifix ", " sacrificial deed ", i.e. was comprehended in religious style and terminology. Note, that authority sanctification and texts canonization is a necessary approval part of any ethnic group identity; while in the religious type of thinking, it is practiced as a way of arguing the appeal to authority, which acts as individuals (the same ancestors, the leaders of the ethnic groups) and ethnic history.

Ethnic groups think religiously when recognize the sacred action of constituent force (for example, Spirits, God, Government, etc.) as a determining factor in their work and destiny. In the framework of this logic, the representatives of the ethnos believe that their historical development predestined that the sacred can not be controlled: it is possible just to obey to higher powers. Implemented rites and rituals by ethnic group (crisis, calendar, rituals intensification), aimed for providing assistance for sacred forces, just continue and slightly push the natural processes in the desired direction, and do not go against them. Iung K.G. noted at his time: "Marching music, banners, cloth with slogans, parades and huge rallies in essence have no difference with the litany, fire and lights to exorcism" [8, 15]. In particular, this presupposes dogmatic mindset, obedience and passive behavior of ethnos in the historical arena, their initial disbelief in the possibility of transformations and reforms.

In the ethnic self-consciousness, which is realized in the religious type of thinking, in the forefront is intolerance to dissent and the "infidels." As part of the logic, the "own" belief system, "their" way of life is considered as the only possible and correct which should be imposed to the "other" nations at any cost. The "other" nations are often perceived as non-believers. It is in a religious form of ethnic identity idea of Messianism often becomes guided one, which is expressed in the ethnos claim to their exclusivity, to special historical mission, and idea of ethnic bigotry. With this type of thinking, the historical memory of the ethnos is constructed in such a way "in order to keep only as something that corresponds to an ideal representation of the nation of itself, its special position in the history as a vehicle of the real truth of life. The empirical reality of its life, treated by self-awareness is brought to the public viewing as a perfect example that gives the right to a special, exclusive existence "[9, 112].

Finally, for ethnic identity, unfolding by religious type, conservative way of thinking and a commitment to the power of custom and tradition is typical. In this case, complete orientation to the past takes place, strict adherence to social norms and regulations, hostility and resistance to any innovation. Religious way of thinking more tends to stereotyping: in the ethnic identity the religious type of any particular ethnic group as the bearer of "positive" and "negative" qualities is preserved through many generations, and the process of changing the ethnic prejudice is very slow and at times becomes noticeable only when historical epoch are compared.

The ethnic identity art form in terms of content concludes in awareness of the ethnic group members by themselves as adherents of particular artistic tradition, expressed in the form of verbal art of folklore (specific to the ethnic group songs, legends and heroic tales, legends, etc.), and in the form of professional artistic creativity.  
The importance of art for decoration ethnic self evident is obvious and traditional theme of cultural consideration; it is sufficiently to refer to the place which is the theme of the "Russian soul" and the "Russian idea" in the works of Pushkin A. S. , Dostoevsky PH. M., Tolstoy L. N., Block A., etc. The attention should be paid to less developed aspect of the ethnic identity artistic form - the using outside literature artistic means for construction the image of an ethnic group (like "their" and "foreign").

In this case, the detailed general characteristic of an ethnic group is expressed through some examples (through ethnic group behavior peculiarities in specific situations, through episodes of its historical development, etc.) as a rule are very bright, expressive and highly emotive. As a result of this logical procedure there is an image of an ethnic group, which is not always objective and adequate, but which is visual (exactly in frames of such a way of thinking, in our opinion, the Americans, for example, appear in the image of the "big kids", the Russians - in the form of "light-hearted idlers," etc.).

It seems that exactly in frames of artistic way of thinking in ethnic identity appears fixable phenomenon, that is designated by researcher S. Lurie as a "way for others" - the desired image of an ethnic group, exhibited for show in contacts with other nations. In this case, representatives of ethnic groups "put on different, cute for their heart historical or social masks" [9, 127], deliberately attribute traits, which may lack in reality (for example, attribute to themselves autochthonous origin, historical feats and etc.), create a beautiful legend about its ethnos; embellish their presentation in the eyes of other nations. Through an art form, the realization is implemented, as well as the needs of ethnic groups in the "prestige", the recognition of other ethnic groups.

Apparently, representatives of ethnic groups are within the artistic type of thinking also when they relate to events of their history and its main actors but not only ethically (as to glorious or shameful, just or unjust, and etc.), but also aesthetically, giving them aesthetic judgments (e.g. perceiving them as tragic, dramatic, comic); when perceive events in their history not in terms of academic research, but through artistic metaphors, visual (often literary) images; when think about its historical past not in the form of rational assessment of knowledge, and in the emotional-sensory context (through the "getting used", "empathy" in the events of the past years and their subjective, personal opinion).

In general, in our opinion, in modern conditions, there is a shifting ethnic identity from one form to another or from one logical system to another: in some moments of its history, ethnic group can reason mythologically, using the rules of the mythological or religious thinking, etc. Characteristically, each of the methods of ethnic identity representation is subjected to transformation and upgrading, and can acquire the character of the dominant depending on the socio-political situation (assimilation or any extreme situation, a period of religious strife, etc.). It partly explains why ethnic identity in its functioning can not be confined by any form; each of the forms is in demand in today's ethnic identity and performs a specific functions.

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**Головньова О. В. Способи репрезентації етнічної самосвідомості в просторі культури. – Стаття.**

**Анотація.** У даній статті розглядаються різні типи функціонування етнічної самосвідомості (міфологічний, релігійний, філософський, художній). Ці типи самосвідомості являють собою особливі когнітивні системи, що формуються як під впливом стереотипних уявлень, які виникають у рамках міжкультурних комунікацій, так і в результаті цілеспрямованих зусиль з боку політичної еліти та ЗМІ. Етнічна ідентичність в такому ракурсі постає як така, що формується на різних підставах, та складно структурований феномен. У статті розкриваються типові способи відтворення етнічної самосвідомості, використовувані як представниками самої етнічної групи, так і політичними лідерами. Вони включають створення і розповсюдження міфологем, історичний опис, сакралізацію подій, здійснення ритуальної практики.

**Ключові слова:** етнічна самосвідомість, структура етнічної самосвідомості, типи мислення, міфологія етносу.

**Головнёва И.В. Способы репрезентации этнического самосознания в пространстве культуры. – Статья.**

**Аннотация.** В данной статье рассматриваются различные типы функционирования этнического самосознания (мифологический, религиозный, философский, художественный). Эти типы самосознания представляют собой особые когнитивные системы, формирующиеся как под влиянием стереотипных представлений, возникающих в рамках межкультурных коммуникаций, так и в результате целенаправленных усилий со стороны политической элиты и СМИ. Этническая идентичность в таком ракурсе предстает как формирующийся на различных основаниях, сложно структурированный феномен. В статье раскрываются типичные способы воспроизводства этнического самосознания, используемые как представителями самой этнической группы, так и политическими лидерами. Они включают создание и распространение мифологем, историческое описание, сакрализацию событий, осуществление ритуальной практики.

**Ключевые слова:** этническое самосознание, структура этнического самосознания, типы мышления, мифология этноса.