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MARGINALITY AS A REALITY AND A PERSPECTIVE OF TRANSITION: CONCEPTUAL APPROACHES IN CULTURE

The purpose of the article. The socio-philosophical analysis of the peculiarities of margins in the conditions of globalization, determinants, and mechanisms of social transit of marginal individuals and marginal communities in the integrated socio-cultural space is studied. The aim is to study marginality as a socio-cultural and existential phenomenon that has meta anthropological and creative potential to determine its role in the cultural space. **Methodology.** The article combines cultural and philosophical analysis with dialectical and synergetic methods in the study of marginal communities in culture as complex, open, dynamic, self-organized, holistic systems, the transformation of which is considered through the dialectical law of mutual transition of quantitative meanings and qualitative changes. **Scientific novelty.** Most modern researchers interpret the state of Ukrainian socio-culture as borderline close to critical. The proposed loss is a special mode of transition and is associated with the risk of avalanche-like development of total marginalization of society. **Conclusions.** It was found that "margin" means an objective social process that reflects the processes of distancing specific social objects from the dominant axiological guidelines in society the distribution of material goods and is characterized by a dichotomy of "ascending-descending"; "Marginal transition" appears as a change in the essence of social relations of a social object which fixes its specific position in society; "Marginal leap" is defined as a form of transition of the community to a new social order in a relatively short time. The theoretical and practical significance of the obtained results lies in identifying and substantiating the peculiarities of the transformation of marginalized communities in the context of globalization. Substantiation of the specifics of the socio-philosophical design of the transit of the Ukrainian community into the integrated socio-cultural space will contribute to 1) clarification of external and internal contexts of social transformation; 2) systematization of factors that determine the margins of the community, in order to determine the determinants of its demarginalization; 3) elaboration of integration guidelines, compromises for an inhomogeneous society. The current stage of development of society is accompanied by a qualitative and large-scale transformation of social ties, group dominants, socio-cultural stereotypes which determines the peculiarity of marginal transformations in the context of globalization. The high dynamics of transitive processes in society affects the objective formation of significant disparities in various spheres of social relations. As a result, the scale of the marginalization of society is increasing.

Key words: marginality, culture, socio-cultural space, society, marginal personality.

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Маргінальність як реалія та перспектива перехідності: концептуальні підходи в культурі

Досліджується соціально-філософський аналіз особливостей маргінесу в умовах глобалізації, детермінант і механізмів соціального транзиту маргінальних особистостей та маргінальних спільнот в інтегрований соціокультурний простір. **Метою роботи** є вивчення маргінальності як соціокультурного та екзистенційного явища, що має метаантропологічний та творчий потенціал для визначення його ролі в культурному просторі. **Методи дослідження.** Стаття поєднує культурно-філософський аналіз з діалектичними та синергетичними методами у вивченні маргінальних спільнот у культурі як складних, відкритих, динамічних, самоорганізованих, цілісних систем, трансформація яких розглядається через діалектичний закон взаємного переходу кількісних

значень та якісних змін. **Наукова новизна.** Більшість сучасних дослідників інтерпретує стан української соціокультури як пограничний, близький до критичного. Запропонована програничність є особливим модусом перехідності і поєднана з ризиком лавиноподібного розвитку тотальної маргіналізації соціуму. **Висновки.** Було встановлено, що «маргінальність» означає об'єктивний соціальний процес, який відображає процеси віддалення конкретних соціальних об'єктів від домінуючих аксіологічних орієнтирів у суспільстві, розподілу матеріальних благ і характеризується дихотомією «зростання-падіння». «Маргінальний перехід» постає як зміна сутності соціальних відносин соціального об'єкта, що фіксує його специфічне становище в суспільстві. «Граничний стрибок» визначається як форма переходу громади до нового соціального порядку за відносно короткий час. Теоретичне та практичне значення отриманих результатів полягає у виявленні та обґрунтуванні особливостей трансформації маргіналізованих спільнот в умовах глобалізації. Обґрунтування специфіки соціально-філософського оформлення транзиту української громади в інтегрований соціокультурний простір сприятиме: 1) з'ясуванню зовнішнього та внутрішнього контекстів соціальних трансформацій; 2) систематизації факторів, що визначають маргінальність громади, з метою визначення детермінант її демаргіналізації; 3) розробці інтеграційних настанов, компромісів для неоднорідного суспільства. Сучасний етап розвитку суспільства супроводжується якісною та масштабною трансформацією соціальних зв'язків, групових доміант, соціокультурних стереотипів, що визначає особливість маргінальних трансформацій в умовах глобалізації. Висока динаміка перехідних процесів у суспільстві впливає на об'єктивне формування значних диспропорцій у різних сферах суспільних відносин. В результаті масштаби маргіналізації суспільства збільшуються.

Ключові слова: маргінальність, культура, соціокультурний простір, суспільство, маргінальна особистість.

The purpose of the article is to study marginality as a socio-cultural and existential phenomenon that has meta anthropological and creative potential to determine its role in the cultural space.

Methodology. The article combines cultural and philosophical analysis with dialectical and synergetic methods in the study of marginal communities in culture as complex, open, dynamic, self-organized, holistic systems, the transformation of which is considered through the dialectical law of mutual transition of quantitative meanings and qualitative changes.

The core ideas. The formation of a marginal personality is due to a set of specific reasons that contribute to its emergence. The genesis of a person in a marginal position implies the causes of both internal and external nature. Marginal personality appears in connection with the development of various political, economic, religious circumstances, and situations (various reforms, crises, wars, revolutions, etc.). Also, a marginal person is formed in the course of evolutionary changes (interracial and interethnic interactions, horizontal and vertical movements in the process of social mobility of individuals and social groups, etc.). In any case, the marginal personality is in a continuous process of formation and as a consequence is in a state of constant change. Human nature in general its inner essence is never complete and definitively established. Man is always in development on the way to becoming, discovering, and realizing his "I". But the "ordinary" man was previously created by the social reality in which he exists. The marginal has no such task he changes both in his properties and attitude to the world, other people, and in the way of his immediate existence.

Anthropogenesis shows that human nature itself has always been originally marginal.

Each person to some extent depends on the historical time in which his life and activities take place, on social conditions, ideas that prevail in society at the moment, their social affiliation, and so on. The individual is not able to be completely autonomous from all these factors of human existence although the degree of dependence on each individual person in his individual existence may vary greatly. There will always be somebody due to circumstances, interest, overcoming themselves will not want or will not be able to fit into this social space. Such a personality stands out against the general background by some of its "out-of-frame" features and properties. Such people are called differently in society, but their general difference from all in their otherness is marginality. These people appear in all ages and in every social and cultural stratum.

It is difficult to put a marginal personality into a certain scheme it can be understood only by those who have in common with it the features and preferences that arise from its own originality and givenness. Such a personality differs from others in many respects although each individual can have only one difference from the typical. But all of them to one degree or another are carriers of marginal properties and characteristics.

Modern dynamics of social development, social processes taking place in the world lead to an increase in the mobility of social structures which in turn leads to a fairly high degree of non-fixation of a person in a particular social group of any level of the system. The autonomy of the individual from society has increased. Such processes significantly contribute to the marginalization of the population of different

countries and different cultures. But are these the main reasons for the emergence of human marginality? For all the high level of social mobility observed in the modern world, marginals remain by themselves with all their features and properties and a significant part of the population continues to exist within the "normal whole". K. Jaspers notes: "Compared to our time the whole previous history seems relatively stable. Previously, the bulk of the population was the peasantry whose lifestyles changed little even during political catastrophes. It was a non-historical substance of the population... The change in social conditions was slow and affected certain strata and groups "[12]. That's right, but does it make sense to say that there were fewer marginalized people in the Middle Ages or in earlier eras than there are today? Marginality is not a frozen whole, but total fluidity, mobility. Marginality as a whole has the feature that any of its varieties eventually disappear to make room for other marginals. And if earlier any of its forms absorbed once rather a small number of people in comparison with the present period of time (for example, "ethnic" marginality), then its other form which practically disappeared for today reaped generous fruits (for example, "religious marginals of the Reformation period in Europe).

Traditional culture is characterized by the value of the individual not in itself, but only because of its membership in any social corporation.

The phenomenological analysis of marginality reveals its qualities such as motivating and awakening to life certain phenomena and beings by removing from each other frozen forms and meanings. Under certain conditions, this situation can be both partial and more voluminous, close to universal. There are a mutual transfer of semantic aspects and forms inherent in the previous objects and as a result, a new essential phenomenon of otherness is born - marginality, different from parental wholes. Previously the semantic and essential background of objects was not abolished, but changed - and this process can be considered a phenomenon of marginalization. But none of the components of the phenomenon of marginality dissolves completely in the other. The degree of assimilation here depends on the degree of radicalization of the discovery of these individual parts in single marginal integrity. Despite the close relationship and interpenetration of the process of complete intrasystem synthesis of parts, the marginality of the components does not occur. They are not reduced to a common denominator, a total, a finite and unambiguous

form that would absorb them all. In this case, marginal integrity would lose its essential (marginal) nature. The only thing that unites and keeps them in relative equilibrium with each other is their general marginal position, the uncertainty of their nature and content which characterize the continuous fluidity.

At this point is one of the main features of marginality which is determined by the temporal dimension. The essence of the intentional manifestation of marginality in the world - the process, the tendency to become. The process as such determines the instability of the integral nature of marginality its non-static position both in space and time. It is not a fixed form of being. It will be fair to perceive marginality as a kind of potential that allows for progressive or regressive development in the future. Potentiality as such is inherent in marginality due to its fluidity, flexibility in manifesting itself in the world.

We observe here one of the paradoxes of marginality which is how it without having its own permanence has the ability to continuously generate the emergence of potentiality. But such a situation contributes to the danger that these potentialities due to their marginal otherness are paralyzed by external circumstances. The fragile structure of marginal integrity is dispersed in external relations with other non-marginal wholes which because of their definiteness and constant position which they occupy in the space-time continuum, see in otherness deviations from themselves, demanding either correction or destruction. The approach to the phenomenon of marginality as a derivation problem is inherent in almost all researchers of this phenomenon. In Hegel, formation is by the self-denial of the old quality, not its destruction. "The relation of self-denial is the negation of the relation accordingly the difference of the one from oneself the repulsion of one that is belonging to anyone," writes G.-V.-F. Hegel. "From the point of view of immediacy for-self-being this majority are beings and repulsion becomes one's being so their repulsion of each other as existing... becomes their mutual exclusion of each other" [7]. Formation can generate both positive and negative qualities of a new essence. Within the category of "formation" in G.-V.-F. Hegel is a contradiction which is expressed in the fact that she "was" and at the same time "becomes". This contradiction determines the movement as a change of a new quality of origin from the "removal of the essence" of the original quality and its transformation into another level of integrity. The phenomenon of marginality is present in the social space always and everywhere. Marginality both

exists and at the same time, it becomes. The temporal continuity of the movement of marginality is a fundamental feature of its essential nature.

It is believed that marginal systems cause joint and local instability. But determinism, in general, is only a kind of functioning, and nature implements mostly the least complex local morphologies. Marginality even in its locality is a rather complex formation that consists of several levels, and therefore - a weakly stable system that is subject to continuous change both under the influence of external factors and through its internal nature. The distance between two points in time and space is always filled with changes and qualitative differences. At the heart of the phenomenon of marginality, any norm as such is not binding. It (norm) acts only as an expression of the systemic correlation of various semantic elements. But this system is possible and important only for itself. With the marginal shift of being, it becomes alien, turns into fiction.

The intentionality of marginality is understood not only as a movement from the past to the future but also as a movement from one definition to another. At the same time, the very direction of marginality takes on and carries a diverse, partly opposite character. In some cases, it takes a regressive form as a return to an earlier even archaic consciousness and being but brings with it many elements of the modern reality. This makes the regressive marginal consciousness not identical to the consciousness already defined in the past (for example, neo-paganism is one of the varieties of modern religious consciousness). Here the destructive role of marginality in the process of its registration in the world of consciousness is important.

With the progressive orientation of marginality, one should expect the emergence of new ones that differ in their characteristics from the already defined social phenomena. This constructive orientation allows them to define themselves and reach in the future to a qualitatively different new level of existence realizing themselves in completely different from the past forms of existence. But despite the positive or negative intention of marginality it always implies the unfolding of new forms of reality which taking a legitimate, finished form, lose their marginal essence and become a repetition of themselves in existence. Having lost its intentionality marginality ceases to be such because closing in on itself it turns from a tendency into a definite fact and through it into banality and standards. Marginality realizes itself only as a movement towards something else, not

something already. "Presence in its actual existence is always as it was," writes M. Heidegger. - Clearly or not it is its past... in the way of its existence which... "any time" is carried out from its future "[10]. Marginality is the present in its very movement and transition from one certainty to another. Any movement implies the direction of this movement towards some certainty where the movement stops, being fixed within the whole. This direction can go both to the internal environment and to the external sphere of the whole. In the first case, it makes sense to talk about the formation of another new, i.e. progressive direction of marginality; in the second, about the regressive nature of the orientation - the formation of another old (archaization). But in any case, marginality implies the formation and definition in the world of another essence of being.

This basis of marginal consciousness allows it to fully embrace and perceive several wholes while not firmly fixing on any of them which aims at the very nature of marginality in its temporal essence and transience of movement. This contributes to the fact that the phenomenon of marginality in real-life combines both elements of the past - the actual given and fragments of the given possible future. But in general, marginality is a trend, the course of which is determined by its direction in the existing being. The intentionality of marginality is not in "some" dimension of reality, but in "everything". Any change of movement, transition state, regardless of the nature of its direction. Intentionality only contributes to the formation of future certainty in the evaluation categories. The phenomenon of marginality is realized and is able to function in the world of consciousness through its multidirectional movement. Through and by means of consciousness marginality carries with it the whole complex of possibilities which is further realized in man and society. In this process of constant change during which a new holistic consciousness and personality is able to appear and the main functional significance of marginality for social reality lies, regardless of the direction of its movement in the socio-historical reality.

The concept of marginal space is transferred from a real geographical field to a virtual series. Human activity in the field of art culture can be used as an indicator. As already noted the marginal is not simply removed from the culture which in itself seems to be saturated with elements of marginality, marginality manifests itself in the world through the formation of being, the process of determining its temporal reality.

Conclusions. It was found that the specifics of the initial stage of the study of the phenomenon of margins were determined by the differentiation of scientific disciplines. The universality of the concept of "marginality" and the significant heuristic potential of this substance have influenced its widespread use in anthropology, sociology, psychology, political science, medicine, and philosophy to interpret certain disciplinary concepts, which has blurred a clear definition of the term "marginality". The current stage of the study of margins is characterized by the integration of knowledge, differentiated in different disciplines. The most common understanding of marginality as a deviation from the norm distance from a certain symbolic center of the value system faced with the impossibility of giving scientists a clear definition of deviation through the concept of the norm which in turn requires research.

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