

HUMAN VITAL CULTURE WORLD: THE ETHNOCULTURAL ASPECT

İNSANIN CANLI KÜLTÜR DÜNYASI: ETNOKÜLTÜREL YÖNÜ

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Makale Türü: Araştırma Makalesi

Abstract

The article addresses the problem of the ethnocultural aspect of the human vital culture world. In modern socio-cultural realities, culture is precisely the phenomenon in which the conditions and the corresponding prerequisites for both social and human development are contained. In the context of life creation, culture, on the one hand, is a powerful means of protection against the chaotic nature of life, on the other hand, it is the basis, condition, method, and process of 'self-purification', self-ordering of the living world, thanks to which a person 'passes' through oneself the entire existential reality. The purpose of this article is an attempt to comprehend the role which the vital cultural world plays in human existence. The theoretical and methodological basis of the article is the works of I. Herder, G. Hegel, V.S. Bybler which are essentially the key to the philosophical understanding of culture; the psychoanalytic concept of S. Freud and C. Jung, in which human life is represented as a cultural activity, and the creation of culture – as the creation of this life. The works of such authors as Yu.V. Bromley, E.A. Baller, S.A. Arutyunov, L.N.Gumilev, A.S. Akhiezer, V.M. Mezhuyev, Yu.V. Lotman, A. Kroeber, S. Klakhon have significantly expanded the conceptual and methodological opportunities in the culture problem analysis from the standpoint of historical and cultural development. The publications of modern authors (V.S. Belgorodsky et al., L.A. Jensen and J.J. Arnett, I.A. Apollonov, and I. D. Tarba) are useful in analyzing the studied problem in the context of the globalization of cultures. The main research methods are comparative and typological methods which allow comparing different ideas, identifying common and different in them, which made it possible to identify the specifics of the ethnocultural aspect of the human vital culture world. In the process of mastering the cultural world, culture is transformed from a socio-social form of expression into an individual-personal vital culture and ethnoculture, acting as a means of transforming objective factors into a subjective way of looking at the world. The measure of ethnocultural potential development is determined by the measure of sociality. The higher the measure of cultural development, the higher the measure of sociality. This idea is of particular importance nowadays when interethnic and intercultural issues are no less relevant. Ethnoculture as the most important component of universal culture influences the formation of a person's life values and meanings system, contributes to the development of constructive interaction with different cultures carriers skills and abilities, and the formation of attitudes towards People's peaceful coexistence. The authors conclude that the vital culture world is a socio-cultural justification of the vital stability of human existence, representing

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that sphere of human life creation that fills the life world with meaning, ensures people's awareness of their human nature and essence.

Keywords: human vital culture world, ethnocultural aspect, human existence, individual and society.

Özet

Makale, insanın hayati kültür dünyasının etnokültürel yönü sorununu ele alıyor. Modern sosyokültürel gerçekliklerde kültür, hem sosyal hem de insani gelişme için koşulların ve karşılık gelen ön koşulların kapsandığı bir olgudur. Yaşam yaratma bağlamında kültür, bir yandan yaşamın kaotik doğasına karşı güçlü bir korunma aracı iken, diğer yandan "kendini arındırma"nın, - bir kişinin tüm varoluşsal gerçekliği kendi içinden "geçirdiği" yaşam dünyasının düzenlenmesi olan kendini arındırmanın temeli, koşulu, yöntemi ve sürecidir. Bu makalenin amacı, yaşamsal kültür dünyasının insan varoluşunda oynadığı rolü anlamaya çalışmaktır. Makalenin teorik ve metodolojik temeli I. Herder, G. Hegel, V. S., esasen felsefi kültür anlayışının anahtarı olan Bybler; S. Freud ve C. Jung'un insan yaşamının kültürel bir etkinlik olarak temsil edildiği psikanalitik kavramı ve bu yaşamın yaratılması olarak kültürün yaratılmasıdır. Yu. V. Bromley, E. A. Baller, S. A. Arutyunov, L. N. Gumilev, A. S. Akhiezer, V. M. Mezhyuev, Yu.V. Lotman, A. Kroeber, S. Klakhon gibi yazarların eserleri tarihsel ve kültürel gelişim açısından kültür sorunu analizinde kavramsal ve metodolojik fırsatları önemli ölçüde genişletti. Modern yazarların yayınları (V. S. Belgorodsky ve diğerleri, L. A. Jensen ve J. J. Arnett, I. A. Apollonov ve I. D. Tarba), incelenen sorunu kültürlerin küreselleşmesi bağlamında analiz etmede yararlıdır. Ana araştırma yöntemleri, farklı fikirlerin karşılaştırılmasına, ortak ve farklı olanların tanımlanmasına izin veren, insanın yaşamsal kültür dünyasının etnokültürel yönünün özelliklerini tanımlamayı mümkün kılan karşılaştırmalı ve tipolojik yöntemlerdir. Bir kişinin kültür dünyasına hakim olma sürecinde, kültür, nesnel faktörleri dünyaya öznel bir bakış açısına dönüştürmenin bir aracı olarak hareket ederek sosyo-sosyal bir ifade biçiminden bireysel-kişisel bir hayati kültüre ve etnokültüre dönüştürülür. Etnokültürel potansiyel gelişme ölçüsü, sosyallik ölçüsü ile belirlenir. Kültürel gelişimin ölçüsü ne kadar yüksekse, sosyallığın ölçüsü de o kadar yüksektir. Bu fikir, etnik ve kültürlerarası konuların daha az alakalı olmadığı günümüzde özel bir öneme sahiptir. Evrensel kültürün en önemli bileşeni olarak etnokültür, bir kişinin yaşam değerleri ve anlamlar sisteminin oluşumunu etkiler, farklı kültürler, beceri ve yeteneklerle yapıcı etkileşimin geliştirilmesine, insanların barış içinde bir arada yaşamalarına yönelik tutumların oluşumuna katkıda bulunur. Yazarlar, hayati kültür dünyasının, insan varlığının hayati istikrarının sosyokültürel bir gerekçesi olduğu, yaşam dünyasını anlama dolduran insan yaşamının yaratılış alanını temsil ettiği, insanların insan doğası ve özü hakkında farkındalık kazanmasını sağladığı sonucuna varıyorlar.

Anahtar sözcükler: insanın yaşamsal kültür dünyası, etnokültürel yön, insan varlığı, birey ve toplum.

Introduction

Nowadays when the mental redistribution of the world is taking place, a fundamentally new paradigm of thinking and activity is being formed, culture is precisely the phenomenon in which the conditions and the corresponding prerequisites for both social and human development are contained. According to T.V. Tsivyan (1978), 'culture as a world adapted to the human scale' and 'created by oneself', appears as a human world order, correlated with a human being as all things "measure" (Tsivyan, 1978, p. 72).

The focus of "shifting the epicenter of all human existence to the pole of culture", "shift, transformation ('transduction') into the form of the culture mind, the culture logic" (Bybler, 1991, p. 3, 9) is nothing but a kind of 'Temple' in which a human being becomes a person

(Herder, 1959), in which the measure of one's spirituality and the richness of the spiritual world are measured (Hegel, 2008).

Accumulating in material and spiritual activities, goals, interests, creative abilities and skills of people, culture, therefore, appears as a determinant of the meaning-forming endless 'fitting' of human life as an entity to a unique positive life-creating realization of 'purely human' being. In K. Levi-Strauss' (1952) understanding such a life-creating realization of the individual and society is 'culturization'. Permeating the endless variety of spatio-temporal objectification and, at the same time, focusing on the territorial-ethnic generalizing image, culture is an all-one and all-human substantiality of the life forms of human existence. This is a specially ordered historical, territorial, ethnic, national, value, material and spiritual-moral social reality in which a person lives, realizing the natural need to acquire life meanings, values and ideals, in bringing one's life to order.

As M. Epstein (1997) believes, in the context of life creation, culture, on the one hand, is a powerful means of protection against the chaotic nature of life, on the other hand, it is the basis, condition, method and process of 'self-purification', self-ordering of the life-world, thanks to which a person 'passes' through oneself the entire existential reality (Epstein, 1997, p. 73-74]. That is, culture ensures the purification of a person's inner living 'space' from the negative manifestations of the external world, separating and, at the same time, preserving the significant, 'native', different from 'any other' – 'alien'. At the same time, the differentiation of 'native – alien' occurs only at a person's psychological level. In the process of life, a person acts both as the creator of one's life-world, and as a subject making a choice: the meanings, orientation, content of one's life, relying on the ideals and values of culture, as well as on one's own personal and 'other' life experience.

The purpose of this article is an attempt to comprehend the role which the vital culture world plays in human existence.

Theoretical and Methodological Basis

The theoretical and methodological basis of the article are the studies of ethnocultural processes by such authors as: Yu.V. Bromley (1990), E.A. Baller (1969), Yu.P. Averkieva (1979), S.A. Arutyunov (2014), L.N. Gumilev (1988), V.B. Jordansky (1991), V.P. Levkovich (1985), A.P. Sadokhin (2007), M.O. Mnakatsanyan (2004), S.A. Tokarev (2015). The general theoretical cultural base consists of the works of A. Kroeber (2004), S. Klakhon (1961), E.M. Vereshchagin (2005), E.P. Borzova (2001), E. Amelina (2000), A.M. Arnoldov (1993), P.A. Sorokin (2012), N.N. Cheboksarov (1971) which are dedicated to the study and systematization of basic scientific concepts. The philosophical works of G.V. Plekhanov (1956-1958), V.V. Silvestrov (1987), N.A. Berdyaev (1996), P.S. Gurevich (2008) have significantly expanded the conceptual and methodological possibilities in the analysis of the process of social and cultural interaction. The identification of the socializing aspect of ethnoculture is based on the theoretical works of M.S. Komarov (2006), A.G. Egorov (2002), A.S. Akhiezer & S.Ya. Matveeva (1990). The

objective consequence of social interaction is the psychological component which, in its turn, is subject to ethnocultural transformation. In this regard, the publications of such authors as: S.L. Rubinstein (1997), R.S. Nemov (1998), T. Shibutani (1969), Z.V. Sikevich (1996), K.A. Abulkhanova-Slavskaya (1980) are valuable. The culture phenomenon, the problems of historical and cultural development are reflected in the works of cultural scientists such as. A.S. Akhiezer (1992), M.S. Kogan (1996), V.M. Mezhujev (2006), Yu.N. Davydov (1978), Yu.V. Lotman (2002), I. Herder (1959), G. Hegel (2008), V.S. Bybler (1991) which are essentially the keys to the philosophical understanding of culture.

So, I. Herder (1959) examines culture in the context of cultural and historical regions, focusing on factors such as ecology and traditions of the people inhabiting them. The scientist believes that it is ethnoculture that acts as the unifying principle of all members of a particular human community. In G. Hegel's works, the entire path of the world culture development is analyzed as a natural integral process. The idea of culture expressed by G. Hegel (2008) is the idea of development, education / self-education of the thinking spirit. According to V.S. Bybler's (1991) philosophical concept, different cultures are in constant dialogue with each other, continuously interacting and complementing each other. It is through dialogue with other cultures that both a personal and a public stock of knowledge, skills and abilities of understanding, identifiers reflecting the historical meaning of each phenomenon is created.

Of particular value is S. Freud's (2017) and C. Jung's (1994) psychoanalytic concept which reflects culture as a kind of repository of mental experiences, emotional life and human potential. These scientists have discovered a whole world that lies beyond our consciousness, thereby demonstrating a new perspective of studying vital culture world problem from the standpoint of the unity of a person's cultural world with a certain culture, tradition, system, characterized by the development of values, norms, the content core of this culture and forms of its expression.

Publications by V.S. Belgorodsky, L.E. Yakovleva, T.A. Petushkova(2019), L.A. Jensen & J.J. Arnett (2011), I.A. Apollonov & I.D. Tarba (2017) are useful in analyzing the ethnocultural aspect of human living culture world in the context of Cultures globalization.

The main research methods are comparative and typological methods which allow comparing different ideas, identifying common and different in them which made it possible to identify the specifics of the ethnocultural aspect of the human vital culture world.

Discussion of the Problem

The culture meaning is in its uniqueness of the life world of the individual and society. The indicator of culture is the spiritual 'field' – the subjects of life creation spirituality, the spiritual atmosphere of society, and the individual's spiritual world. Comparison of different cultures is carried out through the comparison of higher spiritual values and absolutes. It is quite obvious that a person's life world is formed by the culture of a society close to one, in which historically diverse and mentally diverse layers and forms of other societies' cultures

are assimilated. In this sense, the human life world is multicultural. It is a 'living' organism capable of mastering all the 'languages' of culture in the ethnocultural, spiritual, species, and global context. Rooted in the present, it is able to simultaneously live past systems and stay in thoughts about the future. All this is included in the 'cultural space' of human existence, socio-cultural and ethnocultural experience are carried out, 'accumulated' and 'adopted' in it, especially significant values are developed and polished, mediating and bearing in themselves, to one degree or another, the historical culture of all mankind.

However, the culture that exists, as it were, 'by itself', at the same time, is given to a person only insofar as it has already been turned into an object, material and means of organizing one's life, this is one's 'living' culture. From these positions, culture is not an anonymous, but a personalized measure of human existence, organizing the life world, the inner need and expediency of a person. In other words, it is a kind of 'local way of being of people', their 'everyday' culture, which people 'took for themselves personally' from the entire world cultural repository.

It follows from this that culture gets its true ontological meaning only by becoming a necessary component of the human life-world. Awareness and realization of the need to organize such a cultural living space are associated with the representation of the 'world of life culture' of a person and society as a concrete historical form of life interpretation of culture meanings, norms, ideals and values.

The world of culture in this sense acts as an 'all-pervading' foundation, environment, method and form of organization of a person and society's life world. At the same time, the world of culture, the life world and a person and society's vital culture world are interpenetrable, they are in a dialectical relationship with each other due to the human ability to 'appropriate', 'embrace' the system of meanings and values of culture objective world and freely 'embed' them into their own life world. In the process of mastering the culture world, culture is transformed from a socio-social form of expression into an individual-personal vital culture and ethnoculture, acting as a means of transforming objective factors into a subjective way of looking at the world.

In this sense, any cultural phenomenon can be spoken about only in the context of the refraction of cultural values into the values of the individual life-world as its ontological basis. It is due to the 'appropriation' of cultural phenomena that a second layer of culture is formed in people – the world of life culture which, according to M.O. Mnatsakanyan's (2004) apt expression, creates "that integral national connection in each individual's psychology, which, being preserved in one's consciousness as a heritage of culture and socialization, simultaneously penetrates deeply into the unconscious spheres of one's soul. Such ... integration with ancestral traditions ... are the results of cultural influence on a person" (Mnatsakanyan, 2004, p. 158).

The history of culture, the origins and ways of its development – it is here that the most important secrets of the formation and people’s special psychological life are rooted, and those external phenomena, which themselves, being products of creative joint activity and people’s lives, form the collective soul and through it each person’s soul. This is marked by the creation of a person’s idea of the proper way of being, life values and ideals which are most adequate to the culture of one’s subjective essence. Thus, a person’s vital culture world formation requires the active participation of the person oneself.

In this regard, it should be noted that the process of cognition and ‘appropriation’ of values and meanings of culture world by a person or a community of people, on the one hand, is always individual and unique, since ‘penetrating’ into the human life, a person’s life world, culture performs the functions of a determinant and a way of human existence, it is a decisive condition in a person’s personality formation. On the other hand, since an individualized life activity subject contains a potential maximum of subjectivity, the vital culture world is extrapolated to the level of people communities being– society, ethnos, people. Culture as a kind of mental experience, emotional life and human potential repository, in S. Freud’s (2017) understanding and C. Jung (1994), is not an abstract model of some external expressions, forms, etc., but first of all a model of a special spiritual life which is based not only on an effective mechanism of emotional and mental impact on a person, on consciousness, on feelings, instincts, deep unconscious layers of one’s soul, but also people’s psychology and the character, samples and the ways of their behavior. The vital essence of culture, therefore, is interaction with others, the preservation of the human race as such. Hence, it can be assumed that the whole set of existential factors and conditions of human life activity, as well as the historical situation of the time and ethnocultural foundations, the sociocultural environment and society’s spiritual atmosphere, established and existing ideological foundations and life values and meanings of the culture world, are important for the vital culture world formation.

According to this point of view, the vital culture world includes the diversity and unity of ideas about the living world, that area of sociocultural reality where the thinking of a person, personality, or ethnic group practically merges with their behavior. This is the ethnoculture – “an integral fusion of material life, everyday life and worldview conditions, the continent of mainly oral culture which leaves almost no written evidence about itself” (History of Mentalities, Historical Anthropology: Foreign Studies in Reviews and Abstracts, 1996, p. 8). As a result, researchers often have to resort to ‘indirect’ means and methods, as if ‘peeping’ at people’s vital culture world and fixing their semi-conscious representations in the forms of categories (History of Mentalities, Historical Anthropology: Foreign Studies in Reviews and Abstracts, 1996, p. 9). Objectifying the conscious and unconscious life-meaning characteristics of human existence, the vital culture world encompasses in general all manifestations of creative activity of subjects of life. The vital culture world acts as a sociocultural justification of the vital stability of human existence, representing that sphere of human life creation that fills the life world with meaning, ensures people’s awareness of their human nature and essence. This makes it possible to study the designated problem from the standpoint of the

unity of a person's cultural world with a certain culture, tradition, or system which is characterized by the development of values, norms, the content core of this culture and forms of its expression.

In the light of modern sociocultural realities, when world society is experiencing an identity crisis, understanding the role that the vital culture world plays in human existence becomes an urgent problem of modern philosophical knowledge, since overcoming the current situation is possible based on solving the problem of a unified national socio-cultural idea constitution which is adequate to the new conditions of state and sociocultural policy, a new cultural and value system formation that is the world of an individual's vital culture, the criterion for assessing the content of which should be the value-semantic determinants of the quality of the individual and social life based on national and universal life values, meanings and ideals. It is those life values, meanings and ideals which determine the most profound processes of almost every person's life activity.

Modern education is aimed at preserving and developing the entire diversity of cultural and historical heritage, at transmitting this invaluable experience to new generations. This determines, in our opinion, the implementation of such specific tasks as:

- the realization by each person that one's destiny on Earth is to grow spiritually, to rise from *homo habilis* to *homo sapiens* and help others in this, and that mastering the values of spiritual and moral culture involves a struggle for the sake of human being, with the need to change one's worldview;

- formation of an individual's conscious value orientations concerning the cultural, historical, spiritual and moral heritage of a country, deep and comprehensive mastery of one's people and other peoples' culture;

- formation of an idea of cultural diversity in the country and the world; understanding that there are hundreds of different people on the world history stage; each nation is called upon to enrich the treasury of universal spiritual culture with something unique, what exactly the nation is capable of;

- fostering a positive attitude to cultural differences, striving for a close spiritual connection with different ethnocultures, different faiths, searching for the most constructive forms of verbal and non-verbal existence contribute to preparing a person for an effective life in a multicultural space;

- the creation of a multicultural educational space as a basis for familiarization with national and universal values, for skills development of constructive interaction with different cultures' speakers.

Ethnoculture accumulates mankind's centuries-old sociocultural experience. Its highest value is a person. This is what gives the traditional ethnoculture a life-giving spiritual property which provides both the process of succession of generations, and equally the process of enriching culture.

For each representative of any ethnic group, the mastery of humanity's accumulated culture takes place in two directions. First, a person assimilates the world of objects created by mankind, and masters the ways of activity that are associated with the use of these objects.

Secondly, a person masters the sign systems created by mankind and, thanks to this, takes the first necessary steps on the path of familiarization with spiritual culture.

One of the forms of cultural heritage transmission to new generations is traditions, customs and rituals as a stereotypical way of human activity, copied by new generations. They also preserved people's pedagogical experience, which contains the positive things that are necessary for younger generations' upbringing. That is, these are the values that in the past ensured the survival of the inhabitants of this ecological niche, becoming common to those who lived together at the same time. But the ethnocultural aspect of the human vital culture world includes not only ecology but also history. It is a common history that unites ethnic groups into a single person (Zakiryanova, 2022).

It is quite obvious that the use of national traditions and customs is of great importance in improving the educational function of any people. The revival of national traditions and customs, their introduction into people's life contributes to the formation of mutual understanding and mutual respect, harmonious interethnic relations.

Each new generation undergoes socialization within the framework of the already existing national education system which is characterized by cultural-historical, geographical, socio-economic, ethnographic and psychological characteristics of a particular people with their own distinctive worldview and attitude. Today it is necessary to creatively comprehend the lessons of the past in modern social processes essence analysis, and on this basis to prepare a solid foundation for the revival and approval of national education systems of the younger generations.

In the process of familiarization with ethnocultural values, the system of the main components of the human vital culture world is being formed, namely:

- The psychology (psychology of a citizen, defender of individual rights and state independence);
- character (respect for folk ideals and traditions, tolerance for other faiths, friendliness, responsiveness);
- a way of thinking, thanks to which the identity of culture, spirituality develops;
- morality, ethics (younger generations' moral maturity is the main criterion which allows them to practically implement the ideology of not only their own people but also other people; ethno-ethics promotes the education of ethnic tolerance, teaches the rules and norms of people's peaceful coexistence);
- philosophy (familiarity with the system of perception and comprehension of reality by various ethnic groups contributes to the critical generalization of acquired knowledge, reflection on the relationship between good and evil in life, a meaningful choice of life position, assimilation of scientific philosophy);
- ideology (a system of philosophical, political, legal, economic, moral, aesthetic and religious ideas, views, principles and ideals which reflect people's interests, aspirations, needs; it affirms in life eternal universal values, mutual support of people of different nationalities, a real friendship of people, priority of individual rights, care for the younger generation).

Thus, the ethnocultural aspect is the most important component of universal culture. It shows the main stages of people's historical development, their spiritual and material culture. The ethnocultural aspect to a certain extent influences the formation of a person's life values and meanings system, contributes to the development of constructive interaction with different cultures carriers skills and abilities, the formation of attitudes towards people's peaceful coexistence. Ethnoculture, as well as culture in general, acts as an adaptive mechanism which facilitates human life in the surrounding world: in interpersonal and intercultural interaction, in interaction with the information world.

Conclusion

The ethnocultural aspect of the human vital culture world is characterized by the fact that it concentrates a significant spiritual and moral potential, universal moral values, norms and principles of harmonious coexistence with representatives of other ethnic groups, contributing to overcoming the lack of spirituality, national nihilism, loss of historical memory, awareness of a person's role as the heir and bearer of folk values and traditions, one's ethnic group culture. The measure of ethnocultural potential development is determined by the measure of sociality. The higher the measure of cultural development, the higher the measure of sociality. We believe that this idea is of particular importance nowadays when interethnic and intercultural issues are no less relevant.

The ethnocultural aspect of the human vital culture world as an objective socio-pedagogical phenomenon assumes a historically developed pedagogical mechanism for transmitting positive social experience of harmonious relationships with society from generation to generation.

The inclusion of the ethnocultural aspect of human vital culture world in the process of preparing the new generations for life in modern sociocultural realities makes it possible to significantly expand knowledge about their people, form a belief in the need to preserve their material and spiritual culture, develop the ability to comprehensively assess people's cultural heritage, make the right decisions regarding its conservation and development.

Ethics Committee Approval

Ethics committee approval is not required for this study.

Declaration of Conflicting Interests

The author has no potential conflict of interest regarding research, authorship or publication of this article.

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