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**Innovative Discourse in the Formation of a Modern Ethno-Cultural
Environment***

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Abstract. *Dialectics of interaction in traditional and innovative ethno-culture is controversial and is carried out in several ways: through the mechanism of imitation, as a result of "peaceful" or "violent" penetration of elements of one culture into another, through the synthesis or use of borrowings in accordance with traditional norms. In some cases, the traditional elements of the cultural phenomenon remain intact, and the borrowed ones serve as a complement to them. It should be noted that the archaic elements of the tradition do not disappear without a trace, they are restructured, reduced and may well be reborn during the crisis periods of the development of society. (J. Heisinga called this process the "barbarization" of culture). All the cognitive activity of man (cognition) can be represented as developing the ability to orientate ourselves in the world, to learn the corresponding concepts. Consequently, the formation of concepts is associated with the knowledge of the world, with the formation of ideas about it. The culturological aspect is important in the concept, when the concept is considered as the main cell of culture in the mental world of human. In the present work, this is the socio-cultural aspect of the concepts of ethnographic discourse, mental representations of this area of knowledge.*

Keywords: innovative discourse, ethnography, modernization, new forms, ethnicity, traditionalism, innovations.

Introduction

The dialectical contradiction of the ethno-cultural tradition and innovation is manifested in their interconnection and interdependence. They are difficult to differentiate, since innovation often gives rise to tradition, and no tradition is a tradition from the beginning, it arises in a novel way¹.

In modern innovation, as a rule, the question of the boundaries of the permissible measure of innovation is overlooked: how long can it be possible to "innovate" the social environment, where the boundaries of its possible changes? The paradox of innovation from the point of view of the sociocultural approach is that the innovation itself, even if it is rational from the point of view of social,

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¹ Zh.Kh. Skrylnikova, *Modern ethnocultural processes in the environment of the Nogai Karagash of the Astrakhan Region*, Abstract of diss. candidate ist. n. Moscow, Moscow State University, 2008.

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educational or technical technology, can actually destabilize and chaotic the situation in connection with the cultural and psychological unpreparedness of individuals - subjects of the given process. However, observing the boundaries of the "step of novelty", the measure of innovation can protect society from innovative chaos. We emphasize that these boundaries are determined primarily by stable elements of the "middle core" of culture, including ethnicity, and the dialectic nature of the situation is that some portion of "chaotization" is necessary for a successful process of socio-cultural innovation, to involve the individual in the innovation process. The most stable element of the "core" of culture, the border that protects society from chaos-disintegration, is ethnic culture.

In the ability to accept and assimilate innovations, and the vitality of tradition is, and this ability is one of the indicators of the viability of the ethnos. From this point of view, for example, ethnias (the culture of a migrant people) should have a greater innovative potential than the culture of closed localized ethnic communities, otherwise their degradation is inevitable^{2,3,4}. At the same time, the "cultural trauma"^{5,6}; associated with the preservation and reproduction in ethnic consciousness of attitudes to the preservation of traditions, traditionalism as a mechanism for overcoming catastrophic events, turns out to be a powerful anti-innovation factor.

Materials and methods

Cognition was virtually excluded from the activity of the modern ethnos environment, and the object, means of activity, the environment was sometimes not even considered to be its own elements of activity as a system. Applying the system-activity approach to the study of ethno-environment formation, seven stages of its formation can be distinguished:

- 1) awareness of the need for activity;
- 2) cognition as a stage in the process of activity;
- 3) goal-setting;

² I.M. Gabdrafiqov, I.S. Karabulatova, L.G. Khusnutdinova, Kh.S. Vildanov, "Ethnoconfessional Factor in Social Adaptation of Migrant Workers in the Muslim Regions of Russia," in *Mediterranean Journal of Social Science*, VI (2015), no. 3, Suppl. no. 4, p. 213-223.

³ I.S. Karabulatova and B.Z. Akhmetova, "Characteristics of Social-Cultural Vitality of Modern Russian Settlements of the Former Gorky Line of Kazakhstan," in *Mediterranean Journal of Social Science*, VI (2015), no. 3, Suppl. no. 4, p. 201-206.

⁴ I.S. Karabulatova, Z.V. Polivara, "Intraethnic installation of Ukrainian Labour migrants in the preservation of linguistic and cultural identity," in *Mediterranean Journal of Social Science*, VI (2015), no. 3, Suppl. no. 2, 142-148.

⁵ I.S. Karabulatova, J.N. Ebzeeva, N.A. Pocheshkhov, "Tolerance problems in the context of the repressed caucasians 'ethno-trauma transformation as "light" and "darkness", in *Terra Sebus*, IX (2017).

⁶ G. Osipov, I. Karabulatova, G. Shafranov-Kutsev, L. Kononova, B. Akhmetova, E. Loskutova, G. Niyazova, "Ethnic trauma and its Echo in today's mental picture of the world among the peoples of the post-soviet states: an interethnic conflicting discourse unfolding in Russian's ethnolinguistic information space," in *Central Asia and the Caucasus. Journal of Social and Political Studies*, XVII (2016), Issue 2, p. 87- 94.

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- 4) preparation and adoption of a decision;
- 5) organization of the process;
- 6) practical activities;
- 7) evaluation of performance.

In this case, the "understanding sociology" of M. Weber becomes an effective method of analysis, concentrating his attention on the subjective-value level of studying sociocultural dynamics. It was his theory of social action that became the foundation of modern analytical cultural studies and opens up serious prospects for studying ethno-cultural innovation.

Following the methodology of understanding sociology, we distinguish two main points: 1) the principle of reference to value; 2) the principle of theoretical design of ideal types as certain "samples" containing typical motives of social actions in a specific sphere of human activity.

The main methods used in this study are complex analysis with the use of geographical, historical, anthropological, linguistic, ethnographic, sociological and political data; relatively-historical method, allowing to analyze the history of the people, determine it a modern situation in a multi-ethnic society.

When collecting ethnographic material, traditional methods field survey (survey, questionnaire, interview, method of included observations). The method of comparative analysis, so popular at the time among British anthropologists (Richards, Hunter) and American cultural anthropology (Redfield, Belz) acculturation in studying the dynamics of the most fruitful looks for those ethnic groups who originally had similar natural and socio-cultural conditions of existence. This circumstance makes it possible to talk about the Caucasian civilization as an integral phenomenon, which, however, arises in the zone of active intercivilizational contacts and clashes. Caucasian ethnic groups clashed, albeit at different times, with similar situations of intercultural contacts, creating new patterns of behavior, cultural meanings and values. Speech in this case is about the basic reconstruction of the "age-range", which makes it possible to determine both the forms and the typology of renewal.

Two basic types of conditions can be identified under which a cultural borrowing in traditional cultures: first, directed and forced assimilation that dominant militarily or politically force has a decisive influence on the update tradition (in the history of the Caucasian wars, for example, played a major role Turkey and, later, Russia); secondly, the free borrowing of innovative elements by the contacting cultures (Linton), occurring on a parity, mutual basis.

For the Caucasian peoples, active visualization of innovations through the use of symbols of various kinds, including art, is characteristic. This confirms the idea by I.N. Polonskaya that "the dominant influence of visual culture and image as the main mode of communication leads to a restructuring of the cultural space and the erosion of cultural memory into force lability and visual fluctuation transmitted values. Instability semantic image borders, its contexts determinanted form poly-alternativeness understanding, virtual, and the plasticity of the image redirect imaginative activity of the subject on consumption rather than creation. The visual culture deprives imagination of binding to the space-time constants of cultural

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memory, contributes to the rupture of its continuity, individualization and fragmentation of cultural experience "⁷.

Discussion

The pure forms of being of culture and the vital, disorderly world of human existence are connected by certain formations possessing very specific properties - this is what E. Husserl called the territory of fundamentally indistinct, unclear concepts. Ethnicity, in the opinion of ethnologists, appears to be a very strange phenomenon, often not amenable to any habitual explanations within the theories of the intellectual essence of man, cultural interpretations, etc.

History of the twentieth century clearly demonstrates that many rational strategies of behavior do not work, because they do not have appeal for the broad masses of the population. However, the illogical ethnic orientational complexes, on the contrary, actively transform the vital behavior of individuals. As shown by SV Lurie, in order to get at least an approximate idea of events and processes, which we are still categorically coding as ethnic, it is necessary to introduce into the analyst precisely those phenomenal series that allow us to see the modes, modes and forms of cohesion of various a kind of trans-individual structures and institutions with people's vital worlds. Therefore, the topic of ethnic identity is articulated as a problem of style, modes of connectedness of self with various structures of social life, with social transindividual reality. As a result, the specifics of ethnicity are found by modern scientists in such phenomenality, which largely develops beyond consciousness, self-awareness, and so on.

However, the "secrecy", "cipher" of ethno-cultural processes does not mean that they are completely subjective. From this point of view, ethno-cultural renewal processes should be defined specifically as latent ones. As is known, in the modern humanities the problem of latency was posed by R. Merton⁸. It is he who introduces the distinction between explicit and latent functions in order to exclude the confusion of the conscious motivation of social behavior with its objective consequences.

We emphasize that ethnocultural renewal is predominantly latent in nature, and it is latency in culture that dominates the character of other forms of latency. It integrates all forms and allows you to view society in its entirety. It is precisely the existence of mental latency that draws attention to V.Yu. Kolmakov.

To the specific features of ethnocultural innovation is its long and stochastic character. No wonder V. Hugo said that to change a person you need to start with his grandmother. Updates in the ethnocultural sphere are stochastic, intermittent-continuous, so their detection may not always be possible. "The

⁷ I.N. Polonskaya. *Sociocultural tradition: ontology and dynamics. Abstract of diss. to the resurrection of the school. degree of doctor philos. sciences*, Rostov on Don, 2006.

⁸ R.K. Merton, *Explicit and latent functions. American sociological thought: Texts*, Moscow, 1994, p. 245.

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discovery of connotative meanings is of a statistical nature, that is, they can be actualized or not actualized in perception, this is their property called latency"⁹.

M. Weber, unlike J. Habermas, does not build evolutionary schemes in the progressive spirit - the higher, because rational, the lower, because it is unreasonable. For Weber, as emphasized by Yu.N. Davydov, Luther's "unreasonable" behavior, like the behavior of Jesus Christ, is quite reasonable from the point of view of the ethic of persuasion they profess.

Hence it seems to us fruitful and heuristically important to introduce the concept of "ethno-cultural type of rationality", as it is able to reflect the characteristic motives of behavior prevailing for a given ethnic community, i.e. representations about the most significant goals and ways to achieve them (both at the conscious and unconscious levels). The notion of "ethnocultural type of rationality" makes it possible to clarify somewhat the concept of "mentality" "blurred" in theoretical discourse.

Thus, the rationality of the activity of the ethnic subject of innovation is largely determined by the existing model of the culture, the standard, the system of ethno-cultural constants and concepts. Hence, one can speak about the rationality or irrationality of the actions of individuals.

The entrepreneurial rationality of the Western man, the rational maximizer of utility, thanks to the global expansion of the market economy in all regions of the world, universalizes the principles of managerial innovation and uncritically transfers them to national soil, which leads to a chaotic socio-cultural life, the destruction of tradition and the revival of the archaic. Proceeding from the classic works of V. Sombart, we can fix the main features of the "rationality of the entrepreneur", which is innovating society (not without reason J. Schumpeter defined the essence of entrepreneurial behavior through the concept of "economic creativity"). It represents a rather complex system of targeted orientations and the means corresponding to them, ensuring the successful functioning of the capitalist enterprise, ultimately, obtaining maximum profit. It is important to highlight the fact that for this purpose (to obtain maximum profit) the entrepreneur uses various means, including knowledge of professionals - scientists, engineers, managers, accountants, etc. Innovative-entrepreneurial rationality is the rationality of the entrepreneur, who profits by economic methods, i.e. using market mechanisms. There existed and exist societies in which the entrepreneur was not the main sample, and as a standard in culture another sample was approved, for example, a free citizen, as was the case in the Greek polis, or "noble husband" in Confucian China. In this case, innovation-entrepreneurial rationality is not the main type of rationality, but is present in culture as a marginal type. Economic "imperialism" as an attempt to explain any behavior with the help of economic rationality became possible only because in the modern society the market really extends its rules of conduct to all spheres of the society, including those that were previously regulated by other norms.

⁹ K.S. Pigrov. *Social philosophy*. from <http://www.uic.ssu.samara.ru/~cclub/pigrov1.htm> 03. 02. 2018.

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Thus, the theory of ethno-cultural innovation can in no case be based on ideas of abstract "rational" expediency, which is a hidden form of economic expediency, which is only one of the types of rationality and rationality of the entrepreneur. Such universalization creates the illusion of one-dimensionality of the individual and society at all levels of mentality, while the human world consists of many "worlds" with their (including ethnocultural) types of rationality.

From this point of view, a successful innovation in the ethno-cultural environment presupposes a harmonious combination of various types of rationality - economic, professional, religious, ethnocultural, etc.

Results

Innovative dynamics, carried out spontaneously or in an incentive way (including by borrowing) is limited by the fact that all innovations are selected in terms of their consistency or inconsistency with mental attitudes and traditional values and are accepted or rejected depending on how high the innovation potential ethnic culture.

The relationship between tradition and innovation as two basic mechanisms of socio-cultural development in the modern globalizing society of "rapid changes" is largely transformed. The destructive nature of the processes of inorganic modernization clearly indicates that tradition is not only a "prohibitive", limiting, stabilizing element of culture, but also a basis that "catalyzes" the moment of the processes of renewal of the society. Ethnocultural traditions acquire special significance here.

Attempts to conduct large-scale reforms in Russia in economic, political, educational, etc. spheres largely depend on the quality and massiveness of positive innovations. The problem is that in different cultures there are different ways of updating and counteracting innovations, their diffusion, routineization, etc. The society can exist, overcoming the threatening disorganization, provided that its institutions, ethno-cultural, stable social ties, basic values, etc. are reproduced. The effectiveness of this process largely depends on the historically developed in each ethno-culture the measure of innovation as the limit beyond which the innovations begin destructively affecting the "core of the ethno-culture" of the individual and society, which leads to irreversible consequences.

Acculturation in one of the meanings of this concept means that in the course of a collision, the interaction of two cultures, one of them loses its identity, traditional foundations and at the same time does not assimilate new norms, values, patterns of behavior. This kind of situation develops in the course of modernization processes, especially when the dominant culture is introduced in a "power" way. Such acculturation leads entire groups of the population into an intermediate, marginal state. This marginality is completely negative, therefore it does not contain the prospects for an ethnic identity to emerge from the crisis, it does not have a creative beginning, which gives the opportunity to initiate an update. In the course of modernization, entire groups and strata of the population lose the basic features of their ethnos, but they do not acquire stable properties of the communities. Marginals are recruited primarily through low-skilled, seasonal workers, mostly manual labor. Here the origins of the emergence of national

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tension. Especially marginalized migrants who do not have the opportunity to realize their ethno-cultural needs. This concerns primarily the system of education, the sphere of communication, access to the media, religious choice. As a result, ethno-cultural traditions are destroyed, which leads to stressful situations, the emergence of migrants in frustration at the individual and group levels.

These processes serve as the basis for increasing tension between the processes of unification, globalization and modernization, on the one hand, and the ethnopsychological aspiration to preserve traditional values in the course of interethnic interaction, on the other. It should be emphasized once again that the processes of marginalization in the course of inadequate introduction of innovations into the socio-cultural life arise not only during the spatial movement of people from the distribution area of one culture to another. So-called sedentary groups of the population may find themselves in transitive integrity, characterized primarily by the contradiction between established traditions and a new way of life. Moreover, this kind of integrity can be formed both at the expense of a large influx of "external" migrants, carrying their own dominant subculture, and during the introduction and diffusion of socially significant or technological innovations, the destruction of the old foundations of life. The researcher of crisis ethnoses VG Babakov emphasized that marginalization of traditional ethnic and interethnic communities is the main trend in crisis societies. It takes place in the process of forming a subculture of transitivity with special patterns of behavior, interests and values. The sociological indicator of marginality is the presence of shadow behavior. It clearly does not fit into the traditional ideas about the stereotypical behavior of ethnophores of a particular people. Ethno-cultural traditions for marginals are no longer a regulator of their behavior. As a result, traditional ethnic values are destroyed, new behavioral codes are disseminated. All this contradicts ethnic ethics, traditional customs, however, the positive values of modern civilization are also not accepted. Thus it turns out that the regulatory behavior of "external" and "internal" migrants is the negative standards of behavior of the industrial society. Hence, non-peaceful forms of interethnic relations, interethnic and religious clashes, system-wide and local crises that occur in the form of antisocial and antisocial actions in relation to normal states are spreading.

Thus, innovative social progress brings in itself and new sources of destruction of a stable human identity. For the successful implementation of innovations on a mass scale, it is necessary to release a person in political and economic terms, to establish autonomy for development, creative freedom. However, behind all this lies the danger of fragmentation of the human community, the disintegration of social behavior and the integrity of spiritual development.

Modern technocratic oriented innovation really "does not notice" the complementarity of man's spiritual life, working with the abstract model of an "economic man", devoid of ethno-cultural specifics. Such a position inevitably leads to a rigid binary opposition "or-or": either tradition, or renewal and modernization. Proceeding from the logic of complementarity and complementarity, the etho-cultural type of rationality, which persists in

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traditionalist forms of behavior, communication, art, morality, etc. is the basis for the innovation of society - it is important to find a balance of complementarity between different types of rationality - for example, between religious or ethnocultural and economic or political.

Is this possible, can the tradition become not a "constraint" but an initial basis, the most important factor that mobilizes people's innovative activity? Very interesting in this regard is the experience of Japan's innovation.

The history of the people of Nokhchi (linguistic, religious, artistic, social, etc.) confirms that in traditional cultures, focused on repetition, reproduction, where the main event of history has already occurred at the beginning of time (a common ancestor is fixed, from which all occurred and the more ancient it is, the higher the status of a given people), the most valuable is what has come from ancient times, and the new one must be coordinated with the old one. If there was no such unity, then the innovation did not take root.

Throughout the historical development of the traditional cultures of the Caucasian ethnoses, the renewal was carried out both as a result of autochthonous development, and also through interregional and inter-civilization "borrowings", transfers of cultural innovations as a result of spatial migration of peoples, military operations, trade, and relationships in science and the religious sphere. The concrete material presented in this section demonstrates the special role of the artistic and aesthetic sphere in the social and cognitive statuses of innovative processes, for it is the sensory cognition of the world that is the starting point for changing the paradigms of rational activity. In this context, the ideas of E.I. Il'yankov about the aesthetic nature of creative fantasy provide the key to understanding the deep psycho-social processes that underlie socio-cultural innovations.

Thus, the study of the processes of the innovation of traditional cultures of certain ethnic groups in the Caucasus region allows us to draw a number of conclusions that bear a common characterological character for culturology.

The mechanisms of the renewal of the traditional culture of the Chechen people, noted by us, can also be considered using the example of the historical dynamics of Georgian culture. It is especially interesting to consider interregional relations, intercivilizational relations, thanks to which it is possible to determine the channels of innovative broadcasting. It is not for nothing that Yu.A. Zhdanov called the Caucasus "the solar plexus of Eurasia". Speech, first of all, is about art and religion as the most significant institutions of the renewal of tradition.

Special attention, in our opinion, deserves the ideological context of the categorization of the ethnonational identity of Russians in the province. To do this, let us turn to the analysis of the basic ideologies presented in political and journalistic texts.

Discourse as speech, immersed in the social context, determines thoughts, and knowledge, and actions, sets a certain model of reality. Bilateral interaction of words, ideas and things creates what M. Foucault called "discursive practice."

Journalistic and political discourses to a certain extent are able not only to form the content of ethnic identity of the population of the region, but also to set

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the direction of interethnic attitudes towards tolerance, or intolerance and even extremism.

The political discourse of the region, in general terms, is characterized by the following ideologies:

1) postulate on the division of the population into indigenous and non-indigenous and the need to dominate the category of "Russian". Hierarchy of the inhabitants of the region in terms of their degree of rootedness is the legitimate beginning for the migration policy of the authorities, since the protection of the rights of "indigenous" is proclaimed as its main goal, which justifies all means. "The actions of the administration of the Krasnodar region in the fight against illegal migration are not nationalistic, but aimed at upholding the rights of the indigenous population of the Kuban of all nationalities. Kuban is a pearl of Russia, and therefore attracts very many. As a result, the unsettled migration processes lead to the infringement of the rights of indigenous people, leading to the development of interethnic tensions and conflicts. Of course, the regional authorities are obliged to react to this, and it has always reacted adequately. "

2) supporting the idea of a regional socio-cultural community "Kuban": "the multinational environment of the Kuban forms a special type of character, nurtures national pride, self-esteem and the ability to respect people of a different nationality. And here it was worthwhile for many in Russia to learn from the Kuban people. It is national pride and self-respect of the Kuban people that have allowed the formation of patriotic power in the province. "

3) the idea of a special role for the Cossacks in preserving law and order in the territory of the region: "The Cossacks have always been the most patriotic-minded part of the Russian people." "Cossacks live for hundreds of years with a variety of peoples. There were, of course, different, but in general the indigenous peoples learned to live together and peacefully. And in this neighborhood of different peoples, the Russian factor is of great importance. "

4) the assertion that there is no ethnic discrimination in the province, which is justified by the fact of residence of representatives of many ethnic groups. In particular, the vice-governor of the region, MK Ahedzhak, verbally reiterated this position. "To date, there are more than 120 nationalities in the Krasnodar Territory, and the agreement that exists between them is very important. A person should not have any limitations or advantages because of his belonging to a particular race. People of the most diverse nationalities work for us in the administration, but the authorities are not formed on this basis at all. "

In general, the main political discourse is the ethnic categorization of social actors, the perception of ethnic minorities as a threat to stability in the region.

The journalistic view on the problem of interethnic relations in many respects echoes the political one. The main trend of the regional press continues to be the practice of ethnic actualization in the discussion of the topic of migration.

There are two main groups of publications on the state of interethnic relations in the province. The subject of the first group of publications is the protection of the traditional way of life and the rights of the ethnic majority. The second group of publications is related to the protection of the rights of ethnic

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minorities and migrants. For both groups, there is a strong demand for unconditional support for one's position and emotional disregard for the arguments of the opposite side, for the use of manipulation techniques in texts.

The most common stories of the Kuban press:

1. opposition of the indigenous population and migrants representing certain ethnic groups: "Why should the indigenous population suffer because of strangers whom no one invited to Kuban? On the contrary, their position as if entered, allowed them ... And what, unless the majority, the indigenous population has no rights? In our region more than 200 years ago, a society with its mentality, history and tradition, defined by the ratio of ethnic groups began to be formed. "

"In the recent period, the number of individual ethnic groups - Crimean Tatars, Meskhetian Turks, Kurds - has sharply increased, which has burdened the social infrastructure and infringed upon the rights of local residents. In addition, this category of migrants in their way of life, level of civilization not only did not dovetail with local culture and customs, but even appeared and is in some its manifestations hostile. "

Such are the common features of the ethnosocial situation in the region, in the context of which the identity of the population of the region is being constructed, the "self" and "others" are realized.

In order to study the state of ethno-national self-consciousness of Russians in the Krasnodar Territory, a sociological survey was conducted in the following areas: Tuapse, Abinsk, Shcherbinovsky, and also in the cities of Krasnodar, Tuapse, Goryachy Klyuch, Korenovsk. In total, the survey covered 1,200 people.

Proceeding from the situation, the conditionality of ethno-national self-awareness by macro-environment factors (the action of "cultural trauma") and the specific situation in the region, it is pertinent to consider the following sections when considering the collected material: 1) analysis of the structure of social identities of the Russian population of the region, the influence of the resource potential of individuals on the structure and content of social identities; 2) analysis of cognitive, emotional and behavioral components of ethnonational self-consciousness of Russians; 3) analysis of individual characteristics of ethnonational identity. The structure of social identities.

The materials of the survey show that in the system of social identities of the Russian population in the region, the orientation toward primary social groups (family, friends, close circle of people) dominates, and identities that belong to larger communities are in most cases unstable.

The materials of the survey show that in the system of social identities of the Russian population in the region, the orientation toward primary social groups (family, friends, close circle of people) dominates, and identities that belong to larger communities are in most cases unstable.

The categories of identification were conditionally divided into two groups: an indication of social status and indications of personal status.

The feeling "We" arises in man, in relation to those people with whom he feels identity on certain situational parameters or value criteria. The task of maintaining identity is more successfully resolved with stable personal contacts, and

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therefore personal criteria in subjective justifications for the proximity of representatives of a certain group not only look more "weighty", but also more natural and organic.

The use of social criteria to denote the community "We" is actualized when a group of "They" appears with more or less distinct social characteristics, perceiving the individual as either an excellent or a directly hostile one by basic values. Between the levels of self-categorization there is a functional antagonism, that is, when the social-group identity is actualized, the personality retreats into the background.

Perception of self and "We-groups" in personal categories makes human behavior more flexible and nuanced, and the depersonalized perception of "We" in social-group categories entails stereotyped reactions that can be effective in a situation of uncertainty.

In the category of "social status" nominations were selected according to the criterion of belonging to non-compulsory personal contacts to communities occupying a certain position in the social structure: nationality, age, place of birth or residence, a particular profession, level of wealth or property status.

The category "personal status" includes nominations in which the subject himself is the point of reference, with his value preferences and personal contacts, connections: representatives of primary groups (friends, relatives, colleagues), description of the personality or lifestyle of the object of identification preferences ("all people", "the same views"), or the expression of a subjective attitude toward others ("pleasant people", "their own").

Religious belonging is also classified as a "personal status" group, since respondents defined themselves not as members of a particular social organization, but as individuals with certain values and expressed their willingness to consider "their own" individuals with similar attitudes.

In the received data, indications of personal status in the category "We" are almost 5 times greater than indications of social status, thus, there is an undoubted orientation to personal ties. Such an orientation towards informal ties is generally traditional for Russian culture, and plays an unimportant role in the translation of cultural models, and a form of adaptation to sociocultural changes that are taking place.

When examining the identities of different resource groups, the following trend was revealed: the predominance of orientation toward personal status among groups with relatively large social resources (young people with special or higher education and living in large settlements (cities, villages)).

Personal relationships are more powerful prerequisites for adaptation, and a city or a large village is optimal to "find their place in life." In cities, on the one hand, social interactions are not as impersonal and complex as, for example, in the "megalopolis", and therefore it is easier to find someone close to you in the way of life and person's views. On the other hand, the big city has sufficient institutional capabilities to find work, study, and solve other life problems. At the same time, not the youngest are the most adapted, but those who are young, but already achieved something in life - this age group is 26-35 years old. In this age group,

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there are more optimists (indicators of emotional well-being and attitude towards current life), up to 50%, while in the age group 18-25 years - 42%, in the group of 36 - 45 years - 31%, and in older groups (from 46 to 80) is about 20%.

In general, the analysis of identification structures allows us to conclude that the orientation toward personal status remains dominant for the Russian population of the region. Personal relations are not institutionalized, and therefore sensitive to changes in the external environment, contribute to adaptation to structural and value changes, the effects of "cultural trauma." At the same time, the following trend was revealed: the prevalence of personal identification criteria in groups with relatively large social resources is young (26-35) with special or higher education and living in large settlements (cities, villages).

It should be recognized that interpersonal communication and contacts allow people in conditions of limited effectiveness of the state social protection system to support each other in difficult life situations. In a situation where formal structures are not able to solve society's problems and bear moral authority, informal ties take on numerous functions to support the viability and development of the society. These are such functions as: community integration, and articulation, expression of his interests; "Mastering the rules" - the interpretation in terms of "their" new living conditions, the explanation of "how life is arranged," in order to better navigate the changing situation, protection.

P. Sztompka, analyzing the process of overcoming the "cultural trauma", pointed out that "strong friendships, partnerships, dating networks inherited from the communist period" are successfully used in new conditions as ways to overcome trauma. At the same time, he notes that in Poland, not so much personal, as institutional structures help citizens to adapt to changing social conditions.

In the Russian reality, the deficit of institutional structures actualizes the basic categories of self-identification - family, role, gender, professional characteristics.

In the structure of the confidences ("They") the following tendency is traced: opposition most often arises in relation to the abstract "enemies", "strangers", or "people with alien views", as well as emotional perception and definition of the group "They" is "People are not pleasant to me."

Although power holders and people with high incomes are not the most selectable opposition categories in the general data set, but their stability (from 6 to 9% in all subsamples) indicates that for the majority of respondents power holders and rich people are real groups, a way of life which interests are also opposed to the interests of the common man. Specificity is revealed when classifying such groups as "criminals, terrorists", "representatives of radical groups (nationalists, skinheads)" in the category "They", which is most likely connected with the defense mechanisms of the human psyche: the specification and labeling of the threat, protection and reduce psychological tension.

One of the indicators of overcoming the "cultural trauma" is the restoration of the structure of social identities that were destroyed in the period of sociocultural transformations, while the process of identification essentially

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depends on the social resource of the individual. In this regard, we tried to identify differences in the self-determination of "weakly resource" groups from "highly resource" groups.

The social resource of an individual or group is determined by a combination of their subjective potential or "social capital". "Resource groups" are formed according to the following criteria: age (natural resource), level of material well-being, education, place of residence.

Any change in the sociocultural environment is always associated with a qualitative transformation of everyday practices, the replacement or abolition of behavior patterns and institutional forms that regulate behavior, which provokes the inevitable clash of the old and the new¹⁰. The latter generates a special cultural state, which, on the one hand, is defined as a clash of cultures, and, on the other hand, as a clash of different subsystems of society, but that always accompanies the crisis dynamics of society-cultural shock, the disruption of everyday life. True, it should be noted that without some share of anomie, chaos, "cultural shock", the development of society would be impossible. It is not without reason that in Western philosophy a stable opinion was created that the state of structural violations is a fruitful field for creativity, which is the essence of the process of self-realization of the individual.

Conclusion

Predominantly latent character of socio-cultural renewal in ethnoculture calls into question the established scheme of the innovation process with its constructivist-project methodology of rational action. The phenomenon of transfer in the ethnic sphere, studied in detail by modern ethnologists, when the real results and consequences of innovations on the basis of ethnic constants appear to be very far from the original design, speaks of a very peculiar type of rationality that operates in this case. From our point of view, technically oriented innovation proceeds from the classical for the new European culture concept of a person as the subject of decision-making on the basis of rational calculation of acquisitions and losses. In innovation, emerging from economic applied research on the competitive strategy of firms in terms of "race for novelty" (goods, services, needs, etc.), an invisible shadow is present in the entrepreneur, the active subject of market economy with its specific value system and goal-oriented action. However, the "maximization of utility" proves to be the motivating motive for a very limited sphere of human life activity.

The immanent quality of culture at any stage of its development is creativity, and besides the person entering into intercultural contact, the results of acculturation (acceptance, syncretism, rejection reaction) can not arise. Hence the role of acculturation agents and creators of new spiritual values, as mentioned above, is so important. The scale and speed of the change in the structure of the

¹⁰ V.B. Mandzhieva. *The education of children's giftedness in an educational institution with ethno-cultural orientation (aspect of scientific and methodological support): the author's abstract. dis. cand. ped. sciences*. Elista, 2002, p. 26.

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personality, the actualization of the potential "I" in the context of intercultural contact is directly related to the system of ethnic constants, about which ethnologists write and, first of all, with the basic mental attitude "We are they", "ours-strangers". The personal acceptance or rejection of innovation in the traditional ethno-culture of the peoples of the Caucasus region has in many ways proved to be connected with the historically formed unity in the diversity of these ethnic groups that have a single paradigm of cultural development (which, for example, is fixed in the principles of mountain ethics) and the identity and richness of differentiation. If the first circumstance facilitates the translation and adoption of innovations, the second is the variable richness of their possible choice. So, if we proceed from a person-oriented approach, then art - in its various forms - turns out to be the most adequate channel for updating cultural and existential meanings, for the artistic image is always symbolic, carries information implicit, unreflected, multivalued, polysemantic and gives a wide possibility of individual interpretation and reinterpretation^{11,12}.

Hence follows the importance of forming among the peoples of the Caucasus an aesthetic criterion for assessing the acceptance or non-acceptance of modern innovations. After all, the complex world of art is an important part of the culture of mankind.

¹¹ Y. Ebzeeva, I. Karabulatova, "Transcultural language personality: statement of the problem and conceptual space," in *Man in India*, IIIC (2017), no. 23, p. 255-262.

¹² I. Karabulatova, E. Ermakova, "The concept "abrek" in the modern russian linguistic consciousness: from the mountaineer-robber to the terrorist-migrant," in *Man in India*, IIIC (2017), no. 23, p. 439-445 .