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HISTORICAL-PSYCHOLOGICAL AND CULTURAL FOUNDATIONS OF THE FORMATION OF RUSSIAN NATIONAL IDENTITY

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Abstract

The article examines the factors of the development of historical, psychological and cultural identity in modern Russia. It is shown that the integrity of the traditional ethnocultural space of the Russian ethnos is characterized by the main parameters - differentiation at the level of ethnically marked objects that define its boundaries, first of all, these are objectified forms of culture: types of settlements, buildings for residential and economic purposes, the organization of interiors, everyday life, complexes of traditional clothing, ritual objects, etc.; integration at the level of universal worldview categories, which are a system of interconnected concepts that form the picture of the world of an ethnos - an integral worldview model inherent in a certain type of culture. Reflecting the most general ways of describing the world and modeling the ethnocultural space, they ensure its integrity, finding each component of culture a correspondence to the mentality and picture of the world as a whole.

Keywords: state, law, identity, society, religion.

I. INTRODUCTION

At the turn of the XX-th and XXI-st centuries, Russian society experienced global transformations associated with the collapse of the USSR. The crisis of national identity, the loss of value orientations among Russians, who make up the bulk of the population of Russia and have historically identified themselves with the state, complicate the transformations that have begun in the country.

The most important task of our time is the preservation of the Russian ethnocultural identity, the spiritual recovery of society. A unique resource in solving this problem is traditional ethnic culture, containing ideas and meanings, symbolic systems, moral and ethical norms, socio-historical categories that contribute to social orientation, ensure the consolidation and stability of society and help restore cultural continuity.

At the same time, natural processes occur in the modern world when things taken out of the traditional context acquire a new semiotic status and take a different place in the value scale. Hence, many layers of Russian culture, once thrown out of the semiotic space and continuing their latent existence in Soviet times, again burst into culture. At the same time, many archaic cultural symbols are regenerated and the semiotic nature of everyday space is sharply increased.

In this regard, the need to analyze the cultural constants of the Russian people is actualized, in order to identify ethnic identifiers that "work" in the modern cultural space. The complexity of the search for elements of the ethnic culture of the Russian ethnos lies in the fact that Russians, as an ethnos, have always been open to cultural exchange with other peoples, as they are today open to the influence of globalization and Westernization.

II. METHODOLOGY

The methodological basis of the research is the sociocultural concept of identity by E. Gellner, the use of which made it possible to identify and reveal the foundations of Russian ethnocultural identity. The problems of correlation between ethnocultural and civic identities are considered from the standpoint of instrumentalism and constructivism.

The general historical basis of the research is represented by the historical and cultural approach, with the help of which Russian ethnic identity is comprehended through the value attitude of a person to Russian ethnocultural reality in accordance with the specifics of his self-determination in the world. The application of the philosophical and anthropological approach made it possible to reveal the essence of the ethnic identity of Russians through the prism of the category of "man".

III. RESULTS

Ethno-cultural identity is a complex phenomenon. To analyze it, it is necessary to use a large number of methods to adequately reflect the interdependence of objective and subjective factors that determine the specifics of the formation and implementation of ethnic identity. The article proves that ethnic identity is studied through the cultural space; therefore, it is appropriate to talk about ethnocultural identity, which is understood as an individual's identification with an ethnic community based on the spiritual proximity of culture. The essence of ethnocultural identity can be revealed through the category of "personality", which makes it possible to define "ethnic" through its internal content, first of all, the actualization of the value structure. Ethnocultural identity is based on a complex of symbols that give rise to a sense of community with an ethnic group, it is associated with the value attached to membership in a particular ethnic group, and its origins can be traced back to the earliest stages of ethnogenesis and ontogenesis.

Ethnic culture is considered in the article as an objective, human-dimensional content of ethnic life, is a starting point in the search for ways to solve various problems associated with the study of ethnic identity. The interdependence of culture and identity is expressed through the interconnection of external and internal in a single process of life of the ethnos as a whole. The culture of an ethnos determines the specifics and a special way of its lifestyle, perception of the world in myths, folklore, religious beliefs and value orientations that give meaning to human existence. The essential character of national-ethnic identity is determined by the type of consolidating symbolism adopted as fundamental axiological constants. According to them, one of the three components of sociocultural time dominates in the public representation of collective identity: past, present or future. Ethnic culture unites its past and future in the present, reflecting and maximally revealing the nature and essence of the national character, organizing the life experience of an ethnic group and contributing to the consolidation of identity at the level of the individual and ethnic group. Ethnic culture in its unity of material and

spiritual appears before us as a world of signs, which is sensually perceived, material. The connection between meaning and sign determines the inseparability of the spiritual and material aspects of culture. Cultural phenomena are any artifacts (objects and phenomena artificially created by people) that carry meanings, i.e. act as signs with meanings. Collections of signs form texts that contain social information. Ethnic culture as a value system determines the conscious and behavioral characteristics of a person, defining the integrity of the personality, which is externally manifested in the phenomenon of "lifestyle". The way of life is engendered, before; of everything, the systematic nature of the life of subjects, ethnos and represents a special form of appropriation by individuals of the social conditions of their life; but it is at the same time a form of self-realization in the social and ethnic; space.

Being a cross-cutting phenomenon in relation to the complex and multi-level structure of the ethnic being of the way of life as such, ethnic culture as an integral structure of an ethnic community determines the system of the people's life. It protects a person from the uncertainty of his being, structures the world around him and determines the place of a person in this structure. A person perceives the world around him through the prism of cultural values. Ethnic identity is formed primarily on the basis of value preferences; reflected in the mentality of the people and their ethnic culture. The specificity of the Russian ethnocultural space is woven into the structure of the language spoken by the people. The world around us, reflected in metaphors, comparisons, symbols, is one of the factors that determines the universality and specificity of a particular national linguistic picture of the world. Traditional Russian culture existed in different forms - folklore, crafts, arts and crafts, etc. It manifested itself in the architectural and decorative decoration of the peasant dwelling, festive and wedding dress, utensils and was inextricably linked with the specifics of village life. At the same time, the reflection in folklore of constant natural and social processes, repetitive typical situations, their variability in the presence of a stable value core is of paramount importance for the process of forming a person's ethnic identity.

However, the revival of Russian culture, with the aim of reviving traditional ethnic values, is not systemic in nature and comes down mostly to the revival of its individual, often only external elements - customs, rituals, and the originality of clothing. At the same time, the forms of Russian ethnic identity caused by the situation of the sociocultural crisis are often not quite adaptive in nature, turning into the actualization of archaic structures. The prerequisite for these processes is the actual absence in Russian society of absolute values that claim universality, in relation to which a person could gain certainty and, as a result, freedom of a person from role attachments. This results in a lack of grounds for solidarity and self-identity. In the absence of basic consolidating values, advertising discourse is in many ways now serving as a new mythological epic. The symbols of Russian history presented in it become the basis of national and ethnic semiosis, playing for the time being their modest sociocultural role in the formation of a new Russian and Russian identity as a whole.

IV. CONCLUSION

In the existing system of federal relations, Russians, who are the most numerous ethnic group in Russia, do not have their own statehood, different from the all-Russian one. This circumstance in modern conditions introduces an objective contradiction in the state structure of Russia as a Federation and negatively affects the national well-being of Russians. Therefore, the central issue of the state's ethnopolitics in modern conditions is the "Russian problem".

To solve it, it is necessary to carry out a set of practical measures designed to provide the Russian people with a dignified existence within the framework of the multiethnic space of Russia. However, a decrease in the potential for conflict in Russian identity can be facilitated primarily by an appeal to its cultural origins and identifiers, which can form a sense of pride in their nation, return the lost symbols and images that form the stability of the worldview.

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ИСТОРИКО-ПСИХОЛОГИЧЕСКИЕ И КУЛЬТУРНЫЕ ОСНОВЫ ФОРМИРОВАНИЯ РОССИЙСКОЙ НАЦИОНАЛЬНОЙ ИДЕНТИЧНОСТИ

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Аннотация

В статье рассматриваются факторы развития историко-психологической и культурной идентичности в современной России. Показано, что целостность традиционного этнокультурного пространства русского этноса характеризуется основными параметрами - дифференциацией на уровне этнически маркированных объектов, определяющих его границы, прежде всего, это объективированные формы культуры: типы поселений, здания жилого и хозяйственного назначения, организация интерьеров, быта, комплексы традиционной одежды, ритуальные предметы и др, интеграция на уровне универсальных мировоззренческих категорий, представляющих собой систему взаимосвязанных понятий, образующих картину мира этноса - целостную мировоззренческую модель, присущую определенному типу культуры.

Отражая наиболее общие способы описания мира и моделирования этнокультурного пространства, они обеспечивают его целостность, находя в каждом компоненте культуры соответствие менталитету и картине мира в целом.

Ключевые слова: государство, право, личность, общество, религия.

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