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ETHNOCULTURAL MARGINALITY IN THE CONTEXT OF CONTEMPORARY SOCIAL SPACE

Relevance of the Problem. *The processes of globalization and the transformations they induce, leading to the intensification of social interactions both within and between countries, have emphasized the need to explore contemporary trends in the ethnocultural sphere. The aim is to examine the phenomenon of marginality, analyze the characteristics of ethnocultural marginality in the context of the modern social space. Attention is focused on understanding the phenomenon of marginality as a threshold and peripheral position, providing a comparative analysis of these positions. Various approaches to understanding the phenomena of marginality and marginalization processes are presented, revealing the causes leading to the emergence of marginalized strata. The social nature of ethnocultural marginality is investigated, highlighting its differences from other types of marginality, and exploring its positive and negative consequences for both society and the individual. The conditions for the emergence of a marginal personality are considered, analyzing its qualities, its conformity to the requirements of the contemporary social and cultural context, and the imperatives of consumer society. The role of migration processes in expanding the space of marginalized strata and the emergence of cultural hybrids is explored.*

Research Methods. *Dialectical principles of objectivity and research serve as the methodological basis, allowing the demonstration of the dependence of the emergence of marginality on the specificity of the context – historical, social, and ethnocultural. Scientific Novelty.* *The scientific novelty lies in proposing a series of positions affirming the necessity of researching the issues of marginality and its relevance. Results and Conclusions.* *The conducted analytical research and the content of the article lead to the following conclusions: (1) marginality is a trend and mainstream of the globalizing world, resulting in the emergence of a new type of person–marginal, whose social nature is defined by the unity of modern and traditional features; (2) the strengthening of migration processes, cooperation, and collaboration endows phenomena of ethnocultural marginality and marginalization with a universal character, engaging large masses of people within their sphere of influence; (3) the expansion of marginal fields leads to various consequences for the development of ethnocultural communities.*

Key words: *marginality, marginal personality, acculturation, assimilation, adaptation, social space, social stratum.*

Introduction. The processes of globalization and the resulting transformations leading to the intensification of social interactions both within countries and between them have highlighted the need to study contemporary trends in the ethno-cultural sphere. The increase in migration flows, resulting in the emergence of polyethnic groups, has led to the formation of Homo mobilis – a mobile individual not rigidly tied to a specific locus. Marginal situations have emerged and continue to form: individuals or groups find themselves at the boundaries of two or more cultures or ethnicities, and this duality of position has various consequences, both positive and negative. Marginality, on one hand, contributes to the preservation and even increase of cultural and national diversity, while, on the other hand, it is accompanied by processes negatively affecting the fate of the ethnic group and its culture. These include risks related to possible assimilation, dissolution into a larger ethnic group, which always poses the threat of «national» losses. National roots weaken, historical memory, language, traditions,

and way of life are lost. Research into the social nature of marginality and marginal phenomena, including ethno-cultural aspects, which increasingly become universal ways of human existence, appears scientifically demanded and relevant, including from a practical standpoint. The complexity and multi-aspect nature of the phenomenon of marginality require its interpretation through various methodological and research instruments.

The aim is to examine the phenomenon of marginality, analyze the features of ethno-cultural marginality in the context of contemporary social space.

The purpose of the study. Attention is given to understanding marginality as an intermediate and peripheral position, providing a comparative analysis of these positions. Different approaches to understanding the phenomenon of marginality and processes of marginalization are presented, revealing the reasons leading to the emergence of marginalized strata. The social nature of ethno-cultural marginality is explored, highlighting its differences from other types of marginality, and its positive and negative consequences for the existence of society and the individual are examined. The conditions for the emergence of a marginal personality are considered, and its qualities are analyzed in relation to the requirements of the modern social and cultural context, as well as the imperatives of the consumption-oriented society. The role of migration processes in expanding the space of marginalized strata and the emergence of cultural hybrids is investigated.

Research methods. Dialectical principles of objectivity and investigation serve as the methodological basis, allowing to demonstrate the dependence of the emergence of marginality on the specificity of the context – historical, social, ethno-cultural.

Scientific novelty lies in proposing several provisions confirming the need to study the problems of marginality, emphasizing its relevance. When discussing marginality, it is important to distinguish between marginality as intermediacy (or thresholdness) and marginality as peripherality. In the former case, marginality is determined by processes occurring in the social structure of society, social transformations leading to changes in the system of social statuses, and the emergence of new social strata. In the latter case, marginality is associated with the phenomena of outsiderism or underclass, which denote the peripherality of social status. In contemporary societies, obvious processes caused by downward social and professional mobility accompany these phenomena. They are accompanied by such phenomena as declassification, pauperization, the expansion of the space of poverty and social bottom, leading to the formation of peripheral marginality. In the form of peripherality, marginality generates social feelings of apathy, hopelessness, social loneliness, as well as psychological and emotional states expressed in negative social well-being. However, it should be noted that reducing the essence of marginality to outsiderism leads to a narrowing of the sense embedded in this concept.

Phenomena of marginality and marginalization are explored in various aspects, including sociological and cultural perspectives. E. Stonequist, while examining the concept of a marginal personality in a cultural context, understood it as being at a cultural crossroads, where two different cultures, interacting with each other, create new cultural forms [11, p. 533]. Existing in the space of different cultures, moving from one to another, a marginal individual seems to balance on the edge of each, with one dominating. The differences in cultural phenomena, adherence to the norms of the dominant culture, often oppose the values of cultural tradition to which the individual (or group) belongs, creating conditions for contradictions to arise.

The necessity of accepting other cultural patterns that do not fit within the framework of national worldview may lead to conflicts, resulting in the individual becoming morally disoriented. Such individuals, according to the scholar, exhibit traits such as «disorganization, a sense of non-adaptation, failure; anxiety, restlessness, inner tension; isolation, disappointment, despair; the breakdown of life organization, mental disorganization, senselessness of existence, egocentrism, aggressiveness» [1, p. 446].

However, E. Stonequist rightly considered that marginality is one of the forms of acculturation, a process of mutual influence between cultures, enriching the culture of one people with the culture of another. In this capacity, acculturation opposes assimilation – the process of assimilating small

ethnic groups or national minorities, along with their culture, into the culture of the dominant ethnicity, accompanied by the loss of ethnic identifiers. Although there is an opinion that assimilation is one of the forms of acculturation when an individual fully accepts the culture of another people, denying their own [11, p. 534]. During the processes of acculturation, a person faces a complex dilemma of choice: on the one hand, the desire to preserve their ethno-cultural identity, and on the other – to successfully incorporate into the new society and adopt its culture. When referring to a marginal position, it is implied that a person who is not a representative of the dominant culture does not identify with either the culture of the dominant ethnic group or their own culture – they live in two different worlds, adhering to the traditions of both their own and the foreign culture, becoming bicultural [5].

Therefore, the individual becomes a meeting place, adjustment, and adaptation of the cultural diversity that constitutes a unified cultural space. Cultural marginality marks the moment of transition from a personality existing in a culture foreign to it to a personality that has already formed its own system of values. Once again, the chain of «I» – «We» – «Not We» arises, based on the identification with significant cultural characteristics, and the individual emerges as a full-fledged cultural subject [5, p. 15].

Social transformations lead to the emergence of individuals whose social actions can be perceived differently depending on the imperatives of time, social practices, and the dominant system of cultural values. The world of modern individuals is pluralistic, their lives unfold in various realms that often oppose and even conflict with each other, including from the perspective of cultural and ideological demands. These processes have always existed in society, with the only difference being that each era gives birth to its type of marginal person. The contemporary era is characterized by a multicultural individual who preserves their individuality and identity while simultaneously embracing the world of others as their own. Thanks to the marginal position, the modern individual simultaneously addresses two issues – the preservation of their ethno-cultural identity and the acceptance of global identity and its values. Homo marginalis is undoubtedly a cosmopolitan [4, p. 14]. Global cultural transformations lead to the increasing blur of national and cultural identity, and individuals perceive themselves as representatives of countless cultures. The globalizing world is a realm of interacting and interdependent cultures, allowing for the characterization of marginality as a universal and total trait.

At the same time, from a sociological perspective, marginality is a byproduct of acculturation and migration processes, as noted by American researcher R. Park. Introducing the concept of a marginal personality, he paid special attention to the social status of migrants arriving in America and the processes of their adaptation to the conditions of a new urban environment. Since migrants mostly came from agrarian regions whose way of life was regulated by the norms of traditional culture, they found themselves in a double – intermediate – situation, compelled to assimilate the lifestyle of the receiving side. Social distance arose between the local population and newcomers, leading, as it deepened, to the emergence of social conflicts of various content and emotional intensity. Conflicts also arose due to the appearance of marginal subcultures that contrasted with the cultural field of the host side [9, p. 728–730].

In a situation of marginality, a rupture of social ties and relations characteristic of a particular cultural and ethnic community occurs. According to the scholar, when an individual or a group of individuals transitions from one position (class, stratum, community) to another, often differing significantly in the basic characteristics of the norms of the dominant culture, a cultural conflict arises. This conflict leads to complex social consequences, including moral and psychological ones [8, p. 67]. The greater the gap between the traditions and attitudes of one's own culture and the perceived one, the more challenging it becomes to resist processes that lead to an increase in social tension. Additionally, the researcher believed that during the processes of integration into a new social context, hybrids – cultural and ethnic – emerge, which can be classified as marginal [8, p. 69].

In these processes, the American sociologist saw unquestionable benefits because the marginal person emerges where different identities are formed, interacting with each other. The marginal individual is not only outside the group or community; they exist at the intersection of different

cultures, traditions, perspectives, and attitudes. Due to this, the marginal person acts as a civilized being, containing various, sometimes conflicting components, a creative being, and from this perspective, a positive and constructive being. Such an individual, residing in the space of various social and cultural forms, acts as a constant recipient [10, p. 12–13]. New social and cultural acquisitions resulting from acculturation processes bring elements of novelty to an individual's life, giving meaning to the existence of the individual and ethnic group within the context of time. The identity of a marginal person, their «hybridity», where the boundaries of different groups intersect, differs from the identity of any contemporary individual, which is also based on the intersection and overlaying of contours of various social circles, in that the marginal person, firstly, actively utilizes the resources of the «environment» for self-identification, initiating this constellation or, at least, recognizing its role in their own identity. Secondly, they do not fully identify with this constellation, always considering the possibility of its change [10].

Simultaneously, R. Park noted the instability of the positions of marginals arising from belonging to several «worlds» and cultures simultaneously – not only dissimilar but often confrontational. Nevertheless, the marginal personality can comprehend multiple integrities simultaneously, without fully entering any of them. This marginal position makes their perspective maximally objective and abstract in relation to existing norms and standards, but also equally unselfconscious. The absence of belonging to a specific element of social structure, which defines the marginal status of an individual, contributes to the emergence of a personality with innovative qualities capable of changing established social, cultural, and other realities [9, p. 731].

R. Park wrote about the moral and psychological discomfort that a marginal personality may experience. This discomfort can result from various reasons, including changes in social status, a gap between the desired and achieved, and incomplete integration into the space of a new culture. Balancing on the edge of two or more cultures, not fully or entirely entering any of them, an individual finds themselves in a situation of choice that is difficult to make. Differences in culture, traditions, and value systems complicate the processes of integration into a new society, slowing down the formation of a corresponding consciousness oriented towards the acceptance and assimilation of the norms of another culture, which requires considerable effort [9].

The difficulties associated with the internalization of elements from another culture turn into real-life problems, giving rise to negative aspects in socialization. As a result of such a state of affairs, deviant manifestations may occur in the form of aggression, conflicts, various phobias, and so on. This happens because the process of ethnocultural marginalization involves not an instantaneous splitting of the ethnic subject but a sequential and dynamic departure from the norms and values of the former ethnic subculture. Ethnomarginality is characterized by social anomie, manifested in existing in two or more societies simultaneously without actual belonging to any of them, adopting external forms and signs that determine affiliation with certain national and cultural communities without real mastery of them [2, p. 385]. The distinction of intermediate states lies in their impact on the individual's consciousness and behavior, shaping a wide range of negative manifestations – social dissatisfaction, alienation, and social apathy.

Results and discussion. Ethnocultural marginality, as a subtype of social marginality, can be defined as the simultaneous belonging of an individual or group to different national cultures, and this difference in status imparts contradictory traits to their consciousness and self-awareness. However, it is essential to distinguish between the concepts of marginality and marginalization. In the first case, marginality embodies a specific, achieved state (or result), used to characterize the border position of an individual (group) in relation to a particular social community. Moreover, a marginal person, according to common belief, is an outsider since they belong to a lower social status and represent a cultural and ethnic minority [11, p. 564–565].

Marginalization is a process whose character and content are primarily determined by factors of social order. Processes such as lumpenization and declassification, the expansion of the space of the disadvantaged, and the intensification of social injustice are often equated with the process of marginalization. Those belonging to the social stratum of so-called marginals may include those

who find themselves on the lower rungs of the social ladder, limited in their opportunities for social advancement, and more. As the space of marginal layers expands, the risks of anomie and social disorganization arise. This allows us to assert that marginalization is a crucial social process defined by phenomena such as social and professional movements, social mobility, leading to social changes, primarily changes in the social structure of society. Social mobility, both horizontal and vertical, plays a crucial role in shaping the marginal field: the latter leads to a change in social status, thus giving rise to marginals. As a result of these and many other processes, new marginal strata, «new poor», emerge: individuals who, in the past, were educated, qualified, successful in their careers but found themselves on the periphery of social life due to various circumstances.

There are factors that unite and make ethnocultural marginality as border existence similar to marginality as a type of social outsiderism [6]. Firstly, in both cases, marginality is conditioned by a change in social positions, primarily by a decrease in social status, and these processes, often associated not only with downward social mobility, occur in an acute and contradictory form, affecting all aspects of human life. Secondly, intermediate forms that emerge arise not only on the borders of different socio-cultural formations but also in the social spaces themselves, becoming new social strata for individuals and groups. People enter these strata for various reasons from higher and, accordingly, «more influential» and prestigious social strata. In such a situation, the space of moral and psychological tension expands, giving rise to various phobias that impart a contradictory and ambiguous character to social and cultural processes.

Ethnocultural marginality acts as an ambivalent phenomenon containing elements of various properties, thanks to (or despite) which a choice is made in favor of one or another adaptation model, upon which the "quality" of integration into society depends. Issues related to the processes of socialization become particularly acute because it turns out to be permeated with conflicting goals, uncertainty of expectations, and instability of worldview and value settings [7, p. 15]. In such conditions, processes of displacement beyond the existing social communities of various kinds become entirely real, including social institutions; intra-group interactions are disrupted, and deviant manifestations increase.

On the other hand, the space of social exclusion expands when individuals or groups of individuals: «1) find themselves in a disadvantaged position in terms of education, qualifications, employment, housing, financial resources, etc.; 2) their chances of accessing basic social institutions that distribute these life opportunities are significantly lower than the rest of the population; 3) such limitations persist over time» [7, p. 12]. In such a situation, inevitable fears, largely serving as «provokers» of marginal consciousness, are permeated with negative attitudes that undermine human personality. Thus, if the trend was more «positive» before, later on, the opposite tendency became more pronounced: the concept of «marginal» began to merge indistinguishably with «lumpen», «deviant», etc., especially in terms of their social nature [8, p. 129].

The social content of the phenomenon of marginality is determined not only by socio-economic factors, the importance of which cannot be overstated, but also by worldview and moral factors. Marginal individuals are characterized by feelings of anxiety, concern, uncertainty, leading to the growth of irrational subconscious motivations that contribute to processes of desocialization or negative socialization. As contemporary society creates conditions of various kinds – from economic to psychological – for the emergence of marginal states, significant segments of the population are found in the space of both border and peripheral marginality. Due to such processes, the number of «marginal» (as well as social outsiders) increases, and society becomes increasingly marginalized.

On the other hand, there is an opinion that the higher the level of marginalization and the more marginals there are, the more adaptive opportunities there are in society. In this context, outsiders are not considered marginals because they are not ready or unwilling to change the situation. A marginal, in everyday consciousness, is someone who has ended up outside the social and cultural context, on the sidelines of life, having «fallen out» of the circle of social obligations, and is not ready for changes, including being a participant in them. Therefore, one cannot disagree with R. Park's idea that marginality is a characteristic of modern, civilized people who are willing to accept multicultural

and multiethnic culture, traditions, ways of life and thinking, systems of social values, and moral principles. The marginal position is a position of a successful and adapted individual, as well as a mobile person. Regarding marginal groups, they are characterized by specific behavior strategies based on the uncertainty and rootlessness in the social structure, determining the vector of their aspirations. This supports the idea of those who believe that marginality belongs to phenomena that create «integrated multicultural existence» [9, p. 730].

Conclusions. The conducted analytical study allows for the following conclusions: (1) marginality is a trend and mainstream in a globalizing world, resulting in the emergence of a new type of individual – the marginal, whose social nature is defined by the unity of modern and traditional features; (2) the intensification of migration, cooperation, and collaboration processes gives ethnocultural marginality and marginalization a universal character, drawing in large masses of people within their sphere of influence; (3) the expansion of marginal fields leads to various consequences for the development of ethnocultural communities.

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ЕТНОКУЛЬТУРНА МАРГІНАЛЬНІСТЬ В КОНТЕКСТІ СУЧАСНОГО СОЦІАЛЬНОГО ПРОСТОРУ

Актуальність проблеми. Процеси глобалізації та спричинені ними трансформації, що призводять до інтенсифікації соціальних взаємодій як усередині країн, так і між ними, актуалізували необхідність дослідження сучасних тенденцій, що відбуваються в етнокультурній сфері. **Метою** є розгляд феномену маргінальності, аналіз особливостей етнокультурною маргінальності в контексті сучасного соціального простору. Звертається увага на розуміння феномена маргінальності як позиції рубіжної та периферійної, надається їх порівняльний аналіз. Представлені різні підходи у розумінні явища маргінальності та процесів маргіналізації, розкриваються причини, що ведуть до виникнення маргіналізованих верств. Досліджується соціальна природа етнокультурної маргінальності, показується її відмінність від інших видів маргінальності, досліджуються її позитивні та негативні наслідки для буття соціуму та індивіда. Розглядаються умови появи маргінальної особистості, аналізуються властиві їй якості, її відповідність вимогам сучасного соціального та культурного контексту, імперативам суспільства споживання. Досліджується роль міграційних процесів у розширенні простору маргіналізованих верств та появи культурних гібридів. **Методи дослідження.** Як методологічна основа виступають діалектичні принципи об'єктивності, дослідження, які дозволяють показати залежність виникнення маргінальності від специфіки контексту – історичного, соціального, етнокультурного. Наукова новизна полягає у висуванні низки положень, що підтверджують необхідність дослідження проблематики маргінальності, її актуальності. **Результати та висновки.** Проведене аналітичне дослідження та зміст статті дозволяє дійти таких висновків: (1) маргінальність є трендом і мейнстримом світу, що глобалізується, наслідком чого стає поява нового типу людини – маргінальної, соціальну природу якої визначає єдність сучасних і традиційних рис; (2) посилення процесів міграції, кооперації та співробітництва надає явищам етнокультурної маргінальності та маргіналізації загальний характер, до орбіти впливу яких виявляються залученими великі масиви людей; (3) розширення маргінальних полів призводить до різних наслідків для розвитку етнокультурних спільнот.

Ключові слова: маргінальність, маргінальна особистість, акультурація, асиміляція, адаптація, соціальний простір, соціальний прошарок.