

ETHNIC CULTURE AND MODERN MYTH

ЭТНИЧЕСКАЯ КУЛЬТУРА И СОВРЕМЕННЫЙ МИФ

ETNİK KÜLTÜR VE ÇAĞDAŞ EFSANE

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ABSTRACT

The myth in the modern world has found new ways for its development. Its interactions with scientific concepts such as the "noosphere by V.I. Vernadsky", "ethnogenesis by L.N. Gumilev" illustrate its multidimensionality and flexibility. The main element of the myth, its fundamental unit is an archetype. We can consider the noosphere as the myth and that approach is justified, because the concept of noosphere is still incomplete by scientific justification. The set of archetypes for the noosphere are considered and they give a fairly complete picture of the problem and of the noospherogenesis processes. The archetypes set of the noosphere is an important subsystem of the contemporary cultural code.

Keywords: Noobiogeosphere, Noobiogeocenosis, Archetypes Of The Noosphere, Cultural Asceticism.

АННОТАЦИЯ

Миф в современных условиях нашел новые пути для своего развития. Его взаимодействия с научными концепциями такими как «ноосфера В.И. Вернадского», «этногенез Л.Н. Гумилева» иллюстрируют его многомерность, гибкость. Основным элементом мифа, его фундаментальной ячейкой является архетип. Развивается подход к ноосфере как к мифу, что вполне обосновано, поскольку эта концепция до сих пор имеет неполное научное обоснование. Рассмотрен набор архетипов для ноосферы, которые дают достаточно полное представление об этой проблеме и о процессах ноосферогенеза. Рассмотренные архетипы ноосферы являются важной подсистемой современного культурного кода.

Ключевые слова: Нообиогосфера, Нообиогеноз, Архетипы Ноосферы, Культурный Аскетизм.

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ÖZET

Efsane günümüz şartlarda gelişmenin yeni yollarını buldu. Onun “V.İ. Vernadsky’nin yeni alanı” ve L.N. Gumilev’in etnogenezi” gibi bilimsel kavrayışlarla etkileşimesi kendisinin esnek ve düzenli olduğunu belirtmektedir. Efsanenin esas unsuru ve çekirdeği arketiptir. Efsaneye yönelik yeni alana yaklaşımlar da gelişmektedir, çünkü anılan kavrayış henüz tamamen teyit edilmemiştir. Araştırılan konu ve yeni alan yaratılış hakkında bilgi edinmek için birtakım arketipler incelenmiştir. Tetkik edilen yeni alan arketipleri çağdaş kültür kodunun önemli parçalarını oluşturmaktadır.

Anahtar Kelimeler: Yeni Bio-Jeo-Alan, Yeni Bio-Jeo-Senoz, Yeni Alan Arketipleri, Kültürel Çilecilik.

Currently, the interest in myth is increased, which begin to replace religion, ideology, scientific concepts in many positions. It is the fact that a man has its roots in the sphere of transcendental, and someone trying to understand them. Religions offer one-sided, largely outmoded schemes for this; scientific concepts and ideologies are often too rational, too hard to adapt to personal qualities and world outlooks. Another matter is a myth, with its flexible, multidimensional, intertwined levels of interaction with endless options for further development. There are sufficiently acquainted with the latest achievements of modern literature, film, visual arts and other art forms to estimate the value of myth in the modern world.

An important function of the myth is throwing out a bridge from traditional to modern cultures. Many traditional myths used in the present, but in recent years an entirely new type of myth, which combines elements of science, culture, religion and other areas of the human spirit. The most striking example in this sphere is the concept of the noosphere and noospheregenesis. By the same region can be attributed sources of the concept of ethnogenesis of L.N. Gumilev, most of which simply stated, but unproven. This suggests that in these areas the level of science is still very immature; it is possible to consider it related to the field of "para science." For these modern myths is much easier to interact with traditional cultures than the special sciences. This will create a mechanism for bilateral cooperation between traditional and modern cultures each with other.

The concept of the noosphere, noospheregenesis, as well as noospherology science corresponding there, have made progress, but they are not scientific in the strict sense of the word, because not all the original notions of these concepts can be explained and justified. The development of scientific knowledge in this field we associate primarily with "noobiogeosphere", its basic unit "noobiogeocenosis" and the subject of noospheregenesis - "noobiogeosphere's personality." The noosphere concept is much more general than noobiogeosphere, but it is also more uncertain and even vague. In order to determine the destination of the noosphere, a general scheme of development, to establish links with the major cultural codes, you can take the point of view that the noosphere is largely a myth, and to consider this approach, relying, for example, the concept of archetypes. This approach has several advantages, as it allows a holistic view on the matter under consideration, to consider the genesis, the relationship with the unconscious. In the border areas of the myth of scientific concepts can be used for understanding the basic scenarios of basic cultural processes accompanying noospheregenesis.

Moreover, in modern philosophy are becoming increasingly important descriptive approaches, narratives. Literature in many areas recaptures its position in philosophy that was lost in the last two millennia. Famous American postmodernist Richard Rorty believes that the cognitional interest of modern Western intellectuals is now increasingly transferred from philosophy to literature. "In place of philosophy as a kind of synthesis of epistemology, the foundations of culture ("ideology") and "rigorous science", to be delivered by Richard Rorty, a comprehensive, indifferent to disciplinary and ideological divisions of the study of personality and society. Cements the idea that knowledge is only "the ubiquitous of language" as a comprehensive form of human experience, as well as the concept of man as a creative (i.e., create, and do not open the truth) being that realizes itself in language and semi creative as a kind of "text". The essence of a true humanitarian thinking must, therefore, is not the same as the essence of philosophy, literary criticism" (Postmodernism, 2002: 681).

The myth developed over many thousands of years, leading possibly originates from Neanderthals, i.e. meaning he was born, maybe even 100 thousand and even 200 thousand years ago. Its genesis is based on the fundamental rhythms of the cosmos, and during its development, he managed to create a system of feedback for these rhythms, which is crucial in the formation of the noosphere. The fundamental unit of the myth is the archetype that can be compared, for example, biogeocenosis (basic cell) for the biosphere and for noobiogeocenosis for the noobiogeosphere.

The archetypes of K. Jung - are the certain mythological themes of myth, for M. Eliade – it is imitation's patterns. K. Levi-Strauss sees in myth logical tool (mediation) for resolution of the fundamental contradictions and R. Barthes - communicative system. Yu. Lotman and V. Uspensky. Were defined the myth and the corresponding him thought as a common characteristic of human consciousness. "In general terms, we can conclude that 1) the myth is not "fiction", not a "relic of the past", but the primary language of a description in terms of which people from ancient times have modeled, classified and interpreted themselves, society and the world, 2) Myth has a peculiar logic" (Modern Philosophical Dictionary, 1996: 304). In this paper, we rely on the concept of Jung's archetypes, where this concept "mean the primary circuit of images reproduced unconsciously and prior-forming activity of the imagination, and therefore reveals in the myths and beliefs, in works of literature and art, dreams, fantasies and delusions ... However archetypes - it's not the images themselves, and the scheme of images, their psychological conditions, their ability ... The archetypes have not meaningful, but only a formal response, and that only in a very limited way. Meaningful characterization of the prototype is only when he gets into the mind and at the same time filled with the material of conscious experience" (Averincev, 2001: 110). Defining the essence of the myth T. Mann emphasizes "... in a typical always have a lot of mythical, mythical in the sense that the typical as any myth - is the original model, the original form of life, a timeless scheme, anciently given formula, which contains a self-aware life, vaguely seeking to regain once it is ordained of signs" (Mann, 1960: 175).

Below we use the archetypes that are the most natural way to interact with noobiogeosphere: pattern, path, track, the place, the middle, threshold, the crossing, selection, emptiness.

The pattern is directly related to the complexity of forming a «plectis», «twistness» in the terminology of the Gell-Mann (Gell-Mann, 1994). The number of patterns per unit area can be considered as the main characteristic of complexity. In the development of

noospherogenesis complexity increases, gradually moving into a new quality. The noosphere, its structure and basic concepts are extremely complex entities, so the methodology of the study should be appropriate: multi-leveled, mutual complementarily, based on the spatial and temporal coherences. For the pattern and the appropriate concept investigation may be used the integral parameter "connected substance", which covers all of the existing interaction that elements of the noosphere have with its environment. These are characteristic completeness of these interactions too. The main examples of such substances are - connected matter, connected energy, connected information, connected spirituality.

The path is a fundamental notion in many mythological texts, religions and philosophical systems. In many myths search for way associated with the search for ways of finding harmony with nature. Buddhism, Zen Buddhism extends these ideas; explain that way someone can start at any time and in any place. Someone can interact with the noosphere, but first he must heard neediness of it. The path to the noosphere should be such that it opened and was immediately accessible to everyone. One can come to the noosphere, developing sensory representation or using the abstract and theoretical models, as well as synthetic combined different variants of paths indeed. The path to the noosphere is through worldview universals, which are synthetic entities and form a universal criterion of modern philosophy. Worldview universals accumulate historical experience of life, and use their system a person of a certain culture evaluates, interprets and experiences the world. This person forms to the integrity of all aspects of reality that fall within the sphere of his experience. Interconnection and coupling cultural universals can be seen as a genotype of social life, the basis of cultural and genetic code. Worldview universals are much more accessible to people who do not have special theoretical training, compared with the philosophical categories and the common scientific notions. Because of this, each person can find their way to the noosphere, and he will not have to learn the methods to access it. The most important thing to know is feeling that there is a noosphere, and then it will ensure the existence of the individual in the "awake regime", sets it to their own rhythms, and will maintain a stable relationship with this person, more and more discovers for him.

Track has fundamental importance for the noosphere, so it's connected with the last results of the human life. In the process of becoming an individual personality a cell of the noosphere are formed. A cell of the noosphere, formed during the life of the individual, may exist after his death. In this sense we can speak of the immortality of persons in the noosphere.

Place in the context of the noosphere is for example, a project of the city of the future which is closely links with the concept of noobiogeocenosis, as a generalization of the biogeocenosis (ecosystem) and includes all kinds of human activities (Danilova, 2003: 108). Noobiogeocenosis contains no boundaries within itself; its integrity is ensured by steady streams of matter, energy, information. Human activity in it complements biogeocenosis without destroying it, as it is usually the case in modern reality. Cultural landscapes appropriate noobiogeocenosis offer the best combination of natural elements, man-made and information worlds. These cultural landscapes of the future are open systems where there are processes of self-organization. In noobiogeosphere's cultural landscape their consumption processes of various types of substances are combined with full processing and recycling of matter, energy, information, using a solar-active architecture, pure ecological materials, which ensures the safety of all technologies within it. At present, in connection with the increase of man-made and environmental problems

dramatically increases the importance of literature, since its field is not available neither philosophy nor science, but complements all of them.

The middle and the associated *threshold* are the characteristics of high-quality transitions of the noosphere. Particularly evident coordinate system associated with human fate, destiny, and here are the most striking examples can be drawn, of course, from the life of the philosophers. The philosopher feels like no other men pass key life when he did not begin to run from the birth, but run it from the date of death. This date, no one knows it is securely hidden from all living and that is quite right - people are afraid of death naturally. However, after this threshold, people begin to figure out their lives in accordance with that term, he begins to feel. Carried out a kind of "calibration" process of life - a signal sent off into the unknown, transcendent, comes back and lets us know that there is still time for such and such cases, specific creative boundaries, the development of something new, a remake of the old texts and so on. But all the excess associated with the bustle ruthlessly begins screened for, the line of life becomes clearer, the next calibration signal further made it more purest etc.

"Destiny" (the fate) is the notion of extremely complex, which has mythological, religious, scientific interpretation. On the basis of our understanding the fate of this man's is his life in the natural coordinate system, which is closely related to the noosphere. Someone may to join the stable cooperation once with it and further it is only widens and deepens. That is well expressed, for example, in the existential prayer where a person brings life in sacrifice to their destination, so that a person can be defined as "the willingness to sacrifice." Unlike from the usual fear (lost of life or life benefits), the ontological fear is a fear not find a worthy destination to sacrifice their lives and those benefits.

Crossroads (intersection) and the related *Choice*, are the key notion of noospheregenesis's concept. The development in such a complex system can go in many different ways. Moreover, the crossroads, the knot, which should be formed in the noosphere, is the main moment of its formation. It is often necessary to pass on the same road a few times to this path was actually disbursed. However, the path and the crossroads have properties of self-organization and stepped on the concrete path, reaching a particular intersection, you know where to go next.

The network has a lot of common with the complexity; however, such networks can be a lot in different areas of the human spirit (philosophical, religious, literary, etc.). The cell network can identify with the natural numbers e and π . One of the mythological network options for the noosphere can be represented as a "sacred tree", which develops as a crown and roots, and the person is in the middle of it. Emptiness in Taoism is one of the central concepts of this religion. "The Tao is empty, but because of it all are existence and there is not full" (Dao Da Czin, 1995: p. 13). "Thirty spokes in a wheel converge to the sleeve, the middle of which is empty, and because of this you can use the wheel. When the clay is shaped, making from her vessel, they do so in the middle of it was empty, and because of this you can use the vessel. When building a house, doing a windows and doors, leaving the middle empty, and because of this you can use the housing. And so filling - it's that generates income, desolation - that's what benefits» (Ibid: 23). Experience of an ascetic, which almost all religion attaches great importance, also confirms the fundamental importance of «emptiness».

All cultures should seek to identify its own asceticism, which can be a key element in establishing a dialogue between these cultures, contributing to the establishment of

planetary communicative reality, gradually turning into a planetary being. Importance of cultural and secular asceticism is increasing in recent years. It is a connected (bound) state of spirituality in the context of its ethnic and individual manifestations. Asceticism is able to make up the foundation of universal synthetic culture, so that all the unique and specific characteristics in different ethnoses are already built on top of him. A set of these archetypes defines a mythological representation of the noosphere, and their meaning in modern conditions is expanding and deepening. They are included in the meta-languages and hiper- languages interconnecting different levels of organization of life through communication signs. The structure of the considered archetypes can be investigated further philosophical, linguistic, and other methods, as it is a modern cultural code.

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