

Креативний потенціал феномену маргінезу в соціокультурному дискурсі. Методологічні підходи та експлікації

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Сьогодні українське кризове суспільство орієнтує людину на творчу реалізацію особистості, але в той же час не надає їй конкретних ресурсів для цього. На сучасному етапі розвитку філософії в епоху глобальної соціальної, духовної кризи важливим є становлення нової світоглядної парадигми маргінальної особистості, що вимагає досліджень в царині саме філософії і культурології. Феномен маргінесу є вічно актуальним, бо через маргінальність з'являються нові моделі життя, моральні цінності, різні світогляди. Маргіналізація особистості важлива для будь-якого суспільства на всіх етапах його розвитку та в різних формах його прояву. Зі зростанням масштабів маргінальності в суспільстві поглиблюються соціальні протиріччя, які є основою для розгортання глобальних криз, наслідки яких непередбачувані з точки зору сучасної науки. Мабуть, маргінальність – це умова, яка виробляє зміни у соціальній і культурній сфері. У статті не підкреслюється характер цих змін, але слід враховувати як внутрішні (на рівні основного ядра), так і зовнішні; як позитивні, що сприяють розвитку, так і негативні, що ведуть до руйнування. Акцентується увага на діяльності орієнтованого характеру маргінальності, яка здатна спровокувати зміни та примусити суб'єкт до інновацій. Маргінальність також має певний показовий (орієнтовний) характер. Якщо сутність і збільшення маргінальних утворень у соціокультурному середовищі зафіксовані, ми можемо довести неминучі зміни, прискорення соціальної динаміки. Ось чому маргінальність здатна спровокувати соціокультурні зміни і також являється показником стану соціокультурного середовища.

Ключові слова: маргінальність, соціум, люмпен, соціальні протиріччя, маргінальні спільноти, соціокультурні зміни, соціокультурне середовище, креативність, креативна складова

Creative potential of the phenomenon of marginalization in socio-cultural discours. Methodological approaches and explications

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Nowadays the Ukrainian crisis society directs man to the creative realization of the individual, but at the same time does not provide specific resources for it. At the present stage of the development of philosophy in the era of the global, social and spiritual crisis, it is becoming important the formation of a new ideological paradigm of a marginal personality that requires research in the field of philosophy and cultural studies. New models of life, moral values, and different worldview emerge through marginality, that's why the phenomenon of margin is always relevant. The marginal personality is important for any society at all stages of its development and in various forms of its manifestation. The social contradictions are compounded by the growing scale of margin in the society. They form the basis for the deployment of global crises, which consequences are unpredictable from the standpoint of modern science. Perhaps, marginality is a condition, which produces the changes of the social and cultural sphere. The article doesn't emphasize the nature of these changes, but it should be taken into account both inner (at the level of the value core) and outer; both positive, promoting the development, and negative, leading to the destruction. The accent is made on the activity oriented nature of the marginality, which is able to provoke changes and force a subject to innovations. The marginality has also a certain demonstrative (indicative) character. If the essence and increase of the marginal entities in the social and cultural sphere are captured, we can prove the inevitable changes, the acceleration of the social dynamic. That's why the marginality is able to provoke social and cultural changes but also be an indicator of the social and cultural sphere state. The above defined updates the socio-philosophical analysis of the peculiarities of margin in the context of globalization, determinants and mechanisms of social transit of the marginalized communities into the integrated socio-cultural space.

Keywords: marginality, social medium, lumpen, social contradictions, marginal communities, social and cultural changes, social and cultural sphere, creativity, creative component

Креативный потенциал феномена маргинала в социокультурном дискурсе. Методологические подходы и экспликации

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Сегодня украинское кризисное общество ориентирует человека на творческую реализацию личности, но в то же время не дает ей конкретных ресурсов для этого. На современном этапе развития философии в эпоху глобального социального, духовного кризиса важным является становление новой мировоззренческой парадигмы маргинальной личности, что требует исследований в области именно философии и культурологии. Феномен маргинала является вечно актуальным, потому что через маргинальность появляются новые модели жизни, нравственные ценности, разные мировоззрения. Маргинализация личности важна для любого общества на всех этапах его развития и в различных формах его проявления. С ростом масштабов маргинальности в обществе углубляются социальные противоречия, которые являются основой для развертывания глобальных кризисов, последствия которых непредсказуемы с точки зрения современной науки. Пожалуй, маргинальность – это условие, которое производит изменения в социальной и культурной сфере. В статье не подчеркивается характер этих изменений, но следует учитывать как внутренние (на уровне основного ядра), так и внешние; как положительные, способствующие развитию, так и отрицательные, ведущие к разрушению. Акцентируется внимание на деятельности ориентированного характера маргинальности, которая способна спровоцировать изменения и вынудить субъект к инновациям. Маргинальность также имеет определенный показательный (ориентировочный) характер. Если сущность и увеличение маргинальных образований в социокультурной среде зафиксированы, мы можем доказать неизбежные изменения, ускорение социальной динамики. Вот почему маргинальность способна спровоцировать социокультурные изменения и также является показателем состояния социокультурной среды.

Ключевые слова: маргинальность, социум, люмпен, социальные противоречия, маргинальные сообщества, социокультурные изменения, социокультурная среда, креативность, креативная составляющая

Formulation of the problem.

To achieve the stated goal we set the following tasks:

1. Study the features of revealing marginality in various sociocultural spaces and subcultures;
2. Research of creative and destructive component of sociocultural marginality;
3. Characterization of the phenomenon of marginality as the basis and factor of personal or group self-identification;
4. Reveal the essence of marginal consciousness and justify its correlation.

Analysis of recent publications on issues.

The theoretical basis of the article is the work of the founders of the theory of marginalism of R. Park and E. Stonquist, as well as articles, monographs and other scientific works of Ukrainian, Russian and foreign authors: Andrushenko V., Kulagin V., Gorbacheva V., Maslov A., Byhovskaja I., Erasov B., Gumilev L., Rashkovskij E., Shibutani T., Bauman Z., Beck U., Urry J. and others like that.

The purpose of the article.

The purpose is to study marginality as a sociocultural and existential phenomenon with a meta-anthropological and creative potential, to determine

its role in the sociocultural space; consider the phenomenon of margin as a social need, which helps a person overcome their limitations.

Philosophical reflection on the public attitudes to individuals who in their worldview do not fit the prevailing social norms can be found in the treatises of thinkers of the Ancient World, Ancient Greece, the Renaissance, the times of Modern and Contemporary History. As a result of the seizure of foreign territories, the slave trade, geographical discoveries and the development of trade it occurred the fragmented sociocultural diffusion, and the phenomenon of margin began spreading not to individuals but to entire social groups. However, the most obviously the formation of the marginalized communities occurred under the influence of large-scale transformations specific to each historical epoch. However, the most obviously the formation of the marginalized communities occurred under the influence of large-scale transformations specific to each historical epoch. Thus, in Ancient Rome the mass migration to the cities of the peasants who lost their ability to farm on land led to a significant increase of the urban poor whose axiological orientations were expressed by the slogan “bread and circuses”.

The epoch of the Middle Ages was marked by the development of monotheistic religiousness (9,

p. 50). Fierce competition between the doctrines of Christianity and Islam as the main dominant ideology in the Western European and Arab societies determined the need in justification by the philosophical thought, the necessity of the complete subordination of individuals to the ideals of a particular doctrine.

In particular, A. Maslov points out that “in the writings by Augustine ... by the concentrated way it is expressed the main worldview paradigm of the relationship of the individual and society of the Western Middle Ages – the complete absorption of the individual by the Total, Absolute (8, p. 9 – 10)”.

At the same time, the history of the Middle Ages was enriched with the examples of the formation of the marginalized communities from among the military mercenaries who were involved by the monarchs to conduct long feudal wars and crusades. Since the ancient times the extensive model of society has been accompanied by the seizure of foreign territories and the slave trade, geographical discoveries and dissemination of trade, resulting in the fragmented socio-cultural phenomenon of diffusion and the phenomenon of margin spread not on individuals, but on certain social groups.

By the 20th century the phenomenon margin was not stood out as a separate element of social theory, but seen in the integrity of the common problems of the social development. However, with the acceleration of the human development, deepening of the inequality and therefore social contradictions in the society, it was formed a scientific approach to study margin. The term “marginal man” was first introduced by an American sociologist R. Park (10, p. 111-129) in 1928. Together with this R. Park indicates that a marginal man is characterized of a new type of cultural relationships that is formed during the global ethno-social processes. “A marginal man is a personality type that appears at the time and in the place where from the conflicts of races and cultures begin to arise new societies, people and cultures. The fate dooms these people to exist in both worlds simultaneously, forces them to choose in their attitude towards these worlds the role of a cosmopolitan and the role of a stranger. Such a person becomes (compared to the surrounding cultural environment) an individual with a broader horizon, more subtle intellect, more independent and rational views. A marginal man is always a more civilized creature (9, p.11)”.

Therefore, R. Park first formulated the concept of a “marginal man” trying to interpret the results of his own studies concerning the behavior of the members of certain ethnic groups of the urban population. At the same time against the background of the enormous heuristic potential, the conceptual frameworks of the

theoretical positions by R. Park were limited to the subject of his studies, leaving wide scope for the further study of the phenomenon of margin.

If R. Park considers a marginal individual as a man on the verge of two cultures and two societies, who will never be accepted in the new society, staying in it a personality with split consciousness and destroyed psyche, E. Stouckvist points out that during the adaptation it can be formed a personality with new features, and tries (as R. Park) to emphasize the positive features inherent to a marginal personality and those which should be used in social projecting. According to the scientist’s thought, the process of the transformation of the social, mental and emotional aspects of a personality can last about 20 years. Thus, E. Stouckvist defines three phases of evolution of a “marginal person”: 1) the individual is not aware that his own life is covered by the cultural conflict, he only tries to adapt himself to the dominant culture; 2) the individual experiences the conflict consciously (at this very stage a personality becomes a “marginal”); 3) successful and unsuccessful attempts to adapt to the situation of conflict (5, p. 92-93).

In the early 20th century, the growing scales of the socio-economic changes in the society covered larger masses of people, resulting in increasing the quantity of the marginalized communities in the society. As R. Barnet underlined “the life of every generation, by definition, is an era of transition, but our time marks more significant changes in the organization of the planet compared to those that took place during, at least, the last 500 years (9, p. 24).” Against the background of the rapid development of the society the distance between the vanguard and outsiders began to be seen more clearly. This negatively affected the paces of the social development and formed the basis for the crisis events that determined the need to conduct the relevant research to offer solutions to new social problems.

If until the 20th century philosophical reflection did not single out the phenomenon of margin as a separate element of social theory, considering it together with the common problems of social development, but with the quantitative growth of the marginalized groups scientific thought was increasingly paying attention to the specificity of their role in the society. The above mentioned actualized the necessity of forming a scientific approach to the study of the phenomenon of margin.

In particular, in the first half of the 20th century, after some economic growth caused by the active participation of the US companies in the material provision of the allies in the military-political bloc in World War I, the cyclical crisis, the Great Depression,

involved Ukraine. The industrial society met with the fact that together with the resolution of economic issues the social problems came to the fore. Epidemiological nature of spreading social nihilism among the population, neglecting values and social norms and laws affected the growth of crime to catastrophic scales and threatened to preservation of the social formation.

For the inhomogeneous from the racial and ethnic sides Ukrainian society with traditionally intense migration it was necessary to gain more knowledge about the individual as an object of manipulation. As unlike the industrialized countries of Europe, Ukraine's economy was destroyed by war and demanded a proper reconstruction, it is on this very wave it was formed Ukrainian scientific tradition in the study of margin, to understand which it is necessary to make a chronological overview.

But the anthropological realities till this time are not defined in the processes of the transformation of the spiritual and cultural values, which, on the one hand, are exposed to the integration and harmonization, and, on the other, – retain their authenticity and belonging to the ethno-cultural system. It can be stated that marginality is one of the markers, the leading mechanism of globalization, the cultural expansion of the powerful states that form a globalization space of cultural influences. However, this statement in the 21st century is already becoming problematic. Marginality is not only the focus on the average consumer but not primitive adaptive complexes that look like transformed mythologems of the theories of Z. Freud, Carl Jung and other researchers.

The problem of margin has always existed in the society. The question of the anthropological limit, perception of a human by a human, his microcosm, his achievements has been existing in large spatial intervals of the being of the cultural forms of communication.

The phenomenon of margin is always important because high dynamics of modern transformations in society objectively affect the occurrence of significant structural imbalances in all spheres of public life. Inhomogeneity and the fragmentation of integration processes in the world determine the distance between the growing communities, which are the subjects of integration, and those, which remain outside the process or involved in it insufficient. Thus, at the current stage of political crisis and globalization, not only separate individuals and social groups can become marginal, but also communities. New models of life, moral values, and another outlook are formed because of marginality.

The phenomenon of marginality is a complex multidimensional phenomenon of socio-cultural existence, which reveals itself in the network of

consciousness, the existence of a man in the social historical process.

According to the definition of I. M. Bykhovska and V. V. Gorbacheva, «cultural marginality», as a product of value and normative ambivalence, leads to instability and eclectic of the structural characteristics of those subcultures and individual individuals, who are its bearers «(3, p. 357-368).

First of all, marginality is defined as the «intermediate», «boundary» position of an individual between different social groups. This concept is traditionally used in social philosophy and sociology to analyze the boundary position of the individual in relation to any social community, which at the same time imposes a certain imprint on his/her psyche and way of life.

The philosophical notion of marginality characterizes the specificity of various socio-cultural phenomena, social or antisocial, developing beyond the rules that prevail in one or another period, not fitting into the dominant paradigm and, thus, often exposing the contradictions and paradoxes in the dominant culture.

We study marginality as a sociocultural phenomenon. Specificity of the approach is explained by the complexity of the phenomenon. Today, in social philosophy and sociology, it is not possible to determine only social or cultural components of this phenomenon while analyzing specific elements of social reality. Since the value ambivalence, which is the source of cultural marginalization, necessarily finds expression in the social environment through the activities of those subcultures and personalities, which are its bearers.

Thus, the value and normative ambivalence, non-triviality, non-standard are the criteria of socio-cultural marginality, which involves creativity. However, this is also the source, the basis of creative potential, which attracts attention when characterizing the phenomenon of marginality and also establishes a set of indicators to determine the creative content of marginality.

We define creativity as «the ability to create, form and the ability to transform». Let us turn to Boris Yerasov's statement that «the source of innovation is usually not» just an average person «and not an average social group, but an individual or a group that, in one way or another, breaks out of this society and turns it into an «avant-garde», «dissidents» or «marginals» (4, p. 56-61).

Let me disagree with this point of view. Without a doubt, creativity is not the result of marginality, but dominant in the public consciousness negativism, which characterizes the phenomenon of marginality, requires paying attention to its psychological component. The history of scientific philosophical research suggests

that cynicism, sophists, lepers, holy, troubadours, etc., attributed by researchers to mentally ill marginalized groups, were not only spreaders of new worldview, but in some cases turned out to a real political, social-economic, socio-cultural force that was able to change history.

The research of the creative aspect of marginality required the purposeful use of the psychoanalytic approach. This means that in describing the sources of sociocultural marginality we need to identify not only external factors, for example, various forms of organization of society, the peculiarities of the interaction of various social entities within one society and the features of the interaction of macro structures among themselves, but also internal factors such as the peculiarity of consciousness, world outlook, mentality and cultural identity. First of all, we emphasize the essence and source of marginality. Thus, in American science, migratory processes are considered as a momentum of marginality. It's valuable that within social psychology the phenomenon of marginalization also found its reflection, and even received some double assessment.

In Western European scientific tradition, the conditions of socio-economic and political nature are considered to be the source of marginality. Alienation from the instruments of labor, in accordance with the Marxist system, alienation from political rights, freedoms and legitimate participation in political life gives the birth to new social groups, endowed with features of marginalization. The main, of course, is the destruction of social ties and traditional social institutions.

The important impulse of marginalization is the discrepancy between the components of value dominants to methods of their assimilation, comprehension of formally enshrined in society. Ukrainian conditions for marginalization are evident, especially at the present stage, at which there may be contradictions between the type of modernization and social consciousness, and political psychology. The study of the socio-cultural Ukrainian space allows us to identify not only individual marginalization, which stood near the sources of new forms of existence but also entire states, which consisted mainly of marginal elements and became the founders of new forms of social negative and destructive organization (Leaders of the LPR and DPR).

In the socio-cultural space of East Ukraine, we can also identify typical phenomena, of course, corrected by the peculiarities of the environment. To characterize a Ukrainian city it is appropriate to use categories of marginal space. «The air of the city makes a person

free» - this statement has historical roots, since the peasants who escaped from the senior to the city, have indeed gained freedom and protection in the city walls. All these are the zones that give rise to a kind of cultural hybrids, which, in their turn, can introduce new criteria for determining the status of belonging, and the actual status net. Probably, it is worth taking into account more positive features of this phenomenon, since the tendency towards ordering will be dominant. Thus the possibility of creating new elements of the socio-cultural environment will approach the implementation. If we express this in terms of psychoanalysis, then marginality can be determined as the point of bifurcation, in which the system is in a state of choice. Thus, the marginality acquires traits, on the one hand, versatility and totality, on the other hand - impulsivity in expressions, which are contained in the moments of maximum voltage in the selection and the minimum activity during the adaptation.

When introspectively analyzing marginality, it would be better to rely on the theory of T. Shibusani.

According to the theory of T. Shibusani, a man appears as a marginal entity. Since most people have alternative images of the world, which are independent of each other. In each circumstance, to determine the situation a slightly different system of views is. Individuals, who play incompatible roles, escape from the dilemma, separating their audiences from each other. T. Shibusani eventually concludes that «marginal people are usually more creative than others.» However, there is obvious duality in the implementation of marginal status. Let us indicate conditionally positive and negative signs of marginality. Here is the obvious link between marginality and alienation. In the negative variant, «alienation from itself can reach the point at which depersonalization occurs». According to the psychologist, in this way, a person can free himself from any responsibility for what he/she has done. In the case of positive implementation, the creative essence of the marginal person is manifested (12, p. 227-234).

To be a marginal person means to be in the state of permanent cultural alienation, to live simultaneously in two or more worlds, and not belong to any of them, that is, to be a citizen of the world.

«Alienation is, in general, an element of any sufficiently developed culture, which has separated from its creative core objectified» horizons «of its life world.» The psychological essence of alienation is the disharmony, which manifested itself in the human soul, but beyond its limits. «The property of culture is to create in man's soul an insurmountable experience of breaking the bond with other people and over time.»

This characteristic reveals the psychological sources of marginality. According to T. Shibutani, «in any culture, the greatest achievements are usually made during times of rapid social changes, and most of the great contributions have been made by marginal people.»

Overcoming the alienation of a man is possible only due to the fact that each act of alienation is ready to answer the act of the opposite content. Thus, the creativity of a man manifests itself in the dialectical unity of alienation and self-realization.

Speaking about the creative component of marginality, it is impossible to ignore the theory of passionarity by L. M. Gumilev. He points out that passionarity is a deviation from the species norm, but not pathological. «Individuals who possess this sign, under favorable for themselves conditions, carry out (but may not carry out) acts which, in summing up, break the tradition of inertia and initiate new ethnos» (6, p. 577-589).

In the person itself, marginality also tends to both positive and negative. As a result, it is possible to note the following properties of marginality, which make this phenomenon a creative one. First of all, this is a creative potential, which manifests itself in different ways, and its assessment can also be both positive and negative hue. Marginality, perhaps, is the condition that feeds changes in the socio-cultural field. This article does not emphasize the nature of these changes, but we should consider as internal (at the level of the value core), and external aspects; both positive, promoting development, and negative, leading to destruction. However, if we consider the active nature of marginality, then it can be noted its ability to provoke changes, the ability to push the subject to innovation. The question arises about the nature of this changing principle.

Perhaps, the active nature lies in the freedom, inherent for marginality. Its sources can be detected in a less rigid attachment to value dominant, since marginality is characterized as an intermediate position in the socio-cultural space, or, conversely, belonging to two or more socio-cultural environments at the same time. Here it is worth taking into account the interpretation of the term «marginality» by E.V. Rashkovskii (11, p. 99-112), who notes the consistency of the term «marginal» with the Sanskrit category of «marga», which means the free spiritual search of a person.

Marginality also has some demonstrative (indicative) property. If the presence and increase of marginal entities in a socio-cultural field are recorded, then it can be argued about the inevitable changes, the acceleration of the dynamics of society. Therefore, marginality can not only provoke socio-cultural changes but also be an indicator of the state of the socio-cultural environment.

The property of static, the ability to capture elements of the socio-cultural field is also inherent to marginality. Ability to fix the state of society, its internal structure can be realized in the discovery of marginal formations. The specificity of the spatial organization of marginality also manifests itself. It is extremely difficult to designate and socio-territorially localize marginality. It may not be detached to any region, be at the same time both inside and outside. If we use the extreme points in the characteristic of marginality, then we can describe it as some phantom, which is in all things and which is not manifested clearly, but only through consequences. Marginality is vulnerable to ambivalence. It can be regarded as a phenomenon constantly available in any socio-cultural reality, as a cultural universality. At the same time, marginality has an impetus for changes in socio-cultural reality. Consequently, it is both inside and outside the socio-cultural system at the same time.

Marginality can include and throw away the processes of transformation of the socio-cultural field. It can be characterized as a point of bifurcation in the dynamic of socio-cultural existence. It can be concluded that the lack of social dialogue in the society concerning determining the dominant way of the socio-cultural development hinders the socio-economic progress, which is reflected in its economic state, which does not allow to provide the decent level of the social standards for its members (that is why the part of the latter migrate in search of a better life) and to properly finance science (which makes the part of researchers seek opportunities for self-realization in other communities).

Conclusions.

The following conclusions in the article are made on the basis of the analysis of the relationship between the characteristics of general transformational change in a society with the specifics of marginal processes at the macro level of social development in the conditions of globalization:

1. The nature of margin reflects the inherently deterministic interconnection of social contradictions that arise in all spheres of social life and influence the transformation in society of norms and axiological landmarks, with the loss of individual social objects to fully realize their social functions. During social development, social ties become more complicated, which affects the quantitative and qualitative characteristics of these contradictions. Their concentration in specific social objects (marginal communities) is an objective condition (as a dialectical unity of quantitative and qualitative changes in society) of the further development of society, its transition to a new, sometimes compromised social order.

2. The modern stage of the development of

society is accompanied by a qualitative and large-scale transformation of social ties, group dominants, sociocultural stereotypes that determine the peculiarity of marginal transformations in the conditions of globalization. The high dynamics of transient processes in society affects the objective formation of significant disproportions in various spheres of social relations. As a result of this, the scale of the marginalization of society is increasing. To date, the extent of margin rapidly changing the ratio of marginal to dominant - today it is less like the ratio of the individual to the general, as it was several centuries ago; nowadays, it is necessary to model social processes taking into account the ratio of marginal and dominant communities that

are approximately equal in terms of quantitative characteristics.

3. The features of the institutional factors of margin in modern conditions are fixed at the meso and macro level of social development. The political-administrative apparatus (international organizations and unions, national governments and supranational actors) as a macro level of the institutional structure of society produces certain social standards that come into conflict with the objective conditions for the development of specific communities. Such institutional subjectivism causes the emergence of double standards in society. As a result, instead of integrating communities, their differentiation grows.

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