

Prof. Danilyan O.G., prof. Dzeban O.P.

Yaroslav the Wise National Law University, Ukraine

THE PROBLEMS OF CULTURAL DEVELOPMENT IN TRANSITIVE SOCIETY

It is known the transformation of society naturally exacerbates the contradictions in all areas, including the sphere of culture. The society has to pay a high price for the aggravation of contradictions in the sphere of culture. Their results are: moral degradation, the lack of spirituality, the spread of template pseudo-culture, etc. Therefore is no coincidence the problem of cultural contradictions in the transitive society is particularly relevant in the modern world.

We know that the culture of any society, including the transitive, is a complicated system of elements (subsystems) that has got both of traditional and innovative cultural forms, subcultures of different social communities and groups, ethnic groups, religious denominations. In this system specific levels can be also distinguished, they are: elite culture, popular culture, mass culture.

All socio-cultural elements are combined into a single system based on universally valid values for the society, at the same time these values are the foundation of a certain cultural diversity. The most important principles of consolidation, which unite the actors of society into a single socio-cultural system, are: their common history, common economic life, mental qualities, shared language, religious and moral values, and so on.

Various socio-cultural systems can also have universally valid values. These dozens of common features and cultural characteristics of various peoples and ethnic groups, which enable to conclude the globalization of all mankind culture, are called cultural universals (by J. Murdoch).

Additionally specified elements of unity of the socio-cultural system and the various cultures in general there are some differences between them. These

differences may act in various situations in the process of interaction between social actors and cultures: from a state of harmony to conflict.

The most typical kinds of conflict in the cultural sphere are: the collision between traditional and innovative forms of culture, anomie, cultural lag (cultural gap), the clash of socio-cultural systems and sub-cultures, conflict between civilizations (an intercultural conflict) and so on. Cultural development is a complicated and contradictory process. In this process, there are both traditional forms related with the earlier achieved values of culture and innovation, developing forms. Traditional and innovative forms of culture are dialectically interconnected phenomena, which mainly determine the process of their development.

There are all reasons to believe that mobile, innovative aspect in the culture associated with problems and conflicts in cultural development and it is determined by the actual contradictions of social life.

When you change the socio-economic basis of society, the old cultural traditions are no able to perform their regulatory function longer, which leads to cultural innovation. Innovative and traditional cultural values coexist for some time usually, during that time the old cultural forms are gradually replaced or transformed by new.

The new conflict between the opposing cultural values are experienced by people keenly, because the change of the old tradition to a new is associated with a breaking of cultural stereotypes.

The cultural anomie appears in the situations of socio-political and economic crises of society, as well as in transitional periods of its development, when the destruction of the old, traditional culture is far ahead of the generation of innovative cultural form.

It is means anomie as a violation of unity of the cultural process, the state of values vacuum in society, as a result the traditional cultural norms and values are no longer working and innovation are missing or have not been fully established (following E. Durkheim). The cultural anomie leads to moral degradation of

society, the offensive of an inspirituality, consumerism and the spread of template pseudo-culture.

The spiritual culture is an important part of culture, it plays a special role in the process of transformation of society. The society of totalitarian and authoritarian types used method of suppressing undesirable values and interests, and the method of unification of the main components of spiritual culture to maintain homogeneity of the social system and increase its stability and controllability. Contrary to them transitive social systems lose their artificial monism of values and interests, which is replaced by pluralism of new orientations. However, this pseudo pluralism is not based on a consensus of basic, vital for society values and interests, so it does not lead to the improvement of society and its consolidation, but to its development on the most dramatic way. One part of the society tends to return to its previous unity, homogeneity, other wishes a greater pluralism in the sphere of spiritual culture, values and interests, denying the moral control and evaluation, considering the existence of pluralism as the highest good. Therefore, it is natural that in addition to social, economic and political contradictions in such system the contradictions in the sphere of spiritual culture are aggravated.

A special feature of the formation of spiritual culture in the transitional social systems is the fact that it reproduces struggling forms of social consciousness, each of which is typical for a particular historical period. These forms are: authoritarian and liberal-democratic, communist and anti-communist, atheist and religious, statist and anarchist forms of social consciousness. It leads to a dangerous of polarization of the spiritual culture of the society, the emergence of extremist movements in its diverse sense; it actualizes conflicts in other areas of society and complicates their resolution.

Another conflict of culture, which can not be resolved in modern conditions, is the conflict between its main parts, between the material and spiritual culture. This conflict is called «cultural lag» (cultural gap). The most prominent representatives of the concept of «socio-cultural lag» sociologists W. Ogburn,

L.White, A. Firkanth noted that the accumulation of innovative forms of culture happens in a constantly increasing rate, the different spheres of modern culture develop at different speeds. For example, the material culture develops relatively quickly, and the spiritual ("adaptive") more slowly. For this reason, the significant cultural gap in the spiritual life of society becomes, so there is a conflict in a cultural sphere. It should be also noted that the reverse phenomenon is fixed in some cases, when the spiritual culture is ahead of material at some time interval.

Summing up we can say that social transformations logically exacerbate contradictions in all spheres of social life, including culture. Therefore, the complicated social processes in the modern world can not be explained rationally, especially managed effectively without understanding the role of various social contradictions in the social dynamics.

Literature:

1. Данильян О. Г. Особливості формування духовної сфери в перехідних суспільствах / О.Г.Данильян // Наукові записки Харківського військового університету. Соціальна філософія, педагогіка, психологія. – 2001. – Вип. 12. – С. 5-6.
2. Данильян О. Г. Протиріччя процесу розвитку культури в транзитивному суспільстві та міжцивілізаційні конфлікти / О.Г.Данильян // Вісник Національної юридичної академії України імені Ярослава Мудрого. Серія: Філософія, філософія права, політологія, соціологія : зб. наук. пр. Харків : Право, 2009. – № 1.– С.6.
3. Дюркгейм Э. О разделении общественного труда. Метод социологии / Э. Дюркгейм : Пер. с франц. М.: Прогресс, 1991. – С.34.
4. Ерасов Б. С. Социальная культурология / Б.С.Ерасов. – М.: Аспект-Пресс, 1997.– С.45-52.
5. Смелзер Н. Социология / Н. Смелзер : Пер. с англ. М.: Феникс, 1994. – С.45-46, 220.