

SCTCMG 2018
**International Scientific Conference “Social and Cultural
Transformations in the Context of Modern Globalism”**

**MODERNIZATION PROCESSES IN SPIRITUAL CULTURE OF
TRADITIONAL SOCIETIES**

E.S. Abdulaeva (a)*

*Corresponding author

(a) Chechen state university, Grozny, Russia,

Abstract

In the modern period a lot research projects are devoted to globalization processes occurring worldwide and affecting traditional values. Cultural values are sensitive to changes in the modern world. The author points out that the impact of globalization on different spheres of human activity and society is widespread and multidimensional. Modern transformations which take place in society pose the task of social and cultural understanding of new reality. It is commonly known that we can understand the essence of culture only through the activity of people of our planet. First of all a person gets acquainted with spiritual culture created before him, thus he learns about social experience of his predecessors. At the same time he makes contribution to cultural sphere and enriches it. What kind of changes occurs in spiritual space of traditional societies and how it modifies our life is analyzed by the author in her work "Modernization processes in the spiritual culture of traditional societies". The author emphasizes that the rise of religious consciousness and religious extremism is reasoned by the anthropological crisis, which is caused by globalization changes. It is also noted that the change of traditional family mode as an important subject of socialization and the transmission of spiritual values leads to subsequent transformations in society. Such changes are accompanied with the implantation of elements of another culture into the traditional national culture. Trying to adjust to these borrowings, the forms of perception and thinking, as well as values in a particular society are transforming.

© 2019 Published by Future Academy www.FutureAcademy.org.UK

Keywords: Globalization, tradition, spiritual culture, values, modernization.



1. Introduction

The problem of modernization transformations of traditional values in the context of globalization is one of the central problems of modern civilization. A number of articles and monographs are devoted to this area of research. However, the relevance of such works is not reduced due to the appearance of new aspects. The study of the influence of globalization on the development and transformation of traditional spiritual culture was carried out by such scientists as: V.Kh. Akayev, A.D. Osmaev, K.S. Gadzhiev, V.Yu. Gadaev, B.M. Bim-Bad, S.N. Gavrov, V.A. Rybin, S.A. Lyausheva, A.S. Tymoshchuk, R.D. Khunagu, Z.A. Zhade, Z.A. Shadje and others. Despite the development of the topic, the study is relevant due to the complex approach to the studied socio-cultural reality, its universal and specific components. The traditional space of spiritual culture at the present stage of development is constantly changing and requires new understanding.

2. Problem Statement

Global changes have affected all the aspects of traditional social life. The creation of cultural hybrids, postmodern culture and the problems of self-identification at different levels of human community are the main consequences of the process of globalization. In this regard, it is of scientific interest to study the modernization processes in spiritual culture of traditional societies in the era of globalization.

3. Research Questions

The subject of the research is presented by spiritual culture of traditional society. The study of spiritual culture is always present relevant research task, since culture does not exist without a human. The spiritual culture plays the role of the core of civilization system (similar to the core of atom, cell or galaxy); the processes in it are interdependent. Spiritual culture, by no means has a particular tendency to adapt to biological and psychological needs of human body.

In our opinion, with the changes in life conditions traditional forms do not disappear as it noted by several researchers (Kreber, 1997). New needs arising from the changes in the social and cultural space bring to them new demand-adjusted cultural mechanisms.

Key research questions:

- to consider modernization transformations of traditional values;
- to identify the aspects of spiritual culture of traditional societies, which are mainly affected by the

process of globalization.

4. Purpose of the Study

The purpose of the research is to study the modernization processes in traditional spiritual culture. The author considers changes in sociocultural traditional space, reveals universal and specific features in spiritual culture of societies that have undergone the process of modernization and globalization. The process of modernization of traditional values appears as a complex and controversial phenomenon. Traditional values of spiritual culture of any ethnic group cannot be preserved unchanged. They tend to change, adapting to the existing needs of people and society. The loss of the initial semantic content of an

element of ethnic culture does not lead to changes in an ethnos itself. No ethnic trait is obligatory if it leads to the destruction of an ethnos itself. In the very nature of traditional culture, there is an adaptive potential capable of modification under conditions of social tension, conflict, etc.

5. Research Methods

The research is performed on the basis of socio-cultural approach. During the course of the research general philosophical principles for the study of sociocultural phenomena, as well as logical, inductive and deductive methods are used, allowing considering the subject of research at a high generalizing level. The study of modernization transformations through the prism of dialectics reveals a picture in which contrary opinions and aspects of sociocultural reality are presented. The structural-functional method, which considers spiritual culture as an integrated system, in which each element performs its specific function, differentiates the studied phenomena, considers their common and special components, was also implemented in this research.

6. Findings

Global changes have affected all the aspects of traditional social life. The creation of cultural hybrids, postmodern culture and the problems of self-identification at different levels of human community are the main consequences of the process of globalization. In this regard, it is of scientific interest to study the modernization processes in spiritual culture of traditional societies in the era of globalization (Baydarov, 2012).

Globalization is a historical, objective process. The specific traits of globalization are as follows: the integration of economic and consumer culture, the acculturation processes in different areas of science and production between different countries of the world, the creation of an international legal and cultural-information field (Akaev, 2002). The desire for unified socio-cultural space existed long before the modern global world. Separate phenomena leading to the unification of society with the same and equal values norms were reflected in ancient religious texts.

Modern transformations which take place in society pose the task of sociocultural understanding of new reality. Cultural values are sensitive to changes in the modern world. The globalization of culture in the modern world throws down a challenge to traditional values, ethnic identity and traditional institutions of socialization and transmission of experience of previous generations. Penetrating through the emotional components of culture, infiltrating the unconscious level, they transform mental aspects of modern spiritual culture. The social space has changed; the forms of human interaction have also changed. Our life has become radically different from the life of previous generations. People have ceased to be tied to only one type of economy, which is most suited to the local landscape and natural conditions. The universal speed schemes of mental operations are needed to the new conditions of existence.

The problem of modernization transformations of traditional values in the context of globalization is one of the central problems of modern civilization. Despite the paradoxical nature of the statement, we note that traditional culture that preserves the conservatism of its institutions of socialization has the potential for transformation. The changes are reasoned by the need for "survival" in modern social

environment, and moreover, they are laid down initially in traditional culture itself, which is capable of divergence in a crisis.

It is necessary to note that the surge of radical religious views that we observe in the 21st century in societies with traditional culture and family values that have not been doubted for millennia is not accidental (Akaev, 2013). The rise of religious consciousness and religious extremism is reasoned by the anthropological crisis, which is caused by globalization changes.

The anthropological crisis is often presented by negative trends in modern post-industrial society, by which they mean unemployment, decline in creative and intellectual activity, manifestation of suicidal tendencies, decline in labour culture, transformation of traditional spiritual culture and public self-consciousness (Rybin, 2009). The improvement of lives of modern people from the point of view of practicality, utilitarianism in traditional societies has caused the decline of spiritual values. At the same time, the surge in national identity and religious mindset in such societies is a consequence of the above mentioned phenomena (Akaev, Abdulaeva & Daduev, 2008).

Aggression is the essence of the manifestation of anthropological crisis. Extremism and fanaticism of religious views of young people are forms of realization of alternative values that respond to the challenges of globalization, even if answers are found after life (Abdulaeva, 2016). As noted by some researchers the politicization of confessional identity in the period of globalization in societies with traditional values is a consequence of the anthropological crisis (Nunuev, 2015). The problem of spiritual security of an individual and society as a whole becomes central in the context of global world (Gadayev, 2014).

As it was mentioned above modernization transformations of values manifest themselves, in the context of the "survival" of spiritual culture of a traditional society. Of course, there is a need to "explain" the traditional perception of the world in terms of technological and informational pragmatism. In our opinion, the society where this "explanation" will bridge the cardinal gap between ages, generations of people, will move to another stage of spiritual development.

In the modern world, traditional societies carefully consider those products of an integral culture that can radically change the face of an ethnos. The desire to oppose traditional culture, typical of postmodern, is manifested in the "depersonalization" of past spiritual human values. In fact many "products" of mass media possess socializing factors, replacing traditional institutions of socialization (Khunagov, Lyausheva, Shadzhe & Zhade, 2017). The desire to preserve identity in the context of globalization is found everywhere in different parts of the world. However, we should not exclude the powerful centrifugal force that is inherent in modern culture. Its desire for unity and the universalization of values is inevitable. The purpose of traditional sociocultural space, in our opinion, is not the opposition to universalization and unification of the world, but the development of modernization components in its traditional culture (Tymoschuk, 2007).

As the result of above mentioned globalization processes, modernization transformations can be found, first of all, in families. For example, the changes have occurred in intrafamily functional relationships; the assessment of a potential partner in a marriage often comes from market relations; social activity of a spouse; there are transformations in wedding rituals; urban culture contributes to the break

with the race and the growth of individualistic aspirations of a person in a family; the increase in divorces and the increase of broken families, where children live with a single parent (Lyausheva & Zhade, 2016).

The change of traditional family mode as an important subject of the socialization and transmission of spiritual values leads to subsequent transformations in society. Such changes are accompanied with the implantation of elements of another culture into the traditional national culture. Trying to adjust to these borrowings, the forms of perception and thinking, as well as values in a particular society are transforming. Modernization transformations not always lead to success. The dichotomy of mental space of modern culture can lead to pessimism, the eternal search for truth, loneliness (Abdulaeva, 2011; Osmaev, 2012).

As it is commonly known traditional culture is a specific way of the organization of life based on the inheritance of dominant meanings, values and norms (Gavrov, 2010). In our opinion it is not necessary to deprive ourselves of stable traditional spiritual values in order to acquire new paradigm of relationships. Innovations in communication technologies should not replace direct interpersonal communication itself, as this leads to disunity, loss of individuality, narcissism and radicalism. Existential need of a person - the pursuit of happiness is possible only in the awareness of the value and meaningfulness of the existence in society.

7. Conclusion

It is necessary to enumerate the aspects which are mostly affected by the process of globalization:

1. *The differences between social strata are evened through the introduction of mass unified consumerism culture.* We are facing with the instrumental-consumer attitude of a person to the world. Human activity, his readiness to transform the “natural” and spontaneous into “artificial” and rationally arranged, led to unlimited technological growth and environmental crisis in the technical sphere, and to constant political experiments and the denial of the normative role of value systems in the sociocultural field.

2. *The change of the nature of socio-cultural interaction.* The social space has changed; the forms of human interaction with the external environment and interpersonal communications have also changed. Previously existing models of communication, which were presented by direct interpersonal relations, in the modern world were replaced by forms of mediated communication. They introduce new patterns of behavior and understanding of sociocultural reality. The change of traditional family mode as an important subject of socialization and the transmission of spiritual values leads to subsequent transformations in society (Bim-Bad & Gavrov, 2010).

3. *Desubjectification of a person and public institutions.* In a dynamic informational space, with external social activity, people become the object of control and manipulation; stereotypical reactions of people are programmed. In the modern world it becomes a reality when alternative values and ideas are put forward in mass media as true ones. They also disrupt the transfer of historical values (Kara-Murza, 2004). The problem of the crisis of national identity, considered by many researchers in the modern period, is a consequence of the above mentioned processes (Gadzhiev, 2011).

The process of globalization as a social phenomenon seems to be a natural phenomenon and a consequence of the integration processes that we have observed in the last century. On the one hand, its influence is undoubtedly positive, since it allows solving a number of problems first of all in the sphere of

economics and law. But, on the other hand, the pursuit of a unified standard of thinking in different areas of human life creates a number of problems (Baydarov, 2012). The interconnection of processes can lead to both success and failure. For example, in the case of a crisis situation, a chain of interconnected mechanisms of human behavior may face its inability to make a choice and solve a problem independently. Traditional spiritual culture itself has the ability to transform, since the striving for identity and universalization simultaneously constitute the core of the spiritual culture of any ethnos. The traditional space of spiritual culture has the ability to diversify the cultural space and is fully ready to respond to the challenges of globalization (Abdulaeva, 2011).

The syncretic nature of a worldview is one of the products of the adaptation process, elements of which tend to form a coherent and integrated whole component. Traditions and rituals are tend to consistency with each other, but in fact integration is never achieved for the simple reason that historical events constantly exert on it a destructive effect. The integration process takes time. For example, changes in spiritual culture that have taken place in habits related to work, leisure, and religion have not been completed to the end after the introduction of cars, cell phones, and computers.

The understanding of the ideological model is achieved only through the analysis of a number of its aspects. In addition, each element bears distinct traces of changes that have occurred over time and are caused by the action of internal forces or the influence of other cultures.

At the present stage, in order to preserve its value-semantic space, traditional culture must place itself in the world of universal values. However, its potential depends on the extent to which it is aware of its individuality, identity, the meaning and purpose of its existence and activity.

References

- Abdulaeva, E. S. (2016). Anthro-po-cultural crisis and the transformation of life values of Chechen youth. *Historical, philosophical, political and legal sciences, cultural studies and art history. Issues of theory and practice, 1*, 13-15.
- Abdulaeva, E. S. (2011). Narcissism in the ethnic culture of the peoples of the Caucasus. In the book: *IX Congress of ethnographers and anthropologists of Russia. Theses of reports*. Publisher: Karelian Research Center of the Russian Academy of Sciences (Petrozavodsk).
- Akaev, V. Kh., Abdulaeva, E. S., Daduev, M. A. (2008). Ethnopolitical conflicts as a result of the search for national identity. *Bulletin of the CTU, 2*, 146-149.
- Akaev, V. (2002). *Islamic fundamentalism in the northern caucasus: myth or reality?* Central Asia and the Caucasus. Retrieved from: <http://www.ca-c.org/journal/cac-09-2000/15.Akaev.shtml>
- Akaev, V. (2013). Religious and political elites in the northern caucasus: formation, ideological contradictions, and practical opposition. *Central Asia and the Caucasus, 15(1)*, 77-89.
- Baydarov, E. U. (2012). *The impact of globalization on the culture and human values*. Retrieved from: http://www.inspp.ru/index.php?option=com_content&task=view&id=100&Itemid=11
- Bim-Bad, B. M., Gavrov, S. N. (2010). *Modernization of the family institution: macrosociological, economic, and anthropological-pedagogical analysis*. Monograph. M.: Intellectual book, New chronograph.
- Gavrov, S. N. (2010). *Modernization in the name of empire. Socio-cultural aspects of the modernization processes in Russia*. Moscow: Editorial URSS.
- Gadaev, V. Yu. (2014). Individual and personal beginning in the context of spiritual security of a person. *Theory and practice of social development, 6*, 21-26.
- Gadzhiev, K. S. (2011). *National Identity: A Conceptual Aspect. Questions of philosophy*. Retrieved from: http://vphil.ru/index.php?option=com_content&task=view&id=400&Itemid=52
- Kara-Murza, S. G. (2004). *Manipulation of consciousness*. Tutorial. M: Algorithm.

- Khunagov, R. D., Lyausheva, S. A., Shadzhe, Z. A. & Zhade, Z. A. (2017). Modern ethnopolitical conflicts in the North Caucasus. *Central Asia and the Caucasus*, 20, No 3.
- Kreber, A. (1997). *Anthology of cultural studies*. Saint-Petersburg: University Book.
- Lyausheva, S. A., Zhade, Z. A. (2016). *New trends in the study of network identity*. Retrieved from: http://om-hors.ru/eng/files/arhiv_zhurnala/spp/2016/1/sociology/zhade-lyausheva.pdf
- Nunuev, S. H. M. (2015). Risks of the politicization of Islamic identity in modern Russia (on the materials of the North Caucasus). *Historical and socio-educational thought*, 7, No 2, 63-68.
- Osmaev, A. D. (2012). *The Chechen Republic in 1996–2005 Social, political and everyday life in conditions of war and peace*. Saarbrücken: LAP LAMBERT Academic Publishing.
- Rybin, V. A. (2009). The Components of the Anthropological Crisis of Modernity. Philosophical Conceptions, *Cambridge Scholars Publishing*, 245-251.
- Timoschuk, A. S. (2007). *Traditional culture: the essence and existence* (Master's thesis).