

PHILOSOPHICAL SCIENCES

THE PHILOSOPHY OF REFORMING OF MODERN CULTURE

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<https://doi.org/10.5281/zenodo.10724462>

Abstract

The main ideas and goals of the philosophy of reform of cultural and spiritual life should include:

- overcoming negative cultural trends;
- developing the creative potential of society: the reform philosophy recognizes the importance of cultural and spiritual diversity and encourages the development and support of the creative potential of all members of society. This may include supporting and developing all areas of culture;
- overcoming spiritual crisis: the reform philosophy is based on the idea that many societies suffer from a lack of meaning and values, leading to a spiritual crisis. Reforms aim to find and create new values that can lead people to harmony and happiness;
- the reform philosophy recognizes the importance of respect for cultural traditions and historical heritage, but also calls for their transformation and adaptation to modern needs and values;
- successful changes through reforms require the active participation and support of society. Reforms should be based on democratic principles, taking into account the opinions and interests of different groups and individuals.

The culture of the information society is becoming increasingly decentralized, with people being able to create and disseminate information independently, without intermediaries. Therefore, it is important to develop critical thinking and information literacy skills in order to effectively evaluate information.

Modern information society requires revision of the system of values and principles of culture so that they reflect new realities and challenges. Freedom of information, privacy protection, critical thinking and information literacy become key aspects of the information society culture.

Keywords: reforms, cultural life, spiritual values, societies and states, post-non-classical period of cognition, vital activity of mankind.

The uniqueness of the modern stage of the construction of the cultural building lies in the fact that it is carried out in the context of globalization, the rapid development of information and nanotechnology, the triumph of ideas and concepts of postmodernism, synergetics, global evolutionism, convergence of sciences, the dominance of interdisciplinary, communication, complexity and other methodologies. The question of how modern epistemology in the field of culture should master this theoretical wealth, not least comes down to the problem of its incorporation of a post-non-classical type of cognition.

The analysis of culture, spiritual and moral life of society, carried out in these areas of reforms is based on a number of methodological principles, which are constantly expanding and improving in the conditions of supplementing reality with virtuality. Among them are the principles of hermeneutics, comparative studies, supplemented recently by the principles of cultural transfer, understood as the theory of cultural movements [see Dmitrieva E.].

"The interaction of different cultures, their synthesis on the basis of universal human values can give impetus to the further development of human civilization, but emphasizing the value of Western culture and pre-

serving traditional national culture as an archaic concept is a mistake. In the modernization processes carried out in the industrial era, the culture of societies manifested itself in accordance with the ideal of development as a symbol of a higher stage of development than that of traditional cultures. The same situation has developed in the current processes of globalization" [see Ismoilov M. I., Farxodjonova]. It is important to take this into account when studying the culture of post-Soviet countries subjected to the pressure of changing formational development and the process of globalization.

Since the last quarter of the twentieth century, there has been a growing understanding in the world that the formation of cultural identity, as uniqueness in the field of world cultures, contributes to the preservation of the nation. The development of this situation has gone through two stages: The 80s by UNESCO research: "Problems of culture and cultural values in the contemporary world" (1983) and the first quarter of the XXI century by the study "Culture matters" (2000)

In the first study, cultural values were defined as "symbolic relationships that hold a given society or group together, support and enhance the sense of belonging of its individual members, perpetuate the richness of its social and spiritual heritage, provide a sense

of the integrity of life and give criteria for the meaning of individual life"[Problems of culture and cultural values in the contemporary world, p.6].

UNESCO's work in the field of cultural values has focused on the relationship between cultural values and the overall development process, education, science and technology, communication, quality of life, artistic creativity and international cooperation, and research has shown how and to what extent cultural values determine activities in these areas or, conversely, are determined by it during the period the changes and transitions experienced by both developing and industrialized societies.

A new multidimensional approach to the role of culture made it possible to realize that "any nation striving for endogenous development must first of all realize its distinctive cultural values and take appropriate actions to assert its cultural identity" [ibid.].

The generalizing thoughts of UNESCO's research are of interest: "Any change in principle is a movement from tradition to modernity. But modernity can lead to a better quality of life only if it stems from the inner vitality of culture, and not as a result of the application of imported and imposed models" [ibid., p.7].

The second study "Culture matters. How values contribute to social progress" will be discussed later.

Social processes constantly require their renewal, resulting in the forms of revolutions and reforms. "There are gradual and abrupt types of social progress. The first is called reformist, the second is revolutionary. Reform is a partial improvement in any sphere of life, a series of gradual transformations that do not affect the foundations of the existing social system. Revolution is a complex change in all or most aspects of public life, affecting the foundations of the existing system. It is abrupt in nature and represents the transition of society from one qualitative state to another" [see Cultural reforms and revolutions].

The changes in the understanding of a cultural subject from an "introverted" to an "extroverted" post-industrial, "informational" person clearly demonstrate the transformation of value assessment. "Culture today is an almost forgotten idea of what the inner world of a person is or should be

To a person of our time, cultural norms, values and moral principles are presented in a ready-made form of mass culture, "his energy is directed not at understanding his place and role in society, but at the extensive consumption of goods produced by society itself, thereby largely creating ideological positions from which this person looks at the surrounding reality" [See Egorov M.I.].

If values are understood as ideas, ideals, goals and means that have a defining positive meaning and meaning for a person, and people's value orientations are associated with the spiritual state of society and its culture, then the so-understood value system is the embodiment of deep individual, social and institutional needs. "That is, the process of value formation is a continuation of the process of consuming goods and evaluating their significance. At the output, we get not only system-forming, but also stimulating factors that play a

leading role in social development" [see Anisimova N.A.].

Finally, let's pay attention to the opportunity that has opened up with the information revolution for a person to stay in both real and virtual space. We observe the "presence of the subject in the virtual Internet space as a source and successor of information, an expression of activity and feelings, an author of ideas and judgments. At the same time, it is a kind of "second life", an analogue and continuation of a real person. Staying in this state can be compared to the Indian concept of the "illusory" physical world in which a person resides. Generated by the era of high technology, the modern virtual world is largely correlated with similar characteristics: for a "user" wandering on the Web and for a computer game player, the virtual world is an illusion created by IT technologies, however, it is visible, tangible, attractive, possessing many ways of seduction, fascination, relaxation of a person. In Buddhism, this is called "tricks", through which a person is dragged into everyday life, the cycle of samsara" [Baeva, p. 6].

Nature has become the environment, the space in which man arose – as a result of biological development - endowed with reason, consciousness, thinking, feelings. The formation and development of culture as a second nature, the environment of human activity, the space covered by intelligent activity, has decisively changed the primordial nature. The formation and development of technologies, especially information technologies, was the beginning of the formation of a third nature, which first created augmented reality, and then virtual, changing human nature towards a psychophysical technological being endowed with characteristics of physico-chemical, biological, mental and technological levels. Transformed by these influences, culture itself undergoes changes, or requires changes in the definitions of its new essence on the part of a new person.

Given the role of culture in human and social life, in their knowledge of social phenomena and processes, one cannot be surprised at the variety of its definitions. And among these definitions is the understanding of culture as a living organism experiencing growth disorders. "As world history testifies, any cultural crisis that can cause the disintegration of a particular type of culture in its former form, at the same time, is a powerful impetus to self-knowledge of culture as a whole, the disclosure of its internal potentials, a new round of cultural tourism" [Culture and spiritual life of society].

As soon as the subject studies the humanized world, culture and values acquire phenomenal significance in the process of cognition. "And it is culture that shapes and organizes the picture of the world, creating for all participants in interaction also a single system of peace and common ways of evaluating behavior" [Cultural policy in modern Russia]. In addition, culture is actively involved in shaping the realities of the future, developing various strategies for the life of the individual and society.

"The main source of progress is no longer the interaction of man and nature, but the inner development of the individual, his ability to improve himself, generate knowledge that can change not only the world

around him, but, much more importantly, the people around him" [Cultural policy in modern Russia].

As a multidimensional and multidimensional entity connected to the outside world by diverse connections, culture has a complex nonlinear development. "It is of fundamental importance for cultural policy to understand the multidirectional and tempo differences of dynamic changes in the field of culture, to identify mechanisms and factors affecting different levels of culture" [Cultural policy in modern Russia].

Timely and meaningful cultural reform is becoming important. "The delay in reform in the socio-cultural sphere may lead to the loss of the possibility of gradual changes, and without a reasonable and consistent solution of issues, the continuity ties in the development of culture will be severed, which contradicts its very essence" [Cultural policy in modern Russia].

"Reform (French reforme, from Latin reformo - transform) is the transformation, change, restructuring of any aspect of public life (orders, institutions, institutions) that does not destroy the foundations of the existing social structure. From a formal point of view, reform means innovation of any content" [Reforms in society].

"The socio-historical conditionality of values is formed by the social and cultural significance of certain phenomena of reality. In essence, the whole variety of subjects of human activity, social relations and natural phenomena included in their circle can act as "objective values" as objects of value relations. The methods and criteria on the basis of which the procedures for evaluating the relevant phenomena themselves are carried out are fixed in the public consciousness and culture as "subjective values", acting as guidelines for human activity. These include attitudes and assessments, imperatives and prohibitions, goals and projects expressed in the form of normative representations, ideal images, etc. Value orientations determine the moral positions of a person, political, religious, aesthetic preferences and choices" [Romanova K.S.].

Culture and historically related values form a system that accompanies the vital theoretical, practical and predictive activities of the subject and creates an inseparable unity of rationalistic cognition with human imagination and intuition.

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