



## **Filozofické vědy**

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### **PHILOSOPHICAL ANALYSIS OF THE VALUES INFLUENCE OF THE WESTERN WORLD IN THE SOCIO-CULTURAL SPACE OF RUSSIA**

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**Summary.** This article is from a philosophical point of view shows why and for what purpose is carried out influence on the values of the Western world socio-cultural space of Russia. Human values become the property of the elite few chosen people, which forms an existential commitment of the individual in expanding their sphere of influence, their distribution in a broader socio-cultural environment. Fundamental characteristic of the transformation of the socio-cultural environment of today is its globalization, arising as a result of a breakthrough in the world of information technology and systems. At the same time, a key feature of social and cultural space of post-Soviet Russia is tracking a search that is carried out in a state of uncertainty. However, arising from these conditions dissonance identities is not only an indicator of the crisis state of society, but also a resource update fundamental socio-cultural matrix of personal and social life.

**Keywords:** globalization; culture; identity; value; people; existence; Euro-centrism; racism.

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#### **Introduction**

Human existence is based on being in its individual and collective values. Formed as a result of personal experience, value consciousness of a person performs the basic functions of governments behavior, distributing internal psychic energy of its existence between the various modes of social and cultural reality. Values are the meaningful aspect of human existence existential. Status existentiality varying values determined by the degree of its fundamental nature, integrity, origin, depth and immediacy of its relation to the value of life. Among the most significant human existential true happiness, creativity, freedom, faith, hope and love.

Current state of Russian society, the situation shows that along with the eco-

nomic, in political, national and other problems become the most topical problem of values, the importance of which is demanded by life itself, since the value of regulating the relations of people at the same time unite and divide some other, as a kind of «mirror» reflection of the existing socio-cultural processes [1]. Valuable stability, immutability are not essential characteristics of modern culture.

If at the level of the mass of man is the similarity of value and meaning, then at the level of personal self-realization of human elite found their variety, variability, selectivity. Human values become the property of the elite few, the elect, that forms an existential commitment personality expand their sphere of influence, their distribution in a broader socio-cultural environment



[2]. It is this desire to spread the existential values of the individual in the broadest possible socio-cultural whole is at the heart of the power ambitions, since government gives a person the ability and opportunity to the smooth implementation of their own values and meanings aspirations, even against the will and wishes of other social or political subjects.

This is confirmed by the fact that throughout the history of mankind values imposed winners defeated, values ruling sooner or later are supported by the subordinates. This principle is realized at different levels: the individual, the family, the state, etc. At the level of the individual – is the desire at the best to promote and publicize (and at worst – to impose) personal interests. At the level of family relationships are also built on the basis of similarity of attitudes of man with his partner, which in many respects is the guarantor of the stability of marriage. At the state level and in international relations, it is shown in the specifics of published laws and conventions, reflecting the values of the ruling parties and the leading countries.

Influence on the values of the Western world socio-cultural space of the Russian Federation due to the nature of the processes that it become relevant in recent decades. Transformation processes in modern Russia require scientific rethinking new trends in Russian society, as the process of updating all spheres of public life has brought to life a lot of new, both positive and negative effects. In a very short period undergone deep «corrosion» core values, samples and standards of social consciousness, ideals and norms of behavior, political and moral guidelines, which have long been the only acceptable [3]. The transformation of the image of «Soviet man» in a diverse way of the Russians, the disappearance of the Soviet people overnight – a new historical community, its decomposition into peoples and nationalities, religious, political, economic, and other large and small groups

inevitably led to an increase in the value crisis processes.

### **Methodology**

The issue of Euro-centrism and the influence of European values on the value of non-European countries, including Russia, is by its nature interdisciplinary and fit into the subject matter of a number of disciplines, such as history, sociology, psychology, ethnography, political science, philosophical anthropology, religious studies, cultural studies, theory of State and Law, and others. Therefore, this work is based on the application of general scientific and philosophical methodology, in particular a systematic approach, the method of use of which is the realization of the necessary and sufficient set of characteristics that distinguish not only the object under study as a whole, but some of its components, and components.

In our study, as the leading method for studying the influence of the values of one culture to another is the method of binary oppositions or dichotomies, considering the subject-object [4], or the subject-subject [5] the nature of the valuable relationship.

Significance of the study of social value orientations of subjects led to the emergence of a large number of basic and applied researches on the problem of values. For developing Russian axiology characteristic movement in two main directions: a logical analysis of the category values and study the dynamics of values. Values are traditionally analyzed dichotomous position: subject-subject relations [6; 7], the subject-object relationship [8], at the same time attempts to create coherent axiological concepts: value-cultural approach, M. S. Kagan, constructive axiology of N. S. Rozov [9], the project personalistic axiology V. K. Shokhina [10] and others. In addition, we have used our earlier studies in the framework of this problem [1; 2; 3; 11; 12].

The analysis of the scientific literature on the stated theme revealed the active development of various aspects of the study



of the influence of values of one culture to another. However, it is still on the periphery of scientific attention is the study of influence of the values of the Western world in the socio-cultural space of Russia.

### Results

Throughout the millennial history of traditional values were the basis of identity of the Russian people and Russia. Main core values of Russian culture has always advocated the primacy of the spiritual over the material, Catholic, Orthodox, love and service to the Fatherland, a willingness to defend the Fatherland, until sacrifice, labor, justice, freedom, love for the land, love of a woman – a mother, state priority against the person [10, p. 78].

Describing the traditional values that are present in contemporary Russian society, one can not distinguish the existence of religious values. Today, religion is seen by many Russians as a necessary part of spirituality, as a socio-historical phenomenon, which is of great philosophical significance, as an element of national spiritual culture as a factor that plays an important role in the formation of national identity and national identity. It should be noted that Russian society is now, as before, is not only a multi-ethnic state, but also a multi-religious. Orthodoxy differs a great tolerance for other religions, which is based on the idea of catholicity. The great Russian philosopher N. O. Lossky wrote: «The Councils unity of different peoples suggests the possibility of interpenetration of national cultures. As the aroma of lily, blue light and harmonious sounds can fill the same space and can be combined together, without losing its definiteness, and the creation of different national cultures can penetrate each other and form a higher unity» [13, p. 269].

Conciliarism implies moral unity of the team, subordinate the interests of the church, religion, and directly in the value consciousness of many Russians, is related to nationality. In Russian culture, na-

tionality harmonically combined with patriotism. Russian citizens patriotism was always one of the indicators of their value-ideological spirituality. Russians have long been characteristic of touching attitude to their homeland, in the history of Russia made a lot of exploits and heroic deeds in the name of love for their motherland, in order to preserve the independence and integrity of the state. Unlike Western-style pragmatic patriotism Russian patriotism traditionally more irrational and subject-contemplative. Russian people used to love their country not for financial reward, but because it was given to him by God, and because he was born here, grew up, gained dear to the heart of people.

In modern culture there is a tendency consolidating properties – clearly expressed request for a «new patriotism». Patriotism is a significant part of the population is treated as a sense of national pride, as a way of national identity, as a value that determines the basic life position. Patriotism is a conscious every citizen belonging to a common social and cultural space, as creativity, through which each person perceives their inner spiritual world as a constituent element of the national culture.

At the top of the sphere of values, still, are the traditional values – the value of family, friendship and love; in recent years, their position in the hierarchy of values, not only weakened, but still more firmly established [1]. Such a high position in the hierarchy of values of Russian society of traditional values due to the fact that there is always a family, private life was and still is for the majority of Russians major focus of their mental and physical strength, and is often the only salvation island, where it is possible to seek protection from the ever-growing social and psychological stress.

At the level of the individual, society and the state expansion values strong, ruling and influential people is destructive with respect to the weaker, vulnerable, unprotected people. At the international level a good example in recent years, proving it is



the policy of some Western nuclear powers to States that do not have nuclear weapons and do not represent to them the threat of retaliation. Indicative of recent events in Egypt, Libya, Syria and others. Scientists are considering various scenarios of how «our homeland and its culture of military security may be presented in the near future in light of the political-military relations» [14, p. 52]. It is noted that the prolongation of the existing today western course in which our country acts as a «junior partner» to the United States, Europe and NATO, has a «disservice» of the Russian Federation, which will remain a raw materials appendage of the developed world, market for unsold second-class food, military-industrial and intellectual goods» [14, p. 58].

The expansion of Western values also occurs in the socio-cultural and economic aspects. This leads to the fact that the modern national culture is a complex, deep state of crisis that prevents adequate personal fulfillment. Cultural events of the last decades are held under the banner of the total capitalization of spontaneity and arbitrariness of market relations, for «objects» sale «have become the rule of law and morality, common cultural base aesthetic values of the people that has already caused enormous damage to self-awareness and self-esteem of the people, undermining the fundamental foundations of the spiritual life» [15, p. 16]. All this leads to the fact that in today's domestic conditions «...a spiritual function values clearly underestimated that affects the spiritual life of society, and goal-setting processes of different activities, and its semantic content, which obviously reduces to the mastery of «things and coins» [15, p. 34]. Obviously, the lasting consequences of the notorious of overtaking modernization, understood as the total westernization or Americanization, when along with some positive trends and innovation, national culture and assimilates all the Western evils and vices that are on the new soil and

new conditions are transformed and hypertrophy, becoming increasingly destructive features.

The Analysis of occurrence and Eurocentrism essence leads to the following conclusions [12]:

1. The beginning of the natural ethnocentrism, from which later grows and racism, is considered the era of antiquity, when is the emergence and development of the dichotomy of «us and them» so far only on an intuitive level, but not in concept form, is subjective. It was in this period that the Hellenic-barbarian polarization, where a model of culture is only the Greek culture, ancient interpretation of the «other» are estimates and are generally negative. This attitude led to a man to think about the fundamental, permanent and comprehensive inequality between people.

2. Christian alters the ratio of barbarism and its cultural values. It shows that the most important thing in a man – his religion, which is the basis for the transition from the «barbarism» to «not barbarism» Barbarian, in this context – is a person who does not know the basics of the Christian faith. That these conditions are necessary to justify the superiority of the European nation over other nations.

3. The great geographical discoveries marked a new historical era, and became a sort of «milestones» in the way of humanity to its current state. Their significance is that they have led to a change in a person's world, to change perceptions of its nature as a whole in the religious and humanistic conceptions of the Middle Ages and the Renaissance. These discoveries have affected all aspects of life in the West-European rights and, above all, social and cultural situation in the society. They have influenced the philosophical thought of XVIII–XIX centuries and resulted in the emergence of Eurocentrism in philosophical anthropology of the period studied.

4. Genesis of Eurocentrism can be traced from antiquity, opposes itself to the East, and this view was inherited



by Europe, who believed that is the result of continuous development of antiquity; in subsequent cultural and historical epochs, in particular, on the basis of the philosophical works of antiquity, is grounded in the intrinsic value and the superiority of the European race, and it only gets comparative anthropology. On the basis of racism allegedly cultural discrimination in society and nationalist sentiments.

5. The problem of the formation of Euro-centrism is clearly manifested in the philosophical anthropology, finds reflection in the works of Western philosophers, in which the sound persistent negative evaluations of Eastern societies and prove the age-old inferiority East and, on the other hand, justify the eternal superiority rationalist democratic West. Substantiates the inevitable and progressive hegemony of the West, from the history of displaced «the rest of humanity», do not meet the standards. So racism becomes ideological and political basis of colonialism.

6. Racism takes on political and cultural significance when trying to scientifically justify the need for the spiritual and cultural qualitative inequality of races. Racial theories that try to explain the disparity of human races and to show that racial differences are important factors in determining the course of historical development of peoples, especially their culture and their level of development, are not yet a political orientation. But they are easily converted into racist and Nazi, when they are used to justify the social and political inequality.

7. The racial and class approach each experienced a rise. Racial – in Nazi Germany became the official doctrine, the class – by force was introduced in the Soviet humanities and became dominant in it. Class approach to Russia in the XX century, existed in two forms. Firstly, as a revolutionary ideology that explains the actions of the revolutionary movement. Secondly, as the dominant doctrine in the humanities, which after coming to power of the

RSDLP, was the only political means, and all the others were pushed out.

8. Globalist direction of human development in the twenty-first century requires a counter racist concepts; This means that racial theories should not be used to justify discrimination of races, nations and ethnic groups, and in order to facilitate the overcoming of social and political differences between nations.

### Discussion

Is it possible to resist Euro-centrism? And it always focus on the values of the West is dangerous or detrimental to Russia? In regard to the ideas of self-identity, the impact of Europe on Russia can not be considered negative. Personal principle manifested in culture, indirectly expands the boundaries of human existence, because its content is largely due to the productive activities in the society. Man, from the point of view of its existence, only partially mortal: he is mortal, and as an individual personality, personality manifestation of human existence can overcome temporal boundaries of his life as an individual [2]. The more developed than the brighter, original and unique personality manifests component of human existence, the less it is bound to the boundaries of human existence as an individual. G. L. Tulchin rightly notes: «Only a unique globally. And what could be a unique and unrepeatable human person?!» [16, p. 54]. How to create favorable conditions for the realization of human existence, how to achieve this higher criterion of progressive social and cultural development? We believe that for this there are two main interrelated and interdependent factors: the formation of the inner personality of human potential and finding adequate for its development of social and cultural reality. If the first person can help the psychology and pedagogy, the second – the prerogative of politics and economics. Once again it should be emphasized on the relationship of personal and socio-cultural factors.



However, socio-cultural factor in this dyad is likely to be the determining, for the individual, on the one hand, is formed in the society, and on the other – it is manifested.

What should be the socio-cultural environment, which would allow maximum exercise personal component of human existence? Which way should go to create such an environment? Our country is on the path of modernization. What content can be embedded in this concept? The word «modernization» is translated into Russian as «development, improvement, improving, updating an object to bring it into line with the new requirements and standards». But this interpretation of the concept is applicable mainly to technical facilities, machinery, equipment, technological processes. In the socio-cultural context is given a different understanding of the concept of modernization: it is treated as «not just expanding, and its specific form in which the transition from traditional to modern society» [17, p. 65]. And in this case we are talking about non-Western countries, which proclaimed modern, and thus acting as a role model: «Catch the western (modern) societies of the West – that's the goal, which stood in front of Russia at all stages of modernization ... and now» [17, p. 65]. West follows its own laws, and non-Western countries on the path of modernization, including Russia, are on the trodden path of the West, but «modernization process in any case secondary, as if repeating that copies made by someone initial move» [18]. What does it lead? To that destroyed the socio-cultural and national identity of countries, enshrined backward and in need of modernization, as «history with its sensitivity to the identity and the individual does not accept and does not recognize gross forgeries, politicians copyists and imitators» [18]. Imitation, that is, blind imitation of the bright predecessor, which is devoid of creative originality is not a productive strategy of personal fulfillment. Similarly, inorganic modernization or Westerniza-

tion can hardly be considered the model of socio-cultural development, which would provide a person living in its own terms, the most favorable conditions for self-realization. Practice shows that, at best, only catching up modernization creates enclaves of modern life, such as Moscow and St. Petersburg in Russia, the socio-cultural characteristics which differ significantly from the province. Such enclave modernization creates obvious inequality, promising an equal chance, but because in reality, these chances are not for everyone, there is social unrest.

Sometimes, however, under the concept of «modernization» is meant not westernization and globalization. Do not think, of course, that globalization is a strategy devoid of drawbacks, for «the formation of a person's identity is determined by the globalization era, the growing contradictions between the inner, spiritual world and those external realities that stifle its existence as a manifestation of freedom» [19, p. 154]. However, globalization is the result of a breakthrough in the world of information technology and systems, where a source of progress is their expanded reproduction, «An economy based on information technology, turns a man holding the information and is able to generate new knowledge in fixed assets, the main productive force of society. Correspondingly, the value of these divisions of the company, as a science, education and culture as a whole. In them, a new type of employee, in addition to having its workforce by the fact of what is called cultural capital» [19, p. 201]. It is clear that in such socio-cultural conditions of human self-realization becomes more productive, because it opens the collective achievements of mankind in various fields. But, on the other hand, information society, rather than reality itself virtuality, offering to replace the original simulacrum fake.

A key characteristic of the socio-cultural space of post-Soviet Russia is the identification search, which, according



to many researchers, carried out in a state of uncertainty, as well as the conflict between social identity and self-identity of the individual. Analysis of domestic socio-cultural practices strongly suggests that «in today's conflict transformation period of social identity and self-identity of actors is magnified and becomes the dominant characteristic that determines all the political and socio-cultural space at all levels of public life» [20, p. 73]. However, arising from these conditions dissonance identities is not only an indicator of the crisis state of society, but also a resource update of fundamental socio-cultural matrix of personal and social life at the expense of dealing with the uncertainty, optimization and innovation in the search for ways of matching personal and social ideals in order to ensure viability.

### Conclusion

The globalization of socio-cultural reality as one of the leading characteristics of modernity is manifested in both positive and negative aspects regarding the existential dimension of human existence. Negativism total character transformation of modern culture, in addition to the traditional twentieth-century global challenges (environmental, militaristic, raw materials, etc.), in the late twentieth and early XXI centuries manifested in the exacerbation of globalization and socio-cultural and individual personality conflicts. Last appeared in enhancing existential loneliness, tightening utilitarian tendencies to person, acute dissonance of individual autonomy and socio-economic unfreedom, emotional and affective world of man and the techno sphere.

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