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СОЦИОКУЛЬТУРНАЯ МЕТОДОЛОГИЯ КАК ТЕОРЕТИЧЕСКОЕ ОСНОВАНИЕ АНАЛИЗА ТРАНСФОРМАЦИИ СОВРЕМЕННОГО ОБЩЕСТВА

Аннотация

В данной статье предпринята попытка эксплицировать социокультурный подход как общеметодологический инструмент, позволяющий осуществлять интегральный анализ современного общества. Рассматривается возможность использования методологического потенциала социокультурного подхода для анализа процесса трансформации современного общества, которое все чаще называют информационным и коммуникативным.

Изучение информационного общества является мультидисциплинарной областью исследования, а социокультурный анализ призван ответить на принципиальные вопросы: в каком направлении и с какой целью развивается общественная ситуация и какова аксиологическая составляющая этого процесса? Синтезирующий характер социокультурного анализа информационного общества задает вектор прогнозирования его дальнейшего развития, поиск новых нормативных концепций, предполагающих возможность локализации этого процесса в социально желательном русле, избегая при этом как чрезмерного оптимизма, так и крайнего пессимизма.

Ключевые слова: социокультурный подход, трансформация казахстанского общества, информационное общество, коммуникация, информационно-коммуникативный феномен, глобализация.

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ӘЛЕУМЕТТІК-МӘДЕНИ ӘДІСНАМА ТАЛДАУДЫҢ ТЕОРИЯЛЫҚ НЕГІЗІ РЕТІНДЕ ҚАЗІРГІ ҚОҒАМНЫҢ ТРАНСФОРМАЦИЯСЫ

Аңдатпа

Бұл мақалада қазіргі қоғамды кешенді талдауға мүмкіндік беретін, жалпы әдіснамалық құрал ретінде әлеуметтік-мәдени көзқарасты түсіндіруге тырысады. Ақпараттық-коммуникациялық деп аталатын қазіргі қоғамның трансформациялану процесін талдау үшін, әлеуметтік-мәдени тәсілдің әдіснамалық әлеуетін пайдалану мүмкіндігі қарастырылады.

Ақпараттық қоғамның тұжырымдамасы әлеуметтік-мәдени көзқарас аясында, әлеуметтік-гуманитарлық ғылымдарда кеңінен талқыланатын, жұмыс істейтін және әлеуметтік мұраттар мен құндылықтарды қалыптастырушысына айналды. Ақпараттық қоғамды зерттеу көп салалы зерттеу саласы болып табылады, ал әлеуметтік-мәдени талдау негізгі сұрақтарға жауап беруге арналған: қоғамдық жағдай қай бағытта және қандай мақсатта дамиды және бұл процестің аксиологиялық құрамы қандай? Ақпараттық қоғамның әлеуметтік-мәдени талдауының синтездеуші сипаты оның одан әрі дамуында болжау векторын белгілейді, бұл процесте шамадан тыс оптимизм мен пессимизмнен аулақ бола отырып, әлеуметтік қалаулы бағытта локализациялау мүмкіндігін ұсынатын жаңа нормативтік тұжырымдамаларды іздеу.

Кілт сөздер: әлеуметтік-мәдени тәсіл, қазақстандық қоғамның трансформациясы, ақпараттық қоғам, коммуникация, ақпараттық-коммуникациялық құбылыс, жаһандану.

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SOCIOCULTURAL METHODOLOGY AS A THEORETICAL BASIS ANALYSIS OF THE TRANSFORMATION OF MODERN SOCIETY

Abstract

This article is an attempt to explicate the social and cultural approach as a general methodological tool that allows for integrated analysis of the modern society. It discusses the possibility of using the methodological potential of the social and cultural approach for analyzing the process of transformation of the modern society that is more and more often referred to as information and communication society.

The notion of the information society itself has become operational and forming social ideals and values that are widely discussed by the social sciences and humanities within the social and cultural approach. Information society research is a multidisciplinary field of research, and the social and cultural analysis is intended to answer fundamental questions: in what direction and to what purpose does the social situation develop and what is the axiological component of this process? Synthesizing nature of the social and cultural analysis of the information society sets the vector for predicting its further development, search for new legal concepts involving the possibility of localizing this process in line with socially desirable trends, while avoiding both excessive optimism and extreme pessimism.

Keywords: social and cultural approach, transformation of the Kazakhstan society, information society, communication, information and communicative phenomenon, globalization.

The lack of a holistic theory that reflects the interdependence of high-quality, intensive information and communication changes in the society from the second half of the twentieth century is one of the urgent problems of modern cognition. The theoretical perspective of subordinating the knowledge accumulated in philosophy, sociology, cultural studies, political science, economics, is hampered by difficulties of a methodological nature. It should be noted that the involvement in the study of social processes of various sciences representatives is not provided by interdisciplinary methodological guidelines. To create them, it is necessary to resolve a set of problems characterizing the state of modern social and humanitarian sciences as a whole; these are ideological and paternalistic traditionalism, low practical significance, formalism and abstractness.

These shortcomings are particularly clear seen in the incompetent use of sociocultural constructs, regardless of the anthropological context, which in no way contributes to the elimination of their abstractness.

Despite the thematic and conceptual pluralism of modern social theory, it sets certain framework conditions for self-cognition and self-description of society. Social theory analyzing modern society is based on three indisputable facts. Firstly, the problematization of the fundamental theme of social order as a condition of human society and mutual understanding remains a constant. Secondly, the progress of society is still closely linked with the development of science and knowledge. Third, social theory takes the form of a critical theory as a new epistemological type of theory, with the integrative role of philosophical reflection.

Among the main methods of intellectual analysis, understanding and interpretation of social development? modern literature lists the social and cultural approach.

This article is an attempt to explicate the sociocultural approach as a general methodological tool that allows an integrated analysis of modern society.

The possibility of using the methodological potential of a social cultural approach to analyzing the transformation process of modern society that is increasingly named informational, is also being considered.

The connotations of the information society definition are associated with a knowledge orientation, with a digital form of representing objects, innovative nature of production, dynamism of social processes, and ideas about human as an effective personality that is a carrier of information culture owing information and communication technologies. The information society is a new form of

civilization that generates modern structures and corresponding social political mechanisms for solving problems related to the development of information technology industries. The structure of the information society is more complicated than the structure of the previous types of social reality, since the fundamental link of this society - computer communications - is not an independent production unit, but a product of a specific industry. Ontologically and gnosiologically, this type of society is represented by the information paradigm that, in its turn, originates from the theory of communication. According to information ontology, reality is identical to information, and a human person is reduced to the amount of information contained in it. The concept of the information society indicates the principle, around which this social form is organized - knowledge and information [1]. "The use and exchange of information is a part of culture," states O.N. Vershinskaya. In her opinion, the social and cultural dynamics of the information society captures the social and economic processes, changing the behavior strategies of individuals, giving rise to new lifestyles, consumption patterns, new standards of morality, a new information culture appears [2]. The information society arises there where the main task is to manage not material objects, but symbols, images, ideas, and intellect.

As for communication, according to J. Habermas, the fundamental difference between a communicative action and other social actions consists in its focus on finding mutual understanding between social subjects as prerequisites and conditions of social order. Genuine communication is a mechanism for coordinating plans of interacting social actors. The communicative act unites equal subjects not only by common information flows, but also by common values, norms regulating the process of exchanging messages and their common understanding [3]. Thus, the communicative function of information is the core of social and cultural development, dialogical in its essence. Method of value systems coordination as the cultural foundation are represented social mechanisms of the main areas of society described by J. Habermas: aesthetic, moral, religious, and political, [3, p. 123].

The emergence of society based on information and communication technologies marked the emergence of new social ideas and new methodological intuitions. The very concept of the information society has become working and shaping social ideals and values, widely discussed by the social and human sciences within the framework of a social and cultural approach.

What are the methodological possibilities and prospects of a social and cultural approach in the cognition and description of the society transforming in the direction of informatization.

The sociocultural analysis is designed to answer its fundamental questions: in what direction and with what purpose does the current social situation develop and what is the axiological component of this process? The synthesizing character of the sociocultural analysis of the information society sets the vector for forecasting its further development, the search for new normative concepts suggesting the possibility of localizing this process in a socially desirable way, avoiding both excessive optimism and extreme pessimism.

The characteristic of the sociocultural approach appealing to the synthesis of the social and cultural is based on the complementarity methodology borrowed from theoretical physics (N.Bohr, W.Heisenberg). What is the methodological effect of the complementarity principle that is beyond the limits of natural science and has a general scientific significance? N. Bohr's complementarity principle says: in order to adequately describe any object of reality, it is required to describe it from the point of view of two opposite systems of description. N.Bohr proposed an approach, the essence of which consists in solving problems of quantum mechanics, continuity and discreteness as equal adequate pictures of the description of atomic reality do not dissolve into one another. N.Bohr shrewdly foresaw that the complementarity principle would become, rather, the prospect of future scientific programs, than a complete concept. "In the general philosophical aspect, it is important," notes N.Bohr, "that in other areas of knowledge we encounter a situation resembling the situation in quantum physics ... The integrity of living organisms and characteristics of people having consciousness, as well as human cultures, represent features of integrity, a display that requires a typically additional way of describing ... These are not vague analogies, but distinct examples of logical connections that are found in different

areas of knowledge" [4].

The complementarity methodology was comprehended by Yu. Lotman as an epistemological conquest of twentieth century philosophy and humanities and integrated by him into the paradigms of "text philosophy" and "philosophy of dialogue", receiving a general scientific and sociocultural importance [5].

Thus, the specificity of the sociocultural approach consists in it integrating the three dimensions of human existence (human in his relationship with society, the nature of culture, type of sociality) exactly as fundamentals; each of them is not reduced to the others and is not derived from them, but at the same time they are all interconnected and influence each other as the most important components of human communities. The multidimensionality of human and history is embodied here in the methodological integration of three specific forms (methods, dimensions) of human existence.

The initial driving element of the sociocultural system is human - homo activus. This is a multidimensional, bio-socio-cultural being that realizes itself in social actions. Since these actions, according to M. Weber, are important for other humans, then at the same time they are the essence of the interaction and represent, according to P.Sorokin, a cell of all sociocultural phenomena. The subjects of actions/interactions are both individuals and social communities (groups, organizations, etc.).

The need to understand society as a certain integrity is exacerbated in the conditions of its transformation. According to N.Lapin, the most effective and adequate tool in the interpretation of society as a unity of culture and sociality is a sociocultural approach, because it clarifies the mechanism of conjunction of the changing and sustainable. Sociocultural approach does not oppose other approaches (for example, structural or system-functional), but complements them and is more general and addictive to system methodology and can be considered as a level of specificity of the principle of universal evolutionism [5]. In this regard, it is also necessary to emphasize that the sociocultural approach does not eliminate the economic, political and other social factors, but highlights the analysis of culture understood as a program of the subject's activities.

The sociocultural approach links the civilizational and formational approaches into a single whole. If the civilizational approach, as the most ambitious captures the sustainable components of human history (anthropological, ethnic, cultural), and the formational approach focuses on more variable (social, personal) structures, then the sociocultural approach reveals a pairing of the stable and the changing (personality and society, culture and sociality). At the same time, the sociocultural approach is fully compatible with the structural functional approach.

Let us illustrate this by the example of the concept of T.Parsons, according to whom, the basis of the functional approach consists of four basic functional needs of an action and corresponding subsystems of an aggregate social action system:
- Adaptation (A) - behavioral subsystem.
- Goal achievement (G) - personal subsystem.
- Integration (I) - social subsystem.
- Latency (L) - cultural subsystem.

This four-functional paradigm (AGIL) serves as an explanatory scheme for all levels of social action, from an individual to society as a whole. This universal generalization comprises both its strength and its weaknesses.

Strength is not only in the principle unity, but precisely in the ordering nature of its structure; its four elements form a square as the most stable of simple shapes; and in general the Latin word quadro means "to put in order." This ordering and stabilizing principle fully corresponded to the general trend of the sociocultural evolution of American society that entered the post-crisis stabilization stage in the mid- 1930s, which later developed into mature modernity, more precisely, mature liberalization

It is not completely clear how the methodological synthesis in the form of a four-functional paradigm arose in Parsons's mind. There are indications that it stems from the social-behaviourist scheme of the "four desires" or needs by W.Thomas: the need for security, new experience, recognition,

and emotional response [6].

When comparing the positions of P.Sorokin and T.Parsons, it becomes obvious that they proceeded from the understanding of a human as an active subject of action, although one focuses on interaction as a generic model of sociocultural phenomena, and the other on the structure and functions of an individual subject. The sociocultural approach involves the analysis of functions and structures, and structural functionalism includes culture as one of the most important structures (although its functions are more local). That is, they act as concrete forms of the systemic approach expressing features of social (sociocultural) objects, but the sociocultural approach is more general, and in this sense it is closer to the systemic approach, and structural functionalism is more close to the systematic analysis because it focuses on clear differentiation and measurement of functions and structures of the studied objects.

In contrast to the structural functionalism, the sociocultural approach has no fundamental difficulties in taking into account and interpreting changes of the objects under study. It can be said that it initially includes the principle of change: sociocultural dynamics is rightly considered a central theme in the works of P.Sorokin. In his works it acquired a form of cyclicality that excludes the universality of progress. In response to critical remarks, T.Parsons at a later stage of his work made an unsuccessful attempt to adapt structural functionalism to interpret the evolutionary transformations of various societies. In order to justify the direction of social evolution, some non-evolutionists reduce the sociocultural to biocultural and describe the mechanism of sociocultural evolution by analogy with the Darwinian model of random change and selection [7]. However, nowadays, the theory of self-organization (synergetics) is of much greater significance for understanding sociocultural evolution. It pays special attention to the consistency of processes of self-organization in complex systems of different nature, including sociocultural ones. Synergetics helps to describe and explain processes of functioning and transformation of a crisis society. In particular, when analyzing the problem of choosing the trajectory of a transformed object, its transition from one orbit of evolution to a fundamentally different one. The ability of sociocultural systems to "choose" their orbits, the rules of this choice require careful research.

All these and some other aspects of the sociocultural approach allow considering it as a certain level of concretization of the universal evolutionism principle. "Universal evolutionism is precisely the combination of the idea of evolution with the ideas of a systematic approach. In this regard, universal evolutionism not only extends development to all spheres of being (establishing a universal connection between inanimate, living and social matter), but overcomes the limitations of the phenomenological description of development, associating such a description with ideas and methods of systematic analysis".

The correlation of culture and sociality forms sociocultural contradictions. They are most fully manifested in permanently forming confrontations between historically entrenched programs and innovations designed to change them. These contradictions, ultimately, are explained by the difference in the patterns of changes in social relations and culture. If the former, as a rule, entail the achievement of efficiency to some necessary real level sufficient to optimize society, the latter always include a value judgment of the eventual phenomenon from the point of view of the optionally realizable ideal.

The sociocultural approach presupposes the interdisciplinary character of research of the information society not only from the point of view of information and communication theories, but also from the point of view of psychology, sociology, culturology, and ethics. Let us give examples confirming the views expressed.

The object of the study of modern social psychology is the Internet environment that is interpreted as the relationship of active people who implement basic human needs: communicative, cognitive and game. In terms of cyberspace, virtual reality, interaction, perception, Internet addiction, psychology appeals to the sociocultural concept of L.S. Vygotsky, according to whom knowledge is acquired not simply by efficient processing of information, but in the process of actively appropriating cultural and

historical experience of collective interaction based on improved tools of human activity, among which semantic tools are the most important ones.

The academic direction of computer ethics, formed in the 80s in the United States, demonstrates an interest in the ethical image of the network from the standpoint of the behavior of its users, demonstrating the interconnection of technology with moral and social values.

The research subject of the new direction in social science, the Internet sociology is the audience of the global network and the forms of sociocultural interaction of people when sharing information. There are also alarming trends and risks of the information society associated with the replacement of spiritual culture with narrow professional knowledge, deformation of leisure, orientation and entertainment, displacement of real live communication with virtual, changing nature of human thinking from creative to instrumental.

The sociocultural issues of the information society are closely related to the conceptual field of globalistics. The main contradiction of the emerging information society is the tension between the globalization of the world and distinctive character, identity of a particular society, between the leveling technologism of the virtual space and the presence of ethnic and cultural groups in it claiming to preserve privacy. From a critical point of view, in globalization well-known social theorists detect a change in the balance of forces that reduce the role of traditional sociocultural tools. For example, A.Giddens defines globalization as a deep de-traditionalization of social life, while "... tradition is closely related to the memory, it contains an element of ritual; it deals... with the formulaic notion of truth, it has binding moral and emotional power " [8].

Globalization thus actualizes the present and future trends of social development depending on the ratio of the values of cultural diversity and cultural identity that are equally catalysts of economic growth and social order.

Accordingly, new life forms generated by the information society formulate the challenges of modern social theory. Modern social theory is an accented analysis of existing forms of social life, the three-dimensional phenomenology of everyday life. Building a new social image makes researchers turn to the methodological arsenal of sociocultural analysis of the information society, based on which it is possible to understand and describe the following phenomena:

1) sociocultural relations in the information society (Internet lifestyle, informational behavior, information literacy and culture, informational communication, computer phobia);

2) sociocultural communities emerging in the information and communication space (environmental, gender, cognitive);

3) sociocultural processes in the information society (collision of globalization with the private vital world, digital division, information wars, cyber crime, manipulation of consciousness, zombie society).

Information society research is a multidisciplinary field of research, and the social and cultural analysis is intended to answer fundamental questions: in what direction and to what purpose does the social situation develop and what is the axiological component of this process? The synthesizing character of the sociocultural analysis of the information society sets the vector for forecasting its further development, the search for new normative concepts suggesting the possibility of localizing this process in a socially desirable way, avoiding both excessive optimism and extreme pessimism.

The development of culture does not necessarily mean people's ability to display the level of culture in the dimension of social relationships. The text of the culture and the text of social connections may not match. The interconnection of these texts supports the functionality of cultural programs. The development of such programs under the conditions of modern social transformations is very problematic and opens up a new area of theoretical studies with a view to more detailed alanysis of this phenomenon.

The potential of sociocultural methodology is implemented in the following areas:

1) accumulation of general information about the social and cultural reality;

2) maintaining the contact of science with social reality, along with the functional interaction of social institutions and procedural operations of a sociocultural order;

3) creating technologies of direct intervention of sciences in socially important processes;

4) studying the process of personality social adaptation.

In this regard, the mode of sustainable sociocultural values can be defined as an information and communicative phenomenon having network channels of direct, reverse, and horizontal communications with high bandwidth for information exchange between society and the core, accumulating and transmitting traditional values of society at various stages of history and modernity, blocking penetration of new sociocultural values into traditional societies [9, p. 5].

This brings us closer to the concept of the information society. Based on the main provisions of the sociocultural approach, the phenomenon of the information society can be viewed as a specific modification of the sociocultural paradigm that requires adequate analysis in determining the significance of the information factor as dominant in the coordinates of modern social processes.

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