ӘЛЕУМЕТТАНУДЫҢ ӨЗЕКТІ МӘСЕЛЕЛЕРІ
АКТУАЛЬНЫЕ ВОПРОСЫ СОЦИОЛОГИИ
TOPICAL ISSUES OF SOCIOLOGY

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

Abstract

This article attempts to explicate the socio-cultural aspect as a general methodological tool that will allow making an integral analysis of modern society. The possibility of using the methodological potential of the sociocultural approach to analyze the process of change in modern society, which is increasingly called informational and communicative, is considered.

This concept of the information society functions and creates social ideals and values that are widely discussed in the social and human sciences within the framework of a social and cultural approach.

Analysis of the information society is a multidisciplinary field of research, and sociocultural analysis is designed to answer important questions: in what direction and for what purpose is the social situation developing and what is the axiological component of this process? The synthesizing nature of the sociocultural analysis of the information society shows the direction of predicting its subsequent advance, the search for new normative concepts that suggest the possibility of localizing this process in a socially desirable channel, while ignoring both excessive optimism and extreme pessimism.

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

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ӘЛЕУМЕТТІК-МӘДЕНИ ӘДІСТЕМЕ ҚАЗІРГІ ҚОҒАМНЫҢ ӨЗГЕРУІН ТАЛДАУДЫҢ ТЕОРИЯЛЫҚ НЕГІЗІ РЕТІНДЕ

Аңдатпа

Бұл мақала әлеуметтік-мәдени аспектіні қазіргі қоғамға интегралды талдау жасауға мүмкіндік беретін жалпы әдістемелік құрал ретінде түсіндіруге тырысады. Ақпараттық және коммуникативті деп аталатын қазіргі қоғамдағы өзгерістер процесін талдау үшін әлеуметтік - мәдени тәсілдің әдіснамалық әлеуетін қолдану мүмкіндігі қарастырылады.

Ақпараттық қоғамның бұл тұжырымдамасы әлеуметтік -мәдени көзқарас шеңберінде әлеуметтік -гуманитарлық ғылымдарда кеңінен талқыланатын әлеуметтік идеалдар мен құндылықтарды құрады және жасайды.

Ақпараттық қоғамды талдау - бұл көпсалалы зерттеу саласы, ал әлеуметтік -мәдени талдау маңызды сұрақтарға жауап беруге арналған: әлеуметтік жағдай қай бағытта және қандай мақсатта дамып жатыр және бұл процестің аксиологиялық компоненті қандай? Ақпараттық

қоғамның әлеуметтік -мәдени талдауының синтездік сипаты оның одан әрі ілгерілеуін болжау бағытын көрсетеді, бұл процесті әлеуметтік қажет арнада локализациялау мүмкіндігін болжайтын жаңа нормативті түсініктерді іздеуді көрсетеді, сонымен бірге шамадан тыс оптимизмді де, экстремалды пессимизмді де елемейді.

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

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СОЦИОКУЛЬТУРНАЯ МЕТОДОЛОГИЯ КАК ТЕОРЕТИЧЕСКОЕ ОСНОВАНИЕ АНАЛИЗА ТРАНСФОРМАЦИИ СОВРЕМЕННОГО ОБЩЕСТВА

Аннотация

В данной статье предпринята попытка эксплицировать социально-культурный аспект как общеметодологическое средство, которое позволит делать интегральный анализ современного общества. Рассматривается возможность использования методологического потенциала социокультурного подхода для анализа процесса изменения современного общества, которое все чаще называют информационным и коммуникативным.

Данная концепция информационного общества функционирует и создает социальные идеалы и ценности, которые широко обсуждаются в социальных и гуманитарных науках в рамках социального и культурного подхода.

Анализ информационного общества является мультидисциплинарной областью исследования, а социокультурный анализ призван дать ответ на важные вопросы: в каком направлении и с какой целью развивается общественная ситуация и какова аксиологическая составляющая этого процесса? Синтезирующий характер социокультурного анализа информационного общества показывает направление предсказывания его последующего продвижения, поиск новых нормативных концепций, предполагающих возможность локализации этого процесса в социально желательном русле, игнорируя при этом как чрезмерного оптимизма, так и крайнего пессимизма.

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

Introduction.

Lack of a complete theory, expressing the correlation of qualitative, intensive information and communication changes in society since the second half of the twentieth century, which is becoming one of the urgent problems of modern knowledge. The theoretical perspective of the subordination of knowledge accumulated in philosophy, sociology, cultural studies, political science, economics is hampered by methodological difficulties. It should be noted that the mobilization of people studying different sciences for the study of social processes, which does not imply interdisciplinary methodological guidelines. For their production, it is necessary to solve a number of problems, which takes place in a number of modern social and humanitarian sciences in general; it is ideological and paternalistic traditionalism, low practical significance, formalism and abstractness.

These shortcomings are effectively expressed in the ignorant use of sociocultural constructs, regardless of the anthropological context, which in no way helps to eliminate their abstractness.

Methodology.

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.

Results and discussion.

In the context of the meaning of the information society, they combined the knowledge-oriented and digital form of the image of objects, the newest nature of production, the dynamics of the development of social processes, as well as the idea of a person as a developed personality, who turns out to be the owner of information culture thanks to information and communication technologies. An information society is an innovative type of civilization that forms modern structures and corresponding socio-political mechanisms for solving problems, interconnected with the transformation of information technology industries. The structure of the information society is more complex than the structure of the previous types of social reality, since the fundamental link of this society - computer communications - is not a separate unit of production, but a product of a specific industry. Ontologically and epistemologically, this type of society is represented by the information paradigm, which, in turn, proceeds from the theory of communication. Based on information ontology, reality is identical to information, and the human personality is reduced to the amount of information it contains. 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, creating a new way of life, patterns of consumption, new standards of morality, a new information culture appears [2]. An information society appears where the main task is not to control material objects, but symbols, images, ideas and intelligence.

According to J. Habermas, communication has an important difference from communicative action from other social actions, which consists in its focus on finding mutual understanding between social subjects as prerequisites and conditions of social order. Genuine communication is a mechanism for the interaction of the plans of communicating social actors. The communicative act binds equal subjects not only by common information flows, but also by common values, norms that regulate the process of messaging and their common understanding [3]. Thus, the communicative function of information is the core of sociocultural development, dialogical in nature [3, p. 123].

The emergence of a society based on information and communication technologies, which marked the emergence of new social ideas and new methodological intuition. This concept of the information society functions and organizes social ideals and values that are widely discussed in the social sciences and humanities 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.

Sociocultural analysis will have to answer its goal-setting questions: in what direction and for what purpose is the current social situation developing and what is the axiological component of this process? The synthesizing nature of the sociocultural analysis of the information society creates a direction for the formation of the goal of its further development, the search for the latest normative

concepts, which makes it possible to localize this process in a socially desirable way, avoiding both excessive optimism and extreme pessimism.

Characteristics of the sociocultural approach that appeals to the synthesis of the social and the cultural, which is based on the complementarity methodology borrowed from theoretical physics (N. Bohr, V. Heisenberg). What is the main idea of the methodological effect and the principle of complementarity, which goes beyond the scope of natural science and has general scientific significance? N. Bohr's principle of complementarity says: in order to correctly illuminate any object of reality, it is necessary to describe it from the point of view of two opposite systems of description. N. Bohr proposed an approach, the main idea of which is to solve problems of quantum mechanics, continuity and discreteness as equal adequate pictures. N. Bohr initially assumed that the principle of complementarity would become more likely a possible predetermination 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 methodology of complementarity was understood by Yu. Lotman as an epistemological assimilation of philosophy and the humanities of the twentieth century and integrated into the paradigms of "philosophy of the text" and "philosophy of dialogue", which received general scientific and sociocultural significance [5].

It can be concluded that the main idea of the sociocultural approach lies in the fact that it unites three dimensions of human existence (a person in his relationship with society, the nature of culture, the type of sociality), thus, it can be distinguished, such as fundamental; each of which is not expressed with others and is not derived from them, but at the same time they are all interdependent and influence each other as the most important components of human communities. The multidimensionality of man and history, expressed here in the methodological integration of three specific forms (methods, measurements) of human existence.

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

It is necessary to realize that society as a kind of integrity is strengthened in the conditions of its transformation. According to N. Lapin, a more perfect and adequate tool in the interpretation of society as a unity of culture and sociality is the sociocultural approach, because it specifies the mechanism for combining the changeable and the stable. The sociocultural approach is not opposed to other approaches (for example, structural or system-functional), but complements them, is more general and interesting for the systemic methodology and can be considered as the 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 deny economic, political and other social factors, but focuses on the analysis of culture, understood as a program of the subject's activity.

The sociocultural approach combines civilizational and formational approaches into a single whole. If the civilizational approach, as the most important, includes reliable components of human history (anthropological, ethnic, cultural), and the formational approach pays attention to more changeable (social, personal) structures, then the sociocultural approach expresses a combination of stable and change (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 a diagram for all levels of social action, from each person individually to the whole society as a whole. This multifunctional generalization has both its strengths and weaknesses.

The strength lies not only in the fundamental unity, but also in the orderly nature of its structure; all four of its elements make up a square as the most stable of the simple forms; and in general the Latin word quadro means "to put things in order." This regulatory and stable principle fully corresponded to the general trend of the socio-cultural evolution of American society, which entered the stage of post-crisis stabilization in the mid-1930s, which later developed into mature modernity, more precisely, into 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 formed an opinion from the opinion that a person as an active subject of action, firstly, focuses on interaction as a generic model of sociocultural phenomena, and the second - on the concept of interaction, structure and functions of each item. The sociocultural approach contains an analysis of functions and structures, and structural functionalism includes culture as one of the most important structures (although its functions are more local). Thus, they act as specific forms of the systemic approach, showing the 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 closer to the systematic one. Analysis because it focuses on clearly distinguishing and measuring the functions and structures of the objects of interest.

Contrasted with structural functionalism, a sociocultural approach that has no fundamental difficulties in taking into account and interpreting changes in the objects under study. We can say that at the initial stage it includes the principle of change: sociocultural dynamics is rightfully considered the central theme in the work of P. Sorokin. In his works, it takes on the form of cyclicality, excluding the universality of progress. In response to criticism, 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. To substantiate the direction of social evolution, some non-evolutionists classify sociocultural as 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. Close attention seems to be the systematic nature of self-organization processes in complex systems of different nature, including sociocultural ones. Synergetics makes it possible to describe and explain the processes of functioning and transformation of a crisis society. In particular, when analyzing the problem of choosing the vector of motion of the transformed face, its change from one orbit of evolution to a fundamentally different one. The peculiarity of sociocultural systems "choose" their spheres, the rules of this choice require careful research.

All these and some other aspects of the sociocultural approach help to assess it as a necessary level of concretization of the universal principle of evolutionism. "Universal evolutionism is just a complex of the idea of evolution with the ideas of a systems approach. In this context, universal evolutionism not only increases development in all spheres of being (establishing a universal connection between inanimate, living and social matter), but passes the limitations of the phenomenological description of development, combining such a description with the 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 emphasizes the interdisciplinary nature of the study 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, cultural studies and ethics. Here are some examples that support the views expressed.

The object of modern social psychology for study is the Internet environment, which is considered as the interaction 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 knowledge of which is formed not only through qualified information processing, but in the course of active development of cultural and historical experience of collective interaction on the basis of improved tools of human activity, among which semantic tools are the most important.

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 tendencies and risks of the information society, which are associated with a change in spiritual culture with narrow professional knowledge, distortion of orientation, leisure and entertainment, squeezing out real live communication with virtual, changing the nature of human thinking from creative to instrumental.

Socio-cultural problems of the information society directly connected with the conceptual field of globalistics. An important paradox of the emerging information society is the confrontation between the globalization of the world and the originality, the identity of a particular society, between the comparative technologism of the virtual space and the ethnic and cultural groups located in it, which claim to protect privacy. From a turning point of view, the famous sociologists-theorists of globalization see a change in the balance of power, which reduces the role of traditional socio-cultural instruments. For example, A. Giddens defines globalization as a deep detraditionalization 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].

It can be concluded that globalization renews current and future trends in social development in relation to the values of cultural diversity and cultural identity, which are equally manifested as catalysts for economic growth and social order.

Thus, modern forms of life created by the information society determine the tasks of modern social theory. The current social theory is a deliberate analysis of the existing forms of social life, a three-dimensional phenomenology of everyday life. The formation of a new social image convinces researchers to turn to the methodological arsenal of socio-cultural analysis of the information society, the main provisions of which can be understood and described the following phenomena:

1) socio-cultural relations in the information society (Internet lifestyle, information literacy, information behavior and culture, computer phobia, information communication);

2) socio-cultural communities, which are in the information and communication space (environmental, gender, cognitive);

3) socio-cultural processes in the information society (interaction of globalization with the world of each person individually, cybercrime, manipulation of consciousness, digital division, information wars, zombie society).

Conclusion. The study of the information society is a multidisciplinary field of research, and sociocultural analysis is aimed at providing answers to fundamental questions: in what direction and for what purpose is the social situation developing and what is the axiological component of this process? The generalizing nature of the sociocultural analysis of the information society provides a direction for predicting its further development, searching for new normative concepts that make it possible to limit this process in a socially desirable way, ignoring 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 to the position of the information society. Drawing a conclusion about the important ideas of the sociocultural approach, the phenomenon of the information society can be studied as a specific modification of the sociocultural paradigm, which wanted correct analysis when identifying the importance of the information factor as fundamental in the coordinates of real social processes.

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