

КУЛЬТУРОЛОГІЧНІ ФЕНОМЕНИ ТА ФОРМИ

УДК 394:304.4+36

Uljana **Shchurko**

Ph.D., Associate Professor
of Art Management Department of
Lviv National Academy of Arts

Olesja **Datsko**

Ph.D., Associate Professor
of Art Management Department of
Lviv National Academy of Arts

Cultural paradigm of a state development in a globalized world

Annotation. The article is dedicated to the role of culture in a globalized society. Understanding culture in the global environment as a system of values and criteria of cultural codes of social interaction and internal convictions, criteria of liability, which provides society survival is outlined. Cultural paradigm based on the triangular interaction between people, nature and a social group is determined. The characteristics of energy potential for the survival of social groups with a focus on cultural resources are described. It is emphasized that ethnic culture is the paradigm of a particular nation, formed in certain socio-cultural, climatic, political conditions, tested through time, and provides social system survival.

Keywords: globalized society, culture, cultural code, cultural resources.

In the twentieth century the form and content of society activity are changing. Deepening of urbanization leads to the decline of ethnic culture, and strengthening globalization trends, creating a new urban culture are not intense enough. Thus, a cultural vacuum that leads to the risk of general degradation of society has been formed.

That is why the task of culture and art managers at this stage is to form a new cultural paradigm of social development, implementation of which will provide the innovative basis for social development.

Analysis of recent studies. Culture, in its prior interpretation was

defined as the cultivation of land. This definition reflects the culture as a mediator for interaction with nature, ensuring the survival of mankind. Over time, the concept of culture has been significantly transformed and now culture (in the broadest sense of the term) is defined as a set of distinctive spiritual material, intellectual and emotional aspects that characterize a society or a social group – that was outlined at the World Conference on cultural policies. It includes not only literature and art, but also ways of life, basic human rights, value systems, traditions and religion [1; 2]. Some scholars regard «culture» as a space for senses that are established for a particular society and form a cultural space.

However, culture is not only a space. Culture is also a system of values and criteria for cultural codes of social interaction and internal beliefs, criteria of liability, which provides a survival of society. Society as a living system has two main development goals [3, p. 65]:

- Maintaining and retransmitting the genetic code;
- Formation of sufficient energy resources to ensure this maintenance and retransmission.

These priorities should be subordinated by all social systems, including the socio-economic development. Although supporting these two criteria is enabled primarily by culture. Some researchers consider the existence of a cultural code as a base of nation's identifier. The cultural code is a key to understanding this type of culture [4]; unique cultural characteristics that people got from our ancestors; encoded information that allows to identify culture [5].

The cultural code defines a set of images that are associated with a certain set of stereotypes in mind. This cultural unconscious – is not what people say or is clearly understood, and what is hidden from understanding, but is manifested in actions. P. Hildebrandt supposes that the nation's cultural code helps to understand its behavioral responses, determines people's psychology [2].

M. Stepyko notes that as a historical phenomenon – the nation is a socio-cultural, economic, political and communicative unity of people, providing civilized life within the world community. Nation creates a viable society and the state that guarantee its security and vital interests. In today's world it is a nation that serves as a media target (national idea) of society [6].

However, with increasing globalization, blurring of boundaries between nations is increasing, migration flows are intensified, that is

why the states in order to form a national idea should consider these transformations and seek new approaches to the understanding of the common goals of the people's development.

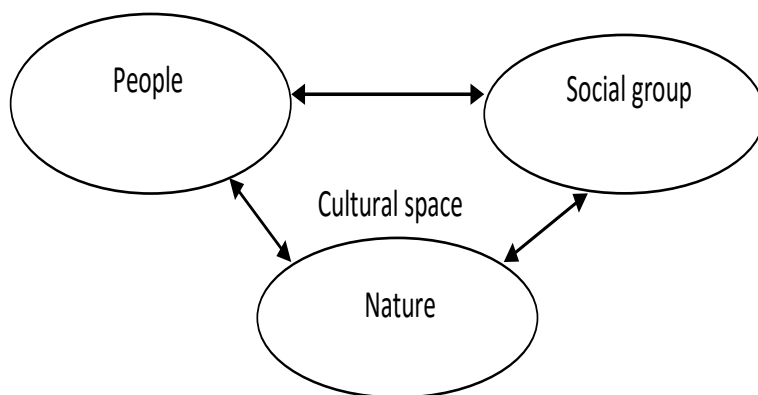
The need for nations to shape their national identity is linked not only with the need for self-identification, but also as an important component of the competitiveness of nations. Cultural specifics is not only the foundation of the state, but also its compelling competitive advantage in a globalized space, M. Porter underlines: «... economic convergence of ideas and global market pressures have reduced the number of cultural variables that affect the economic path chosen by society ... These unique aspects of society that cause the abnormal needs, skills, values and modes of operation, will be the characteristic aspects of economic culture. These productive aspects of culture ... will become crucial sources of competitive advantage that will be difficult to imitate. As a result, the nation will increasingly produce those goods and services, which has a unique advantage thanks to culture, there will be new patterns of international specialization» [7, p. 36].

Y. Pakhomov says: «... Researchers of social and humanitarian issues, analyzing the development processes of globalization and the sovereignty dependence on it inevitably take into account the civilizational and value factors. The reasons for this lie in the rapid growth of global civilization changes in recent decades, that demonstrate a clear dependence of scientific and technological progress and other changes on values and civilizational factors of development» [8, p. 12].

Although scientists position culture as an important basis for the development of society, today the concept of the formation of modern cultural development is poorly understood.

The purpose of the article is the substantiation of principles of cultural paradigm of a state under globalization.

Every nation creates its cultural paradigm as a cultural system of forms, ideas and values that reflect the modification of its historical path to achieve the goal of living. This cultural paradigm is formed on the triangular interaction between a person, social group and nature (Figure 1):



Formation of cultural space.
Compiled by authors.

An efficient model of society is formed for centuries. That cultural paradigm of people's survival was the ethnic culture linked to religion. Ethnic paradigm of every nation covers the following dimensions:

- Formation of a genetic code (its improvement), which is due to conscious responsibility and ensuring effective physical and spiritual development for the present generation;
- Effective transmissio of genetic codes through social institutions (family, territory);
- The availability and efficient use of resources, which ensures the implementation of the first two components.

In particular, the cultural codes of social interaction are formed in relation to several resources of development (Table 1).

Culture is a space of human interaction with nature and other people, as well as the work related to the transformation of resources of development. Cultural values define the manner and the ability of group's public life, the vectors of its development priorities of using social resource potential and priorities of economic activity.

Characteristics of resources for the survival of social groups

Resource type Features	Natural	Human	Techno-logical	Infra-structural	Information	Financial	Social	Material (artificial)	Cultural
The degree of exhaustion	exhaustible or renewal Reduced quantitatively and qualitatively when using	Exhaustible or renewal	Inexhaustible. When used they contribute to their own development	Comprehensive and renewable. Reduced quantitatively and qualitatively when using	Quantitatively not reduced when using. Inexhaustible	Inexhaustible. They have no independent value	Inexhaustible, recovery, increasing in use	Preferably comprehensive, reduced quantitatively and qualitatively when using	Depending on the origin – recovery or no-renewable, single or multiple use
The possibility of reusing	Mostly single use	Intellectual resource – inexhaustible	Mostly Reusable	Mostly Reusable	Reusable	Reusable	Reusable	Mostly single use	Reusable is a public good
For shelf life	For basic natural resources – unlimited shelf life	In the economy-period of performance rights	Mostly unlimited. Tendency to moral obsolescence	Limited term of use. Physical and moral deterioration	Tendency to moral obsolescence, need updating	Reusable	Need updating	Limited shelf life	Depending on the form. For most intangible resources – unlimited. For material – defined by shelf life of materials equires. Constant public support
Over a period of economic payback	Average and quick payback	Quick payback (in terms of efficient economy)	Mostly quick payback	Mostly long payback	Quick pay back	Quick payback	Long payback	Mostly quick payback	Long payback

Therefore, the contemporary security criterion of each society is not only preserving genetic codes and their retransmission, but also the formation of the ideological foundations of social life. This ideological basis enables to create responsibility for the life of the individual and social groups, to provide positioning the priority of social, not personal well-being and development, especially in economic activity.

So, the cultural paradigm is a system of meanings and values formed by social groups that allow maintaining preservation of their genetic code, and saving and protecting of resources of development both at present and in the future, forming a cultural space that facilitates transfer effective transmission of genetic information, knowledge and experience, all of which allows to ensure the genetic development of all social groups not only at the current stage of development, but also in the future.

In this sense the ethnic culture is a paradigm of a separate nation, formed in certain socio-cultural, climatic, political conditions, which is tested over time and provides the survival of social system. However, it is impractical only to store acquired knowledge. Effective cultural paradigm involves constant development, search for new mechanisms to combat and understand the world that allow you to isolate and transmit the genetic codes and information about safe codes of cultural interaction to future generations. This is why cultural policy is the basis of the state and the nation.

1. Про культурну політику: матеріали конференції, (Мехіко, Мексика 6 серпня 1982р.) / Британська рада в Україні. – К., 2002. – 56 с.
2. **Штейнталь Х., Лацарус М.** Мысли о народной психологии / пер. с нем. П.Гильтебрандта // Филологические записки. – Воронеж, 1864. – Вып. I – II. – С. 86-102.
3. **Дацко О.І.** Гуманітарні імперативи зміцнення економічної безпеки України / О.І. Дацко. – Львів : Ліґа-прес, 2015. – 672 с.
4. **Lawrence E. Harrison, Samuel P. Huntington.** Culture Matters: How Values Shape Human Progress / Lawrence E. Harrison, Samuel P. Huntington. – New York : Basic Books, 2000. – 384 p.
5. **Дацко О.І.** Культура як чинник сталого розвитку регіонів: європейський досвід / О.І. Дацко // Проблеми и перспективы развития сотрудничества между странами Юго-Восточной Европы в рамках Черноморского экономического сотрудничества и ГУАМ: [сб. науч. трудов]. – Донецк: ДонНУ, 2009. – Т.1. – С. 224-230.

6. Степико М.Т. Українська ідентичність: феномен і засади формування : монографія / М. Т. Степико. – К. : НІСД, 2011. – 336 с.
7. Портер М. Настанови, цінності, вірування і мікроекономіка добробуту / М. Портер // Незалежний культурологічний часопис «І». – 2008. – № 53. – С.34-47.

АНОТАЦІЯ

Уляна Щурко, Олеся Дацко. Культурна парадигма розвитку держави в глобалізованому світі. Стаття присвячена розгляду ролі культури в умовах глобалізованого суспільства. Окреслено розуміння культури у глобальному просторі як систему ціннісних критеріїв і культурних кодів суспільної взаємодії і внутрішніх переконань, критеріїв відповідальності, яка забезпечує виживальність суспільства. Визначено культурну парадигму народу на основі триангулярної взаємодії людини суспільної групи і природи. Наведено характеристику енергетичного потенціалу для виживання суспільної групи з акцентом на культурні ресурси. Наголошено, що етнічна культура є парадигмою окремого народу, сформованою у визначених соціокультурних, кліматичних, політичних умовах, апробована часом і забезпечує виживальність суспільної системи.

Ключові слова: глобалізоване суспільство, культура, культурний код, культурні ресурси.

АННОТАЦИЯ

Уляна Щурко, Олеся Дацко. Культурная парадигма развития государства в глобализированном мире. Статья посвящена роли культуры в условиях глобализированного общества. Определено понимание культуры в глобальном пространстве как системы ценностных критериев и культурных кодов общественного взаимодействия и внутренних убеждений, критериев ответственности, которая обеспечивает выживаемость общества. Определена культурная парадигма народа на основе триангулярного взаимодействия человека, общественной группы и природы. Приведена характеристика энергетического потенциала для выживания общественной группы с акцентом на культурные ресурсы. Отмечено, что этническая культура является парадигмой отдельного народа, сложившейся в определенных социокультурных, климатических, политических условиях, апробированная временем и обеспечивающая выживаемость общественной системы.

Ключевые слова: глобализированное общество, культура, культурный код, культурные ресурсы.