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**Problems of Innovative Development in the Modern Ethno-cultural
Environment***

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Abstract. *The most stable element of the "core" of culture, the border that protects society from chaos-disintegration, is ethnic culture. What are the mechanisms of renewal here, what is the ratio of innovation and ethnic tradition? Should we refer to tradition as a reducible, archaic element of modern culture that opposes the innovative dynamics of the 21st century society? The study of the processes of the innovation of traditional cultures of ethnic groups, including the Caucasian region, allows us to draw a number of conclusions that are both socially and politically significant, as well as a general methodological one.*

Globalization strengthens the interdependence of states and societies, facilitates the overcoming of cultural and national borders, promotes the unification of normative standards and value preferences in various countries of the world. At the same time, contrary to scientific forecasts based on the popular theory of the "melting pot" in the middle of the 20th century, ethnic differences do not disappear. On the contrary, with the development of globalization, the ethnic diversity of the countries involved in this process is growing.

Keywords: globalization, ethnic diversity, interethnic interaction, interethnic conflicts.

Introduction

Any change in the social environment is always associated with a qualitative transformation of everyday practices, the replacement or abolition of behavior patterns and institutional forms that regulate behavior, which provokes an inevitable clash of the old and the new. The latter generates a special cultural state, which on the one hand is defined as a clash of cultures, and on the other hand as a

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clash of different subsystems of society, but always accompanies the dynamics of society - cultural shock, the disruption of the fabric of everyday life.

The qualitative and dramatic changes that have taken place in our country in the post-Soviet period, during the transition to a market economy, a democratic model of development, require a more individual initiative from the individual, taking responsibility for one's own destiny, which meets considerable resistance in the existing "traditionalist" cultural models behavior and self-identification. Hence, there is an urgent need for historical and cultural analysis, determining a person's readiness to perceive social changes and finding the possible boundaries of his behavior within the framework of the implementation of innovation. Moreover, it is vitally important to find and scientifically substantiate the model of the individual's behavior, where his ethnocultural origin reliably optimizes the processes of organic modernization and renewal.

Analysis of innovation, which has turned into the most important socio-cultural regulation of development in all spheres of the social organism, which is in a continuous state of change, transition, "race after novelty," only means and methods formed for the study of a stable society with separate elements of renovation is clearly insufficient. From our point of view, this circumstance fully refers to the ethnic culture, which, as a rule, is considered metaphysically as unchanging and "once and for all given". Meanwhile, ethnic constants are also subject to change and the cultural-anthropological type of modern man is largely changed under the influence of "waves" of urbanization, modernization and globalization.

Materials and methods

In this paper we proceed from the socio-cultural concept of the content of the concept of "dynamics". This term was used by Aristotle, but O. Kont was introduced into modern scientific circulation. In his concept, the correlation between the categories "social statics" and "social dynamics" reflects the moment of variability and the moment of stability in social practice, helping to achieve dialectical depth in considering social changes. The research strategy in the study of development in the ethnocultural environment is concretized on the basis of the ideas of P. Sorokin, who showed that, although the social and cultural dynamics of society are ontologically inseparable, but epistemologically differentiated.

Discussion

The study of regional and territorial identities is devoted to a broad stratum of works of both foreign^{1,2} and domestic^{3,4,5,6} researchers. Domestic researchers

¹ J.G. Cawelty. *Adventure, Mystery and Romance: Formula Stories as Art and Popular Culture*, Chicago, 1976.

² L. Tietje, S. Cresap. "Is lookism unjust?: the ethics of aesthetics and public policy implications," in *Journal of libertarian studies*, XIX (2005), no. p. 31-50.

³ G.Ch. Fayzullina, I.S. Karabulatova, AA Fattakova, E.N. Ermakova, F.S. Sayfulina, "The Anthropomorphous Dolls-Patrimonial Idols of Attanay and Their Place in the Language Picture World of the Siberian Tatars," in *The Social Science*, XI (2016), p. 4448-4456.

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take into account ethnic and cultural identity and factors that elaborate the spatial aspect of identity in detail⁷.

Culturogenesis is represented in the concept of A.Ya. Flier not as a one-time act of the emergence of a "reasonable person", but as an essential property of culture, its creative principle, continuously generating new cultural forms and phenomena, integrating them into already existing sociocultural systems⁸. On the creative, innovative essence of culture, such well-known domestic philosophers and culturologists as N.A. Berdyaev, V.S. Bibler, G.A. Davydov, E.V. Ilyenkov, T.F. Kuznetsova, M.K. Mamardashvili, L. Mosolova and others⁹.

In culturology, culture-anthropology and ethnography, the term "innovation" is used to study the processes of changes in culture, acting as an antonym to the term "tradition." Particular attention was paid to the diffusion of cultural neoplasms in the relevant environment, including their transfer to other cultures. As a result, the concept of innovation turned out to be included in the context of the concept of diffusionism, it came to replace the evolutionism of the XIX century in the treatment of changes in culture. These innovative changes were defined as "mixed" cultural phenomena - technologies, rituals, customs, language and speech, etc., that arose as a result of intercultural interactions. However, in the first half of the XX century under the influence of functionalism, the processes of change have found themselves on the periphery of the attention of the humanities in the West. Innovations began to be viewed as manifestations of disequilibrium, tension in the system, or as a deviation from the norm, which serves as a source of new stresses. Therefore B. Malinovsky, noting the difficulties of studying cultural innovations in African countries in the post-colonial era, wrote: "Cultural change is a process that is difficult to take under supervision and control in the aspect of both theory and method."¹⁰

Foreign scholars investigate the identification space that is possible in the conditions of a "borderline" society, and introduce the concept of interlocation (Latin "loquor" - "talk" and "locus" - "place"), linking it with the concepts of "I",

⁴ I.S. Karabulatova, M. Polekhina, S. Lyausheva, N. Dubinina, "How the Discourse of Sufism became the expressive Discourse of Islamic radicalism in the regions of "popular Islam" in Russia," in *Central Asia and the Caucasus XVIII* (2017), no. 4, p. 92-98.

⁵ S.A. Lyausheva, A.A. Nagoi. Influence of cultural policy on cultural identity, in *Bulletin of Adyghe State University. Series 1: Regional studies: philosophy, history, sociology, jurisprudence, political science, culturology* (2014), No 4 (148). Downloaded on 27.06.2018 from URL: <https://cyberleninka.ru/article/n/vliyanie-kulturnoy-politiki-na-kulturnuyu-identichnost>, accessed 02. 01. 2018.

⁶ B. Malinovsky, *Dynamics of cultural change*, Moscow, Favorites, 2004.

⁷ I. Karabulatova, "The nature of modern ethno-cultural communications in the North Caucasus," in *Central Asia and the Caucasus. Journal of Social and Political Studies*, XVII (2016), no. 4, p. 71-79.

⁸ A.Ya. Flier, *Culturology for culturologists*, Moscow, 2000.

⁹ V.L. Rabinovich, "Culture as Creativity," in *The First Russian Culturological Congress. Theses of reports*, SPb., 2006.

¹⁰ B. Malinovsky, *Dynamics of cultural change. Favorites*, p. 27.

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"being- "This One," "Another," "identity," "reflexivity," and the metacategory "Otherness."¹¹.

According to L. White, the evolution of culture as a process is based on innovations in the technological order, moreover, it is a function of technological evolution. L. White and his followers treated the culture primarily as an adaptation mechanism, through which society adapts to changes in the environment¹². It contains in itself such models of behavior that make it possible to satisfy basic human needs. According to the well-known cultural expert E.S. Markaryan, it is adaptation that contributes to the preservation and development of society, because it "works" on the principle of "feedback". Hence the process of innovation was defined as "cultural mutations" that arise in response to the "challenges" of the environment. "If innovations are adopted by a social system, then they are stereotyped and fixed in one form or another by a cultural tradition, just as natural mutations that have passed through natural selection and their recombinations are fixed in the genetic programs of biological populations."¹³.

Thus, in cultural studies and cultural anthropology, the innovation process was viewed as a complex, multistructural interdisciplinary phenomenon. His active study is connected, from our point of view, with the activation of intercultural contacts and the processes of "Europeanisation" of world culture in the nineteenth and early twentieth centuries. Innovations become the object of serious scientific analysis from other humanitarian disciplines. For example, in sociology G. Tard showed that the indicator of social progress are inventions and new introductions, which differ in that the invention is something fundamentally new, and innovation is the process of mastering an invention as a sociocultural norm. It is emphasized that the innovation is not limited to the ability to adapt to changing conditions. The essence of innovation is not only the satisfaction of needs, but also the production of new ones aimed at changing the human society.

In the twentieth century the process of innovation penetrates all the pores of the social organism. The problem of innovation is becoming one of the central issues for economists, specialists in management and management. N.D. Kondratiev in the 20s of the last century put forward the idea of "large cycles" or "long waves" that are formed in the sphere of economy and production as a result of the introduction of a basic technical innovation and the introduction of a subsequent set of secondary innovations. Later, the Austrian economist J. Schumpeter argued that using such cycles or waves; it is possible to overcome the next economic recession through the activation of radical technical and economic innovations. He also wrote about a special mechanism of innovation, which is distinguished by the presence of a special connection between theoretical research and production in the chain "science - research - development - production -

¹¹ E. Ermakova, M. Jilkisheva, G. Fayzullina, I. Karabulatova, Kh. Shagbanova, "The media end fiction: postmodernist discourse of contemporary terrorism in the context of apocalyptic rhetoric," in *Central Asia and the Caucasus. Journal of Social and Political Studies*, XVII (2016), Issue 2, p.61-69.

¹² White L. *Theory of Evolution and Cultural Anthropology*. Moscow, 2004, p. 597.

¹³ E.S. Markaryan, "Cultural tradition and the task of differentiation of its general and local manifestations," in *Methodological problems of ethnic cultures. Materials of the symposium*, Yerevan, 1978.

consumption." On this basis, five types of innovations are distinguished and an image of a new entrepreneur is created with a description of the necessary qualities of a person as a subject of innovative changes.

Results

Mentality as a way of seeing the world is not always identical to ideology. Therefore, the constant component of mass consciousness acts as a stabilizing factor and is now expressed in the phenomenon of resistance, social transformation, exacerbating the contradictions in society. Without reliance on knowledge of the public mentality and the tendency towards the transformation of mass consciousness, any managerial decisions and reformist historical actions cannot be successful and conform to the intentions of their organizers. Analysis of effective large-scale social solutions implemented in our country shows that, as a rule, their implementation presupposed the active inclusion of broad masses in social activities. Consequently, the practical relevance of the analysis of the dynamics of the structural elements of mass consciousness and their adaptation to the new principles of the functioning of society is beyond doubt.

The currently prevailing paradigm for research of innovation processes has been formed in the field of interdisciplinary research related to the definition of innovative policies of firms, organizational reorganization of various management and production systems based on the principles of innovation management, positional analysis of innovations, etc. This technocratic-oriented innovation comes from the classical for the new European culture concept of a person as the subject of decision-making on the basis of rational calculation of acquisitions and losses. In innovation, emerging from economic applied research on the competitive strategy of firms in terms of "race for novelty" (goods, services, needs, etc.), an invisible shadow is present in the entrepreneur, active and abstract, devoid of ethnic features, the subject of market economy with its own specific system of values and goal-oriented action. However, the "maximization of utility" proves to be the motivating motive for the innovation of a very limited sphere of human life activity.

From this point of view, the very problem of innovation should be solved within the framework of a sociocultural methodology aimed at combining personal, historical, cultural and theoretical social science material. The dynamics of the effective formation or inhibition of the innovation process in culture as a special form of reality should be concretized on an empirical level and regarded as the activity of a real socio-cultural and ethnic subject.

Innovative dynamics, carried out spontaneously or in an incentive way (including by borrowing) is limited by the fact that all innovations are selected in terms of their consistency or inconsistency with mental attitudes and traditional values and are accepted or rejected depending on how high the innovation potential ethnic culture.

The problem is that in different cultures there are different ways of updating and counteracting innovations, their diffusion, routinization, etc. The society can exist, overcoming the threatening disorganization, provided that its

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institutions, ethno-cultural, stable social ties, basic values, etc. are reproduced. The effectiveness of this process largely depends on the historically developed in each ethno-culture the measure of innovation as the limit beyond which the quantitatively accumulated social, technical, cultural, etc., accumulated during cultural genesis. innovations have a destructive effect on the "core of ethnoculture" of the individual and society, which leads to devastating consequences.

The analysis of ethnocultural channels of the translation of new cultural meanings on the example of the peoples of the Caucasus region shows the special role of the artistic and aesthetic sphere in social, cognitive and value-based statuses of innovations, for it is the aesthetically developed sensory cognition of the world that is the starting point in the creative rethinking of reality¹⁴. Of particular importance for the renewal of traditions is a visual culture, for the symbolic images presented in images as the main mode of interethnic communication are incorporated into the sociocultural space and re-structured by symbolic "blurring" of visual symbols and images¹⁵. The aesthetically developed perception of the mountain peoples, which is associated with the range of their habitat, is the basis for changing the semantic boundaries of the phenomena of visual culture that are not rigidly related to ethnic constants.

Recently, the theory of assimilation as the final phase in the development of ethnoses and their cultures was replaced by a new paralytic, namely, the theory of "ethnocultural pluralism." The stereotype of the transient sense of ethnosocial affiliation is now replaced by the directly opposite slogan of the ever increasing role of ethnic identity in the context of globalization¹⁶. Ethnonational culture is seen today not as an evolutionary breakdown by a background, but as an important source of people's creative energy.

Thus, the statue of a new field of cultural studies - ethnocultural innovation - with its methodology, a system of concepts and basic theories makes it possible to find ways to solve the topical and practical problems of the North Caucasus, such as:

- the possibility of the entry of various ethnic groups of the North Caucasus into a modernizing democratic space based on common ethno-cultural characteristics;
- the degree of their tolerance and adaptability;
- limits of convertibility of traditional (autochthonous) and liberal-democratic technologies;
- the affectivity of the perception of modernization processes at the level of ethnopsychology;

¹⁴ S.A. Lyausheva, *Evolution of Adygs' religious beliefs: history and modernity (philosophical and cultural analysis)*, Maikop, Electronic publishing technologies, 2015, p. 184.

¹⁵ E.N. Luchinskaya., I.S. Karabulatova., V.V. Zelenskaya., S.A. Golubtsov, "Characteristics of the Image of the Russian Family in the Modern Advertising Discourse" in *Astra Salvensis*, VI (2018), no. 11, p. 699 - 714.

¹⁶ S. A. Lyausheva, I.S. Karabulatova, Z. Zhade, N. Ilyinova, "The Islamic Ummah of Russia and ISIS: Islamic radicalism in the Turkic-speaking regions," in *Central Asia and the Caucasus*, XIV(2018), Issue 1, p. 90-96.

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- the possibility and limits of the transformation of ethnic mentality within the liberal-democratic vector.

Conclusion

Culturogenesis, understood as a constant historical process for the generation of new cultural forms and phenomena, is one of the types of cultural dynamics. Sociocultural innovations play a huge role in the historical and cultural process, especially in the modern society - a society where the prevailing socio-cultural mechanism of development is not tradition, but innovation. In an innovative and globalizing society, there is a significant change in the relationship between traditions (including ethno-cultural ones) and innovations, which is manifested, among other things, in crisis forms of "innovative chaos", demodernization, and "clash of civilizations."

In modern conditions, the processes of globalization (in another discourse variant - glocalization) inevitably exacerbate the theoretical and practical problems of the development of ethnos.

The relationship of traditional and innovative layers of cultural development becomes mainstream of social science thought. In this regard, it is necessary to explicate the essence of socio-cultural innovation as a fundamental mechanism for the social and cultural dynamics of civilizational and ethnic development, which makes it possible to highlight the range of issues related to the socio-cultural status, the dynamics of the cultural development of the Caucasus in the global and modern modernization processes¹⁷. At the same time, we proceed from the idea of direct causal dependence between the civilizational processes of organic modernization and the development of the ethno-cultural sphere, where the socio-cultural mechanisms of tradition and innovation are in the relations of complementarity and parity. This problem is significant both at the general methodological level, and at the concrete historical and praxeological levels.

Thus, the modern theory and practice of innovations show that innovations are now universal, the mechanisms of their emergence and realization cannot be fully explained within the framework of certain specialized forms of knowledge. There is an urgent need to overcome the limitations of positional analysis and to explore the socio-cultural essence of innovation as a complex social phenomenon carried out in an ethno-cultural environment.

Cultural innovation is "defined" in society not by the physical properties of the phenomenon, but by the thesaurus of culture, on the basis of which it is possible to distinguish between the new and the old, finding the degree of novelty. Innovation can be considered only what is really mastered in culture, leads to a change in the constituent elements of human activity.

¹⁷ I.S. Karabulatova, E. Ermakova. "The concept "abrek" in the modern Russian linguistic consciousness: from the mountaineer-robber to the terrorist-migrant," in *Man in India*, III (2017), no. 23, p. 439-445.

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