

B.J.Zhusupova

*E.A.Buketov Karaganda State University (E-mail: zhusupova2013@mail.ru)*

### **Synergetic principle in the study of culture**

The modern world — a world of culture created by human hands. Due to large-scale human activity is a world which has become largely artificial, symbolic, symbol, in its development is far gone from savagery naturally pristine. Where are we going? Why? What is culture? Burning questions. The author presents his own point of view on the cultural phenomenon that has become a hot topic of contemporary philosophical discourse. The main idea is that the study of culture demands new paradigms of research — namely, the principle of synergetic study, since human society is a complex non-equilibrium open system, which largely no linear connection.

*Key words:* social relations, contemporaries, culture, society, human, criterion, philosophical, postmodern, synergetic.

XX–XXI century — the period of tremendous innovation in the fate of the world in general and the individual in particular. We live in a period of acceleration of social time, which led to a natural change in the social space. In addition, the trend in the brewing usual social relations of time and space under the influence of a high level of information technology (being here and now, to chat over a huge area, including past and future). The present century has acquired many epithets data thinkers — contemporaries: «post-industrial society», «information society», «postmodern society», «postmodern society «and represents a qualitatively and quantitatively new education compared to us known in the history of mankind.

Unaware of what awaits us in the future, we are already seeing a lot of extraordinary, both charming and frightening us phenomena, paradoxes in almost all areas around us and present us in reality. This finding with the discovery of the theory of relativity layering, ambiguity, multilevel nature, new, unknown to science anomalous and paranormal, sometimes mystical, phenomena in the person that personally indicates unexplored mysteries of the human mind and the world as a whole.

Therefore, thinking minds of modern humanity sharper pose the problem of man and its performance — culture. It is no coincidence therefore philosophical knowledge in a special section — cultural studies, which is at the origin of the name of an American scientist called Leslie White (1900–1975 gg.). This indicates an awareness of the crucial importance of culture in human life, society and the world in general. Extensive material accumulated by mankind indicates that culture affects all aspects of social life. She undoubtedly determines the dynamics and direction of social processes.

The essence of culture is impossible to exhaust unambiguous definition. In the philosophical literature, there are many different formulations of them, each of which exposes only certain aspects of this multifaceted phenomenon. But among the major aspects of culture, undoubtedly, the one that the culture is artificial, created by thought, spirit and man-made world, distinct from «nature» (nature). This aspect emphasizes the contrast between «culture» and «nature», indicates that the existence of man and society is fundamentally different from the natural, is a special world in which the decisive factor is the spiritual side.

Antithesis of nature — culture written much. But for all their opposition culture is nevertheless a kind of add-on nature. This means that it is a continuation of nature, reflection and its manifestation on the other, the human level, the level of the mind, and therefore, I think, can not be countered by nature, its main mechanism of existence — the instinct of self-preservation. Only this is a different kind of self-preservation, or, more precisely, self-preservation of another species, species *Homo sapiens*, which requires its own characteristics, being dictated by the mind, without which human existence is impossible. This is a certain freedom, and creativity, and values, and goal setting, and more, combined with human life. Therefore, the study of culture legitimately use synergetic principle allows to learn complex the nonequilibrium systems, to which human society is certainly true.

Culture expresses the degree of development of intelligent design, objectified in the course of history in religion, morality, law, art, science, philosophy, etc. According to the Kazakh culture expert Nurzhanova B.G. [1; 57], customs, rituals, traditions, ideas, theories, arts, crafts, science and other social institutions — all of this together is culture. Essence of the culture it brings to that it supports all of these institutions, and sets them in motion. Thus, the essence of culture is to establish and maintain order in the hu-

man community. This is one of the primary values of culture as a cult of veneration and careful preservation of traditions. And in this sense, culture is identical to religion as a set of rituals. It was the result of the transition from a nomadic to a settled way of life. In this sense, the nomadic lifestyle is completely different from the agricultural. Thus, culture is literally as «the cultivation of the earth» arises from the sedentary lifestyle. Cultivating the land, changing it, people involuntarily transforms your inner world.

Then there is a legitimate question : what in the nomad is not in principle impossible culture? No customs, beliefs, poetry, music, philosophy? In connection with the production of such a question seems that sedentary life — a characteristic not only and not so much a person's lifestyle, but rather the image of his thoughts — sedentary life in the human mind. Our minds are designed in such a way that we are always looking for support in life, rod, center, «home» in the broadest sense of the word. Without it, we feel the utter confusion, bewilderment. Search of their roots — is to overcome their homelessness, orphaned, the meaninglessness of the world, this is the meaning of human existence. We need confidence in everything. In the human mind does not fit the idea that the world is eternal, infinite. We always come to the idea that infinity, eternity too have boundaries, invisible man beginning and end. This explains why, after the Renaissance, Giordano Bruno gave the theory of an infinite universe, Johannes Kepler said that it covers horror at the thought that we wander to infinity, and there is no center to which you can perch oneself.

Yes, the human mind is designed so that all the time we want certainty, order, harmony, what we see criterion of perfection, but again the order of human structured around a beautifully — sketchy. Probably because it is easier, more convenient, more understandable. Kant wrote about it in the «Critique of Pure Reason» trying to describe the features of cognitive abilities and capacities of the subject, drawing our attention to the possible presence of a priori forms of sense and sensibility. Hence sedentary mean wider and deeper, it is a priori knowledge, and, therefore, is not devoid of a nomad «strains» of culture.

Analyzing the development of culture in history, we can identify its basic maxims corresponding to features of human development in this era, its forms of action aimed at functioning in specific historical conditions. For example, in antiquity kulturosozidayuschaya activity is centered around the idea of education, but brought up the ranks of the space. Human setting is the natural continuation of establishing natural (fyusisa). Once a culture of openness it identified itself as a «second reality» antiquity turned to criticism artificial. Criticized the excesses associated with the names of Socrates, Plato, Antisthenes, Seneca and other philosophers of antiquity kosmotsentrichnoy. Prerequisites for folding idea of culture as an artificial entity arise when there is an idea of specifically human, is fundamentally different from the nature of what is possible with the distance from the human nature and the advent of more advanced forms and spheres of human activity (in the Renaissance). Thus, people of antiquity — a realist, naturalist, and a recipe for self-preservation is looking in the surrounding natural reality, which does not yet know, and before that worships (nature — Temple), while experiencing fear.

In the Middle Ages as a phenomenon of culture, self- created man, could not be considered. This era construed beheld already available and in fact nonhistorical attitude, although expressed in historical form. Huge space culture, which claimed antiquity, gradually declined. Scholastic orthodox language was intended to preserve inviolable must build the entire creation of Jehovah, all the variety of material and spiritual entity. At the same scholastic science hid deep inexhaustible sense of divine truth, which required an individual interpretation and personal experiences. In various interpretations, various additions, contradictory and intractable, slowly disappeared human ability to reach a comprehensive sense of Being, and thus became blurred dimension of human existence. Chained dogmas and rituals in an independent understanding of Jehovah, in the spiritual sensibility, personality was doomed to keep yourself in your own thoughts, experiences and feelings. Hence the human mind was declared final, while faith is infinite. Faith is one, it eradicates doubt, excludes them, and the mind is paradoxical and always doubts. Faith Revelation seeks nothing, while the mind is doomed to search. In other words, the Middle Ages are not drawn to nature, in which the person so found nothing, and the fact that it is outside him, that may perfect natural reality — to the supernatural, which is the guarantor of man's salvation.

Reaction to the idea of learning becomes Medieval Renaissance idea of humanism. Man ponders his double purpose. On the one hand, he was still preparing for eternity, and on the other, and corruptible «world» tries to live safely. Consistent with similar worldviews coming new era — capitalism (from the word «capital»). Human values begin to «overestimated». And not finding salvation in God, humanity returns to Earth, thereby reviving the antique way of thinking, but look for salvation in the very person ( anthropocentrism) — the person — the Creator, the inventor, the individualist, the hero. Hence, humanism, humanist culture flourishing.

If we compare this with modern culture, then, as the Ortega y Gasset, today again dehumanized culture of her people again falls [2; 408]. This was clearly evidenced by the appearance of symbolism, abstractionism, surrealism in painting, music tehnokratizatsiya virtualization interpersonal relations, etc. Modern science is rapidly changing environmental reality, and here we are on the threshold of a completely different, unknown culture — on-screen, virtual, which came willingly, fleeing from the living reality.

In other words, humanity slowly «creeping» of history, as it were «groping» of the path of self-preservation, rushing from one extreme to another, and the way this looks swift, contradictory and even absurd. Beginning with the New Age, mankind builds its reasonable scale of values, which are then objectified and opposed the same. So in the end there is postmodernism as an opponent of all previous cultural values.

By textbook postmodern texts include the work of Leslie Fiedler «Cross the ditches fill with border», in which the author clearly points out that the value orientations of classical culture completely different than today. Postmodernism inherent in the idea of democratization of culture, reducing the upper values, the rejection of transcendental ideals. Reducing the upper values, according to Martin Heidegger, who is considered one of the fathers of postmodernism does not come from some passion to blind destruction, not from the busy updating; it came from want and need to give the world a meaning which does not humiliate him to the role of passage court in a certain otherworldliness [3; 26]. According Zh.Bodriyara, «We are doomed to replay all the scenarios, precisely because they had once been played — still actually or potentially. Modern culture is oversaturated, mankind is unable to clear the accumulated debris, many cultural phenomena are in a state of trance (frozen, impracticability [4; 83]. He writes that modern culture is weak, that mankind is unable to find at least some positive momentum in its development.

Of course, in the previous history of mankind, too, has undergone substantial changes, «perestroika», radical innovations in all spheres of life, which is also caused by her contemporaries, confusion, despair, fear, unwillingness to respond to all the time, «digest» within themselves. Examples of this history gives us enough. Recall spiritual torment of Confucius, Lao Tzu, Plato, Aristotle, Augustine, Rousseau, Kant, Nietzsche, Schopenhauer, Abaya, Berdyaev, and many others about their time, they put another unknown problem, looking like a challenge to humanity.

In this regard, can be very useful concept of cultural studies recall the famous «Challenge — answer» British historian, Arnold Joseph Toynbee culturologist. According to this concept, any civilization formed attains viability, if she manages to give answers to the challenges that throw it creates conditions. Thus, the process of draining the Nile Delta, the Tigris and Euphrates was a challenge, the answer to which was the emergence of Egyptian and Sumerian civilizations. The Minoan civilization was a response to the constant «calls Poseidon», the sea, and the Maya civilization — the answer to the call of the rainforest. Thus, the «challenge-response» — a mechanism for the appearance and development of civilizations, the same favorable conditions do not create incentives civilization. (However, it also happens that the call is so strong that you can not give him an adequate response. Then civilization dies).

If in primitive societies the main mechanism of their functioning is to preserve and imitation, the sustainability, the mature stages of sustainability can only be achieved flexibility, dynamism, constant development and improvement. And this is because the mature stage of development of human society associated with maturation of humanity and the discovery of human ambiguity.

Seemingly improving economic opportunities dictates increasing opportunities for spiritual growth. But as practice suggests, this is definitely not happening. For example, in the provision of logistic families often antisocial children grow, swell the «army» of alcoholics and drug addicts. Obviously, the material needs is not a sufficient condition for a person to be able to develop harmoniously. At first glance, technology postindustrial society allow a person to get rid of hard labor in the name of creative work, but in real life this does not happen. This trend is not new in human history. But in the twentieth century, it is more clearly loomed on the background of scientific and technical progress and made a number of existential philosophers ponder direction follows. Man — this drama, he has always lived under the threat of losing their humanity, being himself. Of the 50-s of XX century, H.Ortega- y Gasset warns us all: human history is a series of crises, retreats, and the risk of downgrades regression still exists [5; 480].

Man «ripped «from his own existence. In accelerating the time he lives or past, yearning for him and calling him often «good», or future, laying on his big high hopes. He does not live here and now. He all the time just to prepare to live. Therefore, the end perceives as a surprise.

This is reflected in the nature of relationships between people. Person's life, according to post-structuralism, as part of a pre-industrial society was a game between man and nature. While people worked in small groups and were dependent on nature. In industrial society, the nature of the machine is replaced.

The main type of interaction is the interaction between man and man. But this interaction does not imply communication-oriented communication. During this communication people act only in certain social roles. It is about the relationship between actors in the society, that is, relations with purely practical value, not for the sake of dialogue communication. There is a situation in which the duration of human relations growing, people are rushing to our lives as things and places. Things can be thrown away and replaced with a new one. Similarly, people come from, if they are considered only as a carrier of social roles. Therefore, from the standpoint of the American sociologist D. Bell «people must learn to live with each other» [6; 91]. Becoming increasingly apparent «game into society». People who have become subjects of state officials, suddenly begin to isolate themselves from the masses of people, alienated from them and become «one-dimensional» in the words of Herbert Marcuse. They cease to be part of the human community, becoming a superhuman being, a sort of «leviathan». A natural question arises: Can a man at all just live without playing?

The price that humanity is forced to pay for something in order to gain the conquest of civilization, is too high. It is not just that the person ceases to orient their behavior on moral values. As noted by several researchers, the existence of the whole person becomes spiritless. As its main signs listed striving for success and pleasure (at any cost), insatiable lust for possession, and that is particularly frightening, conformity, willingness to submit to the dominant organization, the desire not to be, but to seem. Live one day, and be merry while you can — this is the setting that is confessed in the postmodern condition.

What is this? Crisis deadlock, the end? Hopefully, the survival instinct of humanity will not fail us now and always will put out of this difficult situation. One such way of salvation — Globalization, which is another maxim in the genesis of culture, apparently supporting the idea of self-organization in the social system, dictates the need for a synergistic approach of research.

Within the framework of modern social synergy to develop new paradigms of social cognition. According to the Russian philosopher T.H. Kerimov, «... architectonic modern public life today is seen not one-dimensional, homogeneous, but multidimensional and multifaceted. Each of its faces is approved in their world, taking into account other possible worlds.

Society has always been heterogeneous, but now it was not just heterogenization fact, but also a critical challenge» [7; 3]. Thus, we come to a very important milestone in the philosophical reflection of society, which was scheduled in another socio-humanities H1H — beginning of the century (Nietzsche, Spengler, Heidegger, Adorno, Gadamer, and others), and more than ever in demand nowadays. According to the Russian philosopher V.E. Kemerova modern «social peace somehow drawn into interaction, requiring a new, multi-dimensional and yet sufficiently definite idea of the standards of life of the human community, about the rules by which a community can be described, possibly understood and prepared for the subsequent stages of its evolution... One human community ceases to be an abstraction and becomes a reality. And this principle for its evolution, it changes the shift of communication and orientation of their cultural, scientific, and other subsystems, exposes their dependence on changes occurring with people» [8; 7]. The scale of this interaction is difficult to overestimate — we are entering an era of globalization inevitable. And this claim of modernity, which could not conceive of classical sociology.

Classical paradigm in the study of society in the XX–XXI centuries began to lose its relevance in many of its provisions. She found largely metaphysical, straightness, idealization, in many aspects of opportunistic, certain lifelessness. And this is not surprising. Classical social paradigm absorbed sound facility in the knowledge society and the world in general. But at the turn of 19–20 centuries in all areas of knowledge in the natural sciences and the humanities, revealed a whole new trend in the development, suggesting a more complex functioning of the world of nature and society, the presence in it of such factors as relativity, subjectivity, irrationality, chance and even uncertainty. Modern science ceases to qualify for universal universalism and objectivism. And for the first time about the uncertainty in the development of the world talking physical scientists in 1927 when Heisenberg was opened principle uncertainty relation in the order of development of the principle of complementarity of Niels Bohr. In quantum physics came the discovery of the antiproton, proving the existence of two forms of matter — particles and antiparticles. This has led to fundamental changes in both the natural sciences and the more social view of the world. And it was further aggravated by dramatic changes in the world of human activity caused primarily grandiose scientific discoveries.

In an era of scientific and technological revolution the world has changed society in many ways — it is a quantitative change as the acceleration of social time with dialectical inevitably led to a big qualitative transformation. We are on the «threshold» completely unknown reality that is largely frightens us. For example, currently it is found that nature also socialized. Due to large-scale human activities, penetrated deep into its structure, nature changed. Now she is not what it was up to the individual — pristine, untouched. At

the same time it changed its quality relations with society. Objective confrontation of nature and society is mediated by a man, his influence on her. Nature is so humanized pictures, anthropomorphic, that unlike the myth-making, it becomes evident reality. Nature is actively involved in human space, thus expanding the social reality. As it turns out, nature also has its own history. But more precisely, under the influence or pressure of, human nature gets its own history. And now, already changed, which in turn completely new, unknown to us, affects society.

This situation creates a strong incentive for the development of social philosophy. The Company specifically refers to social philosophy when not know how to develop further when development prospects are vague when it feels the need for new reforms vital for its operation, in the system of social relations caused by a widespread and heterogeneous social system as a whole, heterogeneity. «Heterogeneous society dramatically increases demands on the philosophy that studies the social processes. Traditional ways of thinking in the face of new challenges are unsatisfactory. There is a need to overcome stereotypes in philosophy. This need is realized by changing and deepening theoretical and methodological foundations of social and philosophical knowledge [9; 5]. This is due to the discovery of the fact that the apparatus of modern social sciences and humanities is inadequate to meet in front of us now embarked social problems. It turns out that the science used to explain society and man, but in the field of social research that was not enough, so unexpectedly to identify the problems of compliance of science on society within the meaning of social demands.

But here there is a new, terrifying postmodern trend «inflation truth» when offset by the possibility and importance of social cognition in connection with the discovery of the relativistic concept of truth. Hence a special relevance in the holistic study of society nowadays through general sociological and philosophical approaches.

Modern social cognition largely changed perspective on the object of knowledge and cognitive process. Object-subject paradigm with its clear demarcation between the object and the subject is no longer working. Formulated in 1927 Heisenberg uncertainty principle of quantum mechanics puts a new interpretation of the actual problem, the permutation of emphasis in the relationship of subject and object of knowledge. Wave-particle duality of the microcosm physics erases a clear distinction between the concepts of matter and radiation, which further argues for raising the status of the actual uncertainty of scientific and philosophical problems.

Starting with Heidegger, receives no consideration of the relevance of certain objective things, but that vague «background», which allows you to see things. Relevance of uncertainty in human being becomes even clearer if we consider its existential dimension. Person's position, its very existence is largely uncertain, open and unresolved incomplete. «Transcending beyond itself» [10; 7] uncertainty makes one of the primary philosophical problems.

Acute problem of uncertainty is indicated in futurology, often creating an existential state of terror («futuroshok» Toffler [11; 7]), the more so for such foresight are now many reasons. It appears due to the instability and volatility of accelerating social and cultural processes, bringing the future of social systems becomes open and uncertain. This makes the problem of special relevance.

Great importance in the study of problems of uncertainty belongs to the synergy and the theory of dissipative systems. In these disciplines uncertainty is thought of as one of the main characteristics in the processes of self-organization inherent in the human world in the first place.

Many puzzles and challenges put before us postmodern society, thereby revealing the multidimensionality of life. One thing is clear, that live in it by the old rules of the game will not work. Postmodern people based on the norms of behavior that are at the base of the technological criterion, as we would not have fought this. This is the application of time that reverse mankind still can not. And whether you want? Is this another attempt to human error?

Our mind must learn from nature to create even artificial, but harmonious, perfect, does not tolerate emptiness and distraction human world — the world of Culture.

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Б.Ж.Жүсіпова

#### Мәдениетті зерттеу жолындағы синергетикалық қағида

Қазіргі әлем адамның қолынан туған мәдениеттің әлемі болып табылады. Кең масштабты адамзат қызметінің арқасында бұл әлем көбінесе жасанды, символикалық, шартты бола отырып, өзінің дамуы барысында жабайылықтан, табиғилықтан және өзінің алғашқы сипатынан әлдеқайда қол үзген. Біз қайда қозғалып бара жатырмыз? Неліктен? Мәдениет дегеніміз не? Осы сұрақтар ауқымды болуда. Мақала авторы қазіргі уақытта философиялық пікірталастардың өзекті тақырыбына айналған, мәдениеттің феноменіне қатысты өзінің жеке көзқарастарын ұсынды. Мақаланың негізгі идеясы мынада: мәдениетті зерттеу зерттеудің жаңа парадигмаларын, оның ішінде зерттеудің синергетикалық қағидасын қажет етеді, себебі мұнда көбінесе желілік байланыстары жоқ адамзат қоғамы күрделі тепе-тең емес ашық жүйе болып табылады.

Б.Ж.Жусупова

#### Синергетический принцип в исследовании культуры

В статье отмечено, что современный мир — это мир культуры, созданный руками человека благодаря широкомасштабной человеческой деятельности, во многом ставший искусственным, символическим, условным, в своем развитии он далеко ушел от дикости, естественности, первозданности. Куда мы движемся? Зачем? Что такое культура? Вопросы животрепещущие. Автором статьи изложена собственная точка зрения на феномен культуры, который стал актуальной темой современных философских дискурсов. Выделена основная идея статьи — изучение культуры требует новых парадигм исследования, а именно — синергетического принципа изучения, так как человеческое общество представляет собой сложную неравновесную открытую систему, в которой во многом отсутствуют линейные связи.