

NININS 2020**International Scientific Forum «National Interest, National Identity and National Security»****THE PROBLEM OF RUSSIA' CULTURAL IDENTITY IN THE ERA OF GLOBALIZATION**

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Abstract

The problem of the Russia's cultural identity in the era of globalization is the subject of the current research. The methods of the study are: analytical review method, analysis, comparison, generalization, principles of dialectics. The problem of cultural identity of a state is associated with the crisis of personal identity which becomes especially acute in the era of globalization. A study of the problems of Russia's cultural identity in the era of globalization showed that the main one is the loss of traditional values. The spiritual crisis and the economic crisis are connected dialectically and cannot be overcome as separate components. Their unity is expressed in the crisis of national culture. Therefore, the problems of cultural identity are systemic and bear a complex character. The government policy is one of the causes of the crisis of the country's cultural identity. The solving of this crisis for Russia can have various options, both positive and negative. It is necessary to change the state policy towards the traditional Christian values and the revival of spiritual culture of Russia and its self-sufficient economy in order to preserve the cultural identity and enter the multi-identity processes peculiar to globalization.

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1. Introduction

The problem of preserving cultural identity in the era of globalization is becoming relevant for many countries and peoples developing in their new sociocultural information space.

Today, the processes of globalization are one of the main trends in civilizational development. Globalization as a phenomenon is studied in various aspects, reflecting its main specific features (Dergacheva, 2015; Gryaznova et al., 2020; Kuzubov & Shashlo, 2016; Kuznetsova et al., 2020). First of all, the specificity of this process is that countries begin to depend on each other, turning into monolithic communities. Mezhuev (2000) correctly noted:

Globalization challenges the entire world community and not in front of any individual countries. It cannot be thought of as a process of change involving to national framework of one or more states... Globalization is an objective process which includes almost the whole world (p. 110).

It can be stated that not only global economic and political unions have already formed, uniting various countries into a single system, but also cultural global relations. In the scientific literature, globalization is revealed as a process of transformation of the world economy in terms of the formation of a single economic space. However, its implementation became possible only thanks to the informatization of all spheres of society. Thus, globalization and informatization together lead to the emergence of new forms of economy, politics and culture.

2. Problem Statement

The problem of maintaining cultural identity is quite complex and ambiguous. It arises on the basis of the contradiction between the traditional system of values and the values of information civilization. On the one hand, in the era of globalization the transformation of the value system is inevitable, on the other hand, the quality of such changes really matters. For Russia as a country with rich history of the Orthodox culture it is very important to preserve the traditions of Christianity as a subject of adaptation to the new realities of the information society. However, we heartedly believe that it is necessary to study the causes of the loss of spiritual foundations in the culture of modern Russian society.

3. Research Questions

The subject of this article is the causes of the loss of spiritual values in modern Russian society and possible ways of their revival.

4. Purpose of the Study

The purpose of the study is an analytical review of the views of modern researches and scientists who considers the “background” of the destruction of the traditional value system of Russia and is a try to find an answer for revival the traditional moral system for the state in the modern context of globalization.

5. Research Methods

The main research methods are the analytical review method, analysis, comparison, generalization, principles of dialectics.

6. Findings

Before speaking about the problems of cultural identification in the era of globalization, it is necessary to determine the specifics of the socio-cultural space in which culture and its main components are developing.

As for the culture of the information society, informatization in this area gives rise to new phenomena. One of these can be considered an information culture, which is developing on the basis of information network technologies. Information culture forms its own informational socio-cultural space. It turns out to be unified and unified for entities that begin to live and develop within its borders. This unification is positive in terms of the implementation of social relations of an economic, technological, political and social nature between subjects of different cultures. The question arises whether the spread of a unified information culture in societies with different cultural traditions has only positive consequences.

To search for answers to this question, one should turn to works in which globalization is the subject of criticism. Indeed, the processes of globalization are not characteristic of all societies without exception, and they do not occur spontaneously, but on the initiative of individual countries. So, many researchers note that this initiative belongs to the West, the purpose of which is to achieve certain results. The fear of researchers about the consequences of the unification of cultures is fully justified. However, researchers have expressed concerns that globalization is precisely erasing the boundaries between the cultures of individual peoples.

For example, Zubkova (2008) notes that the first element of the cultural heritage of a people that is diminished in the process of globalization is language. In particular, she writes that for successful economic activity in the world market, knowledge of the English language is necessary, while the native language is losing its significance. Many modern researchers of globalization processes adhere to a similar opinion: “On the one hand,” writes Kuznetsova (2011), – the English language is gradually gaining a position of the global language of the emerging information civilization, on the other hand, there is a clear danger of erasing linguistic diversity” (p. 134).

There are doubts of a certain kind. It is unlikely that people, joining in international economic relations, will cease to communicate in their native language. Most likely, as this is happening now, there is a need to know at least two languages – native and English. The reference here should be made to the statement of Academician Stepin (2011), who gives examples of a surge in Russian culture in response to the reforms of various eras. In particular, he is not inclined to dramatize the possible loss of language and cultural values as a result of globalization, but believes that: “The meeting of different cultures always leads to innovative outbursts and great creations” (p. 9). There is a danger of language loss when included in globalization processes, but, most likely, interpenetration and enrichment of the language culture of different peoples will occur. This is a necessary process for the development of civilization. Another thing

is that a person is able to manage these processes. It is in his power to build a multicultural dialogue in order to preserve the cultural core of each individual culture. Other scientists adhere to this opinion (Konisterova & Ulitina, 2019; Markova, 2019; Sulima, 2019).

However, the problem of loss of cultural identity does occur. The processes of globalization cannot be stopped and they are logical in nature. And the transformation of a culture is a qualitative indicator of this process. Culture must change; otherwise, it will no longer meet civilizational requirements. Another question is to what extent these changes should occur.

In the information age, we are witnessing the fact that under the influence of information culture, the transformation of the generic qualities of a person takes place: consciousness, language, communication and activity. For example, the Russian language is filled with many foreign words today, without which it is impossible to describe the processes and activities inherent in a unified culture. This, as we have already noted, is the necessary change, without which no culture can exist at the high quality level of modern civilization. Changing the language leads to a change in mentality, and, consequently, consciousness. Activity is also under attack of transformation in a unified information culture: it begins to bear an informational character. All these changes are reflected in the value system. The modern sociocultural information space filters out traditions that do not allow the development of the technological effectiveness of society. For example, it imposes the values of a "consumer society", which are associated with the basic principles of human behavior in a market economy, which are contrary to the principles of morality of a traditional Russian society, the basis of which is Orthodox culture.

Preservation of the cultural core of a people, nation, ethnic group, etc. is possible only on condition that society itself creates mechanisms to counter the negative destruction of culture. Socialization is one of the most important "ingredient" here. Education, upbringing and training - this is the basis of the formation of human culture. It is here that the destruction of cultural foundations or their strengthening begins. In our country, the main problems began with the destruction of the foundations of faith, state ideology, which turned into the destruction of the economy. This was followed by crises in education and culture (Dyakonchuk, 2019; Gryaznova et al., 2019; Kilmetova & Brtsiev, 2019). Researchers of this problem note that a reorientation of the value system has occurred, which has become a consequence of resolving the contradiction between the traditional value system and the values of information civilization. For our country, the norms and rules of behavior, originating in the Christian culture, were considered traditional: philanthropy, charity, compassion. They changed during the years of socialism in Russia, but did not lose their essence. Today, globalization has led to a real transformation of the personal value system; it is no longer relevant for the new generation of Russians (Call & Call, 2020; Egorychev & Mardakhaev, 2018).

Many modern scholars see the salvation of Russian culture, and, consequently, of the country itself, as a return to tradition, or rather, to the development of culture based on the traditions of Orthodoxy. The main reasons for the loss of spirituality in modern Russia lie precisely in the departure from religious values.

If you look at the problem from the other side, then in the current systemic crisis in our country, the revival of traditional Christian values will be an almost impossible task, at least on the basis of only goodwill and conviction of people. It is necessary to connect the entire "state machine". Russia's

economic lag in many areas has led to a sharp decrease in the quality of everyday life of the people, expressed in social insecurity, low incomes, and unsatisfactory quality of medical services and education (Khubutdinova, 2018). The results of sociological studies of the country's economic development in the era of globalization are disappointing. Abrahamyan (2019) notes the following negative trends in the Russia' economy development in 2019: the majority of the country's population has a low income, a high level of stratification in society, the instability of the economy and its raw material nature, high inflation, etc. In these circumstances, when the country's mortality exceeds the birth rate, the younger generation does not see long-term prospects for the realization of their capabilities and there is a departure from the traditional culture, which is not able to protect people. Another demographic hole leads to the increase in the flow of foreign citizens into the country, which will mean an even weaker position of the national culture. In conditions when people are forced not to live, but to survive, it is quite difficult to revive the traditional values of culture. The main reason here is in the new economic conditions formed by globalization, in which Russia is far from up to the mark.

Will a return to the tradition values of Christianity help to maintain the identity of Russian culture? The revival of spiritual (including theological) education in Russia may become that very counterbalance, a "protective belt" for the Russian culture. It is it that contains and preaches the foundations of humanity, which is replaced in the information culture by technocratism. Like the Russian language, the whole culture must preserve the cultural core. Words in the Russian language should not be replaced by Britishisms, they should expand it, adapting the native language to the conditions of information culture. The values of traditional culture also should not be crowded out, but should be complemented and expanded. For these processes to take place in Russia, it is necessary to revive the spiritual foundations in the educational system. Only the state in alliance with the church can do this. But they must stand for the interests of people, of the country, and not for the interests of oligarchs, state and church authorities. It is the wrong axiological accents of state policy and ideology imposed by the state that are the main reasons for the loss of Russia's cultural identity.

7. Conclusion

A study of the problems of cultural identity of Russia in the era of globalization showed that the main ones are:

1. The destruction of the protective belt of culture under the influence of globalization processes.
2. Globalization has damaged the Russian economy, turning it into a raw materials appendage of the world's leading economies.
3. The country's economy independent from moral principles cannot protect its national culture.
4. In modern Russian society cultural identity is under attack, as a result of which the processes of destruction of the cultural core take place.

The main reason for the problems is public policy. The way out of this situation is possible only with its change and the selection of a qualitatively different direction of development. The transformation of cultural identity can lead to various scenarios for the development of our country. One of them is the transition to multi-identity. In this situation, it is important to preserve rather than destroy the cultural

core of the country. High moral principles should become a guideline for the revival of Russia's cultural identity.

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