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Sergey Gavrov Social and cultural
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**Social and cultural tradition
and modernization
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The author discusses forms of ethnic identity and specificity of archaic and pre-industrial societies, the theoretical aspects of culture and intercultural interaction, processes and prospects of Russian modernization. The book is intended for students, applicants, graduate students, doctoral students and professors of arts and culture, humanitarian profile of other universities, as well as for anyone interested in the subject.

Of contents the ethnic forms of samoidentifikacii and specific of archaic and doindustrial'nykh societies, theoretical aspects of national culture and mezhkul'turnogo co-operation, processes and prospects of Russian modernization are examined in a monograph.

A monograph is intended for students, competitors, graduate students, doktorantov and teachers of institutes of higher of culture and arts, other institutes of higher of humanitarian type, and also for all, who is interested in examined problematikoy.

Gavrov, Sergey Nazipovich was born in 1964 in the city of Gorky (USSR). Doctor of Philosophy, cultural studies, political scientist. Professor of Sociology and Social Anthropology MGUDT. The author of four books and over one hundred scientific articles included in the collection of the Library of Congress (Library Of Congress), the world's leading libraries and universities (Harvard, Turabian, Chicago, APA, MLA). A member of the editorial board of the journals Personality. Culture. Community (Institute of Philosophy, Russian Academy of Sciences) and the Psychology elite , as well as Member of the Commission to study the complex problems of human culture and society , acting under the Board of the Russian Academy of Sciences The history of world culture .

In the area of scientific interest - the problem of modernization of transformations in different hypostasis, including political, demographic, educational, social and cultural as well as the philosophy of education. Professor Le Havre on the short list of the most well-known advisory in North America and Europe, Russian scholars and politicians, best reflected in their political life in Russia in 1994-2003 years. (Worldcat. Russian Politics, 1994-2003). <http://www.worldcat.org/wcpa/ow/82393785>
Sergey Gavrov Monograph Modernization of Russia: postimpersky transit <http://books.google.ru/books?printsec=frontcover&id=mGbYB3yj5bUC>
Sergey Gavrov Monograph National culture and the modernization of society <http://books.google.ru/books?printsec=frontcover&id=cc-joYMB5u4C>
Freie Universität Berlin S.N. Gavrov Monograph Modernization of the Empire. Social and cultural aspects of modernization processes in Russia . http://edocs.fu-berlin.de/docs/receive/FUDOCs_document_000000000816
Sergey Gavrov Monograph Sotsiokulturnye tradition and modernization of the Russian society. <http://books.google.ru/books?id=LBIjC7ThZgoC>

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Introduction

Current state of culture is determined by the acceleration of historical trends, the global production of cultural images of reference, rules of social prestige, the mainstreaming process of group and personal identity.

Increasing socio-cultural dynamics and the emergence of new forms and ways of life of the person in the cultural space occur in the context of transition to the late modern society, the intensification of social and geographical mobility. At the same time, despite some tendency of unification of culture, there is diversity of the cultural design world. The ideas of pluralism, multiculturalism, updated modern science, in turn, influenced the cross-cultural interaction and communication, in which both sides of the cultural interactions have been recognized as equal irrespective of their progress on a linear scale of progress.

Of great interest are the development of national cultures in terms of modernization. Relevant to correlate with the modernization of the national cultural tradition, values and identity.

The need for considering the problem of Russia's modernization is largely due to increasingly high rates of historical and sociocultural dynamics. Explosive acceleration of change, causing the collision of a shock to the new realities, values and behaviors change the semantic continuity of life-world, requiring us to a creative interpretation of everyday life.

We see not only new challenges but also new features that are included in our life together with the modernization challenges of the new millennium.

Positive growth of freedom, openness, social and cultural sphere, the possibility of a free socialization and inkulturatsii person, interiorizatsii new values, lifestyles, behavior patterns complemented difficulties associated with a reduction of social and personal security, social differentiation of society, corruption and crime, with the conflict between society and personality.

For Russian society over the past decade, characterized by the strengthening of radical inequality, changes in stratification, ascending and descending personal and group mobility, the formation of the middle class.

Years of reforms, clearly showed that the positive socio-cultural adaptation to a market system requires high quality human capital, a person prone to Innovatics, creative interpretation in the formulation of adaptive behavior, focused individual to achieve success. In the past few years there has been some correlation, and the income level of education, especially higher education. This is largely due to the arrival of the Russian market of transnational corporations, and with the gradual transfer of management positions from the owners of industrial, mining companies, trading firms to managers, professionals, or employees. This process is particularly accelerated after the 1998 crisis.

In the everyday life of Russians is composed of new values, goals, approved by the new practice of life and behavior.

The level of economic development, economic growth in Russia in many ways have a decisive influence on the establishment of political democracy, building a strong middle class, tolerance of different faiths, the priority of the individual.

All we are witnessing a historic transition from a universalistic, imperial to national socio-cultural system. Pain of the process involved, in particular, with the loss of superpower status, is obvious.

In practical terms, the modernization of Russia's socio-cultural system requires, above all, full-scale changes in the institutional sphere.

Value system of the Russian society is also undergoing a major transformation. The process is seamless, since the dynamics of the vector system of values has characterized the last Soviet decades. In the bowels of the Soviet protosrednego class formed a value system, to some extent

differ from the official. This partial reorientation of values in many ways contributed to the post-Soviet adaptation to the explosive dynamics of the sociocultural system of parts, which had the most far-forward in re-evaluations. Adaptive capacity directly depends on the personality of its resources, cultural, economic, social and symbolic capital, which includes the reputation and prestige. In our lives has increased the role of wealth: money and wealth, reduce the value of intangible property.

We consider the modernization process as changes to the institutional sphere of culture, social, political and economic systems, such as changing values and ideologies.

The major challenge that must be addressed in the process of modernization of Russian transition to a new socio-cultural system is a massive shift to the internal locus of control, ie, self-identity, her ability to make decisions and carry them full responsibility, as opposed to external control, the characteristic for a traditional society. Self-control, willingness to put his behavior in the rational, legal framework - a prerequisite for a functioning civil society. Formation of internal locus of control is, apparently, the main task of modern Russian education and training. Meeting this challenge will help greatly to reduce the intensity of various forms of deviant behavior.

In the post-Soviet Russia, its socio-cultural sphere has a real chance at a positive conclusion of the modernization, involving, above all, a synchronization of the historical and socio-cultural dynamics in a unified Europe, Western civilization as a whole.

Chapter I. From ethnicity to the nation

The company is a multilevel phenomenon, changing in the process of historical dynamics. The earliest time the society of Archaic and pre-industrial type of social and cultural control are known as traditional, because in them there is the total extension of the tradition as the collective memory.

The traditional society can be defined as predominantly agricultural, distinguished by strict stratification and the hierarchy of all forms of public life, with a predominance of askriptivnyh, narrative motivations, because the individual is assessed as part of teams and groups, and only then as a person. Traditional culture varies in its composition, ie, includes a number of subcultures, which differ in social and professional settings. The distinctive features of a traditional society is a collective thinking and practice, strict adherence to tradition, in which innovations have the limit

of validity and does not contribute to the acceleration of social and cultural dynamics. In traditional society dominated by the values in the management of knowledge, have expressed an authoritarian character, which is connected with the domination of religion and ritual, ritual practices, social and cultural closely intertwined.

The traditional society - a society old, ie Society of agricultural revolution, the transition from hunting and gathering to farming. It is distinguished by the use of renewable sources of energy (muscle power of human and animal), the predominance of subsistence agriculture and undeveloped markets, the patriarchal family, consisting of several generations of relatives living together, a low level of education. The traditional society is characterized by locally, the vital interests of most people, closed the local community, dominated by the production of goods upon request, as a rule, there is no pending demand, production for the future.

For a traditional society characterized by undivided producers and consumers, subsistence farming dominates. The traditional society is a society of cyclic type, where all life is subject cyclical forms of existence, including the season of hunting, fishing, planting, harvesting. It has already reached the minimum required skills to ensure the life of society, and the whole objective is to reproduce them, as they have proved their usefulness and effectiveness. Hence the predominance of stereotypes on the innovations, the rule of philosophical values of the instrument.

The Russian researcher, VG Fedotov describes a traditional society as a society in which tradition reigns over innovation. The organization of social life, it depends on the religious and mythological representations, the development is cyclical in nature. Authorities in the traditional society is authoritarian in nature, the material focuses on the production of short-term, today's consumption. There is a particular mental warehouse person - nedeyatel'naya personality, a focus on intellectual knowledge, not on science and technology. The company is preindustrialny character; no mass education, development is local in nature, consist of village life forms, social structure is amorphous; notes form an ethnic identity. Ethnic groups in their typology of the following:

- a) ethnic groups as the main socio-cultural community;
- b) ethnic minorities as the smallest components of the ethnic divisions;
- c) makroetnicheskie or metaetnicheskie community uniting several ethnic groups (such as Slavs).

First, ethnic groups appear in the upper Paleolithic era in tribal groupings, based on krovnorodstvennyh bonds. Subsequently develop the cultural and linguistic commonality. In traditional society, ethnic identity has been closely linked with the idea of the origin of a common ancestor-

totem in zoomorphic or anthropomorphic image genealogical ties to attach the utmost importance. Ethnos considered their origin from one root, the revered etnoarha. Thus, the Hellenes had their origin from Ellina, Czechs from Cech. At the same time, many people there are practices taking strangers into their environment, so ethnicity nesvodim given to the objective, which is characterized by mental characteristics. At the same ethnic group in the reaction of the external world is a certain homogeneity, which leads to high levels of ethnic subjectivity.

At an early stage in its development of ethnic community of individuals united in the community, such as race and tribe. Ethnic groups have been closed systems, their components were homogeneous, and the various systems were not linked to each other. The community consisted of several clan groups who may differ in views, and separated from each other, entering into alliances with other groups. There were elements of political centralization, but the state has not yet emerged.

Metaphysical essence of the genus, the tribe consisted of awareness that they belong to the land of ancestors. Krovnorodstvennaya us and tribal organizations in the process of historical development of society gave way to territorial. The total area of residence were connected members of the ethnic group, making them interdependent of each other, fastened shared beliefs, customs, rituals, a way of life, etc., which have been formed in the ethnic culture. Common territory, language, social communication was complemented by the political unity and common methods of farming, although it should be noted that the commonality of language and cultural traditions does not mean population kinship data nations (eg, Turkish). At the same time, features of any ethnic group had been subjected to serious evolutionary changes over long historical periods.

Culture of any ethnic group can be considered as a symbiosis of the dominant cultural themes. They are common to all mankind, that is, general content, but different solutions at the level of form. Different cultural dominants can be estimated with the help of the inherent culture of human relations to nature, space and time, myself and fellow people of other cultures (K. Klakhon, F. Strodbek).

Original image of the universe in the culture of ethnic stamp. The special role of the Fauna and Flora, which sakralizuetsya beliefs in man-hunter, a man, a farmer. Occurring in the environment of sacred natural sites were interpreted, and subsequently in the cultural history associated with the image of a people, its national character. Traces remain in modern totems of national symbolism of the various peoples. The most famous are: the lion of the British from the French cock, she-wolf from the Italians, the Romans, from the Russian bear.

Symbolic images of natural objects in the traditional art serves as a means of identifying people from their ethnic group and served as magical effect on all the vital processes and phenomena of life.

Mastering the world going through sakralizatsii space, blessing the space-time coordinates being. Space and time were characterized by varying degrees of sacral and as a consequence, different importance. World divided on the displacement, the familiar cosmos and chaos - the space inhabited by aliens, demons, ghosts, evil spirits. Land became his as a result of its consecration, the symbolic re-creation. An example of this open land is a blessing, such as mandatory Exaltation of the Cross Spanish and Portuguese conquistadors in the conquered lands.

Center and periphery of the world have different statuses. Center to think about as close to heaven holy land. Outskirts world is perceived as the territory of other people, the enemies. Life of traditional human society is the existence of multiple topomentalnyh markings, which are sacred sites, rivers, mountains, rocks, trees - in nature, artificially organized places, Tomb, a shrine, luggage, home and belongings.

For the ethnic mentality characterized by the use of characters, motivations, landscape characters of ethnic integrity, representing the common people's lives. For the Russians these words, motivations are the river Volga, Kulikovo field, Borodino, Virgin, Andrew.

Ethnic group inhabited the space and territory is perceived as generating life: for example, Australian aborigines believe that in the land of the embryos are human beings. According to biblical understanding, the man created from dust. Ancient pagan representation of mother-land of cheese is widely distributed in the domestic culture. The symbol space of the ancient Indians is through the notion that signals the start of fertility.

Myths update plot ethnic distribution, relocation to another area (the South-East Asia, ethnic ancestors come from India), the arrival of the rulers of other lands (Ryurik calling on Russia).

Time is not uniform. Sacred Time - the time of the celebration, circular, reversible, eternal time restored through rituals. This is some initial time, the holy gods. Revival time was made available through a return to primary mythical time by an annual ritual repetition of reproducing the acts of gods. The values of the ancient man with a singular force is disclosed in the festive celebration, together with knowledge and one's own existence as a sacred. Mythical ancestor is seen as father of the ethnic group.

Culture of the ethnic group, together with the ratio of people to nature, time and space and is characterized by a dominant culture, as the submission of their ethnic group. These representations are expressed in introobrazh, ie the collective perception of their ethnicity, as well as other ethnic groups, which is expressed in ekstraobrazh. Ethnos united not only

a common territory, language, but also a certain type of identity, manifested in the consciousness of members of ethnic groups, the common character of historic origin and historical destiny. The image of their own ethnic group, usually seen as a reference, is the best. As ethnic identity is formed against a false position of ethnic groups. For each ethnic group is characterized by an original model of the world as a constructive, forming the beginning, which embodies the mentality of ethnicity. Land, language and its lexical stock of the elements of material and spiritual culture can change, evolve, but the core of the ethnic group remains fastened to his identity and his expression of self.

Images of her and other ethnic groups are dynamic, changing along with the lives of people. Perceptions of the typical individual, enshrined in the minds of the people are called ethnic way. Its distinctive features are the emotional painted, sensual specificity, the ability to influence the everyday behavior of people. Ethnic personifies the image of the people. Aware of such ethnic images as pedantic German, a proud Spaniard, lightsome French, prim Englishman.

Introobraz, ie the image of their ethnicity, is updated in the ethnic consciousness in relations with other nations. This relationship is manifested in various forms - from the indifference and lack of ethnic boundaries, characteristic of the Australian aborigines, before the sharp borders and opposition to others in Melanesian societies.

The juxtaposition of their ethnic group by another is not only organizing and integrating the ethnic factor, but the cause of conflicts and wars between nations. Nevertheless, already at very early stages of the development of ethnic groups occurs interaction and cultural exchange between the ethnicities, although the desire to preserve the identity and ethnicity dominates.

Ethnic Processes in an era of increasing the decomposition of primitive tribal type of social organization and the transition to its raneklassovomu type.

Ethnogenesis processes include the formation of ethnic communities, single ethnic cultural system that is manifested in language, common religion and mythology, customs, manners, behavior and life. Under the ethnic culture in the domestic ethnography understood set of cultural elements and structures that are ethnic-specific issues. Ethnic Culture in a traditional society is a collective, traditional, local, anonymous and isolationist in nature. It is characterized by cultural syncretism, a close relationship throughout the life of the team with the ritually-mythological complex of social relations with nature.

Ethnos inherent developed over a long history of specific forms of symbiosis with the natural environment. This is a special type of self-hunting species in the natural environment of animals and birds, breeding

of animals, breeding in tundra, hunting for sea animals. The survival of the ethnic group is largely dependent on the conservation of this adaptive mechanism.

System-ethnic traits are: the geographical, natural, environment, social factors, sotsiobiologicheskie characteristics, including anthropological type. They are also economic ties, common culture, language, beliefs, customs and ethnic identity. Ethnos antropotsenoznoy is shared with all members shared identity, common spiritual and material values.

For the ethnic group is characterized by a strong link with the mythological past, thinking it was an artistic-type character, it shall prevail zoomorphic images. Revered animals, which binds to human well-being, are important objects associated with them who receive the magical interpretation. In the historical dynamics of the growing importance of sociocultural and political factors, there is a growing urabanizatsionnye processes, migration of population. The interaction of social and ethnic becoming more complex with the leading role of social factors.

It should be noted that the culture of any ethnic group contains features common to all peoples, of all humanity, the so-called anthropological universals, which express human values and unique etnospetsificheskie cultural features inherent in this ethnic group. General cultural characteristics of different nations show their affinity and cross-cultural interaction.

The various components of culture, particularly language and religion, should be referred to etnospetsificheskim elements of culture. Language is a component of a culture with distinct communicative functions.

The role played by the mechanism of cultural integration and signifikativnaya system of the ethnos (the emblem, anthem, flag and rituals), expressed in signs and symbols as a specific means that enable people to translate the presentation intersubektivnoy form. And communication, and culture signifikativnye mechanisms defined as ethnic integration, and ethnic differentiation. Unlike language, signifikativnaya system of a particular ethnic culture is not a tight Integrity: often impossible to identify the ethnicity of any individual character, individual elements signifikativnoy system.

Symbolic culture especially clearly expressed in the phenomenon of culture, religion, ethnic performs the function of an indicator. Symbolic culture system does not bear such a heavy load of ethnic, language. Symbols ascribed ethnic, ethnicity finds its symbolic definite number, though some elements may occur in the culture of other ethnic groups. At the same time, the resurgence of ethnic and national identity is always accompanied by an appeal to the traditional and sometimes for a time

forgotten cultural symbols. For example, happened with the symbols of pre-revolutionary Russia - tricolor flag, the blue-white flag of St. Andrew, a double-headed eagle, the Cathedral of Christ the Savior.

Among the main unit of cultural integration mechanisms should be called the tool associated with the technology to build and transform the physical environment, and regulation, which regulates the social life, organize it. The rules provide effective regulation of the relations between people, provide the standard and accepted behavior. Based on the regulation provided a legal and moral culture of subsystems, which operate in different spheres, such as work, life, family, politics, intra-relationships, etc.

Special role in ethnic culture, ethnic traditions play acting mechanism of the preservation, transmission of cultural values, meanings, symbols, the identity of the society. Cultural traditions have different types of social and cultural systems, they accumulate, broadcast and transforming experience of life.

In the ethnic culture are two genetically of different layer: one is a historically early period, and another - to a later time. This bedding is a modern component of culture: ... if the genetic approach to the structure of the culture it serves primarily as a combination of continuity and renewal of its components. The last can be either exogenous, ie borrowed, as well as endogenous, ie raised in this ethno-cultural environment without outside influence .

Let us dwell on the interaction of tradition and innovation in the culture of traditional societies, because of tradition - it is a mechanism of self-preservation, reproduction, and regeneration of the ethnic culture as a system. In the existence of collective experience made the stage of accumulation (accumulation, generalization and stereotyping), spatio-temporal broadcast and update. Cultural traditions and their changes at different speeds in different cultures and societies, in particular illustrate the dynamic nature of culture. As a modernized and modernizing society overwhelm flow of innovation, causing serious socio-cultural changes, which leads to a certain strain of these systems.

Smoothing, a stabilizing role in the adoption or rejection of innovations play stereotypes. Behavior, being on the verge of conscious and unconscious in the human psyche, plays an important role in creating this type of personality that is most suited to the needs of the culture period. Learning and development of behavior occurs through imitation, and as a result of learning.

Developed by the society stereotypes of behavior are essential for the socialization of the individual. In each group, they are its specific features. Stereotypes shape not only external but also internal side of human activity. They set the standards of the people of their beliefs,

beliefs, preferences. This stereotyping of consciousness become the basis for establishing patterns of behavior. Beliefs, beliefs are based in the strange rituals, habits, rules of conduct that are subject to evaluation by other ethnic groups. When you contact the representatives of various ethnic groups in the first place emphasis on different standards of conduct. This helps shematizatsiya regulation of human relationships.

Stereotypes through repeated in model situations, organize, arrange field of ethnicity. In the process of a new update occurs due to changing socio-cultural conditions of reading of the stereotype that not only renews a tradition, but also adapts to the innovation.

The tradition is in constant motion, the source of this movement in itself: Dynamics of cultural tradition - it is an ongoing process to overcome some forms of organized social attitudes and the formation of new. Considered with the systemic-cybernetic perspective, it serves as the pivot of the social self .

Thus, the tradition of culture exists in the form of stereotyping. Continuing the process of their emergence, heyday and decay, disappearance, or they were replaced by new stereotypes. This process is generally universal, but his speed and time of the existence of different stereotypes.

For the culture of traditional society is characterized by slow during the process, stereotypes are more sustainable, including those with temporal translation (with a change of generations). Often, even the natural change of generations is changing the old and new stereotypes. Available in a traditional society cyclical (the change of seasons, the harvest.), Ie stereotypes are repeated constantly. Innovations are taking place, but very few of them stereotipiziruyutsya.

Of course, the traditional society is also changing. But these changes are not perceived as changing, as the process of making innovations in the stereotype is stretched over time and because the novelty is unacceptable mirovozhrencheski (which has always been, it always will be). Legitimation innovation is justified by the return to the pioneer days, Golden Age, ie to the past, the purity of tradition. This, incidentally, is often characteristic of a totalitarian culture.

The rule of the traditional culture in a society means that the built in program targets people on the reproduction of traditional society. His slogan: want to live like our grandfathers lived. It closed, as directed against the innovations that exceed a certain threshold static. The system of this society, in particular, the State, not only the result of the reproduction of traditional programs, but also the guarantor of the preservation of unauthorized sources of innovation. The high degree of stability is guaranteed not only an appropriate cultural orientation to the reproduction of some absolute, natural, eternal order, not only the power of historical

inertia, but also a system of repression that arise in conjunction with the culture .

Of course, that innovations in all spheres, including in the sphere of culture, suppressed, only occasionally using the sphere of material culture (arms dealing), or did not realize how innovation. The speed of development in such extreme terms, a traditional society in general seems to be null and void.

Tradition is not automatic, irrational follow stereotypes. For the representative of a culture of pre-industrial type of adherence to tradition means the following order and has a deep ontological and cosmological sense. Following certain practices in folk culture is the core around which a human life, while ignoring the traditions of the equilibrium in its relations with the world, measure, harmony. Tradition as armor shielded the individual, freeing him from the numerous situations of personal choice and responsibility for it. In the absence of (or weakened) Tradition requires a person has a sense of their level of personal values and self-sufficiency, so that to make all the necessary elections .

Tradition is a source of value, it is not automatic stereotyping, and a sense for the field of human activity.

The fact that the representative of another culture is illogical, without meaning, is quite certain, often sacred, significance to humans of the culture, management and conditioned. Tradition - A mechanism for the continuity, rather than mechanically rigid adherence habits. Tradition plays a critical role in the preservation and transmission from generation to generation, ethnic and cultural heritage, are ethnic in nature.

Sociocultural tradition creatively interpreted by each subsequent generation, aktualiziruyas in the process of individual socialization and inkulturatsii personality. In periods of relative calm, the existence of crisis-free society, a low rate of social and cultural dynamics to the fore is customary continuity, inherent in this culture component.

During periods of intense modernization process, of course, when society and culture in general are in a state of crisis, to play autochthonous elements added a significant layer borrowed, transplant elements.

In traditional society, the role of tradition as a sacred system of regulation is limited to the rights of inheritance, patterns and values, which are located in the center of cultural space, and constitute the core of culture. Mythology, the codes of communication, languages, cultures, ethnic traditions and customs, values realize themselves as the nucleus of culture.

The combination of the cultural traditions of the ethnic group, recognized as the most specific, describing the most complete identity, historical and cultural identity of ethnic group, to be known as ethnic values.

In the ethical values embodied historical social experience of collective action of members of the ethnic group (etnoforov). Certain values and traditions are in an especially meaningful and represent features of ethno-cultural identity of identification and identity, they are already on doklassovoy stage of development of society - this is mythology, folk art culture, especially religion, and household practices, livelihoods, etc.

In the process of historical development of the policy information is distributed from the nucleus to the periphery of culture, but the information delivered in the traditional society of other cultures, or rejected, or accepted with great difficulty.

If in the space of the cultural periphery of the negative changes occur, such as invasion of foreign culture, there are protective mechanisms of cultural nucleus, and the traditions reflected in the mandatory order, even in the periphery, apparently, easily managed, cultural fields.

The cultural tradition of the ethnic group determines the parameters of the distance between different cultures, values and attitudes towards others' models of life, establishes the rules of communication and interaction with other peoples and cultures.

Tradition sets the integrity of the group, in this case, ethnic unity, together and unifies behavior. Cultural tradition represent the most operationally effective and approved by this ethnic group forms and means to address their interests and needs, which enhance social integration. To understand the specifics of the ethnic culture of fundamental importance to the interpretation of the various elements of the culture of this ethnic group in terms of the value of this phenomenon. Do they have this cultural phenomenon is particularly important and constant, or secondary, and it is modifiable - and this is reflected in the difference between peoples. It is therefore important factual, ethnographic material substantially revealing the logic of the culture of the ethnic group.

Traditional culture ethnopsychological engrave the image of the people to determine their ethnic mentality, which is built on its own logic and relies on its fundamentally important for the ethnic values that may not be as important to other ethnic communities. Features of each ethnic culture is expressed in different forms of ethnicity, especially in the field of artistic folklore. Relationships of cultural and behavioral patterns will be unique. In order to understand their specificity, cultures of ethnicity must be viewed as a holistic system. The perception of the world every nation has a number of features, sometimes surprising to the researchers. The social and economic processes also have an additional ethnic component and flow manner different ethnicities, but is triggered not individual psychology, and psychology of groups or masses.

The basic reason the cultural traditions of ethnic groups speaking ethnic mentality. The term mind is widespread and commonly used in the

sense of vision, self, as well as the importance of the basis for self and society framework for cultural tradition. In the image can be represented as the mentality of building construction, the foundation of which - the scope of collective unconscious, and the roof - the level of individual consciousness. The structure of attitudes formed picture of the world and the Code of Conduct. Field of the crossing, apparently, is what is called the paradigm of consciousness.

Ethnic mentality is central to certain ethnic integrator, a system of conscious and unconscious attitudes associated with ethnic traditions. The notion of ethnic mentality is used in the ethnological literature, although ethnologists consider it controversial, and the presence in the minds of some ethnic unchanging forms undemonstrable. The notions of ethnic mentality, ethnic values, ethnic picture of the world reflect the cultural identity of the people. They recognized a number of researchers as the conventional ideology, rather than actual characteristics of the ethnic culture, identified empirically. This kind of evidence suggests the complexity of the phenomenon of ethnicity, its dispersal in the historical, cultural and social realities.

One of the culture with its unique configuration of elements, combined cultural theme was the anthropologist R. Benedict ethos of culture, which manifests itself in all social activities of ethnic models. Every human society has committed a selection of its cultural institutions. Every culture, from the perspective of others, ignores the fundamental and develops negligible. One culture hardly realizes the value of money, for another, they are the basis of everyday behavior. In a society technology incredibly weak even in the vital areas, and in another, just as primitive, technological advances are complex and finely calculated in specific situations. One builds an enormous cultural superstructure of youth, the other one - of death, the third - afterlife.

In pre-industrial societies, the type of social culture is a series of subcultures, including folk and urban (byurgerskuyu), religious (Christian, Muslim, Buddhist) and the secular, aristocratic. In each of these ethnic features were specific refractivity of clearly defined principles of the ethnic people's culture to their almost complete negation of Christian culture (there are no Hellenes, or Jew). Let us recall the medieval Holy Roman Empire, uniting the various ethnic groups. Growing social polarization, stratification of society is complicated. Peasant culture is becoming the custodian of age-old traditions of the ethnic group, it was closely linked to the preceding archaic beliefs (Paganism), rites, customs, etc.

Dynamic properties of the ethnic group due to the nature of its historical existence, interaction with other ethnic systems. Ethnic community sees for itself a new cultural information and transmits its own that leads to a greater or lesser cultural change. The process of

ethnogenesis is not complete and is not localized in antiquity, and continues until there is ethnos. Ethnic groups represent a common, united language, cultural traditions and values, stereotypes of the world. Ethnicity is a spontaneously emerging type of socio-cultural identity and solidarity of society, the cultural community to the confrontational nature, being formed in the process of adaptation of human groups in the geographical environment and social environment.

Ethnos provides the necessary conditions for survival and reproductive advantage, psychologically comfortable existence of the group. Ethnic group is a memorial, marked by social and cultural sustainability traditions, ideas about relationships and krovnorodstvennyh genealogical line of descent from a common mythical ancestor. Ethnos lives, usually on a common territory. The unity of origin manifestiruetsya through the culture. Starting with the New European time, the consolidation of society occurs at the level of national culture.

As a result of accelerating the process of historical trends at the stage of industrial-type of social and cultural regulation in Europe is an important change. A growing number of cities, increasing social stratification and polarization of society, there is differentiation in culture, new social relations to economic recovery, growing competition for territory and markets, increased exchange of information, new and viable nation state.

The relationship between the state and national factor is formed gradually. In medieval Europe the distribution of sovereignty took place in the hierarchy senorno-feudal dependencies. As a result of rise of the socialization of ethnic groups increasingly take on the structural complexity of the mechanisms of ethnic and social interaction. Changing system of priorities in collaboration nations increasingly beginning to play a significant role socio-cultural and political components for integration. The same applies to the institutional forms, including political, legal, religious, educational. There has been a migration of population growth and intensification of communication processes. In the historical dynamics of ethnic ties are transformed on the basis of one or more ethnic groups formed the nation. The most powerful nation the ability to integrate people from different ethnic groups who consciously make the spiritual values of this nation for its.

In place of the former ethnic cleavages of people comes a new system of social and cultural relations. The movement to a modern civilization, the development of a modernization (modern) starts with the inception of the national culture, statehood and economy, which subsequently leads to the universal exchange of material and spiritual values worldwide. The natural ethnic group, characterized by signs of blood kinship and cohabitation, is transformed into a more complex shape.

A new socio-cultural, historical community, which can not be reduced to a purely ethnic specificity, although it is certainly linked to an ethnic group or a group of ethnic groups. Still relatively homogeneous ethnic group, characterized by traditional, local, shared culture, is replaced by more complex forms of social and cultural stratification of society. A new identity, characterized by wider cultural norms and values that are superethnic nature, which leads her to realize its not only national but also of human origin.

Of national development is at a certain stage of historical trends, a sign of advanced civilization, which is in the form of nation-state.

Modern society and world order formed after the bourgeois revolution in England, America and France. They became the basis for the modernization of society and ensure the emergence of the principle of sovereignty of nation-state, constitutional democracy, respect for law. The English bourgeois revolution as a base for economic prosperity, industrialization, urbanization and the new capitalist relations. The industrial revolution in Europe, accompanied by the creation of national states, the integration of society was the system of reporting arrangements are not determined by liege-vassal relationships dynastic characteristics, typical for a feudal state, a united nation is aware of its political, economic and, above all, cultural commonality.

One of the first national States, which has proclaimed the principle of nation-state, was France. During the French Revolution of 1789 by representatives of rising Third Estate declared themselves as the National Assembly. The word nation was significance Union merger close in spirit to the people-minded, have criticized the existing state system and revolutionary slogans. The French Declaration of Human Rights and Citizens is the basis for building a democratic republic came to replace the absolute monarchy. The new nation-state was composed of various ethnic communities. The French Revolution was the starting point for the development of a new type of civilization, the era of nationalism and national movements. The new nation-state has become synonymous with the nation and begins to play a major role in politics and culture. There is a new trend of European thought, for which a nation is tantamount to the state.

France is an example of how different ethnic groups (provansaltsy, Basques, bretontsy and others) have joined together in a unified French nation. This is largely a consequence of reference of the joint political, industrial, commercial, cultural activities and led to the creation of a new nation. People in this case is superethniceskim education, which greatly relieves the individual from the ethnic, natural and limited skills to more complex national values and norms, making it more open to other peoples.

The formation of national culture from that time is understood as the choice of their historical path and the specific method of initiation to the world the values and achievements, as entering the civilizational process. Compared with the ethnic culture, national culture has a more developed, multilevel and differentiated structure. It includes not only traditional home, but also a professional culture as well, along with daily - the specialized field of culture. The nations are complex communities, including different social-class, socio-professional, social, demographic, ethnic groups, the respective sub-cultures. Therefore, national culture is heterogeneous, ethnic complexity that is well seen in the cultures of young nations New World - American, Brazilian, Argentine.

National culture - is a holistic education with specific mechanisms of self-regulation, which determine the structural relation between the elements, helping her with a continuous change to maintain the long-term sustainability of historical, socio-historical uniqueness and originality. National culture is a form of preservation, accumulation and transformation of long-term socio-historical experience and knowledge: the traditions, values, norms, symbols, standards, models, ways of life.

Among the mechanisms governing the dynamics of the national culture, especially the important system of public education and to allow standardization and unification of culture through the introduction of the scientific, social and humanitarian standards. Equally important is the system of the mass media (MSM), address to the nation and public opinion, the collective taste preferences, behavior, fashion, model lifestyle, values, and cultural policy, created by the elite of society and associated with the stimulation standards of social adequacy and prestige ..

National culture is a slozhnokomponentny phenomenon, in which ... as far as possible the completeness and synthesized elements of life and its subjects: from the socio-economic and political in their historical and multi-aesthetic, spiritual and moral ideals and values of the highly specialized to sinkretichnyh cultural forms ..

Education of modern nations and the formation of national cultures in Europe was quite dramatic. During the XVIII century, the western part of Germany, fragmented and underdeveloped been significantly influenced by the French, in addition, during the French Revolution it was occupied and partially converted to a French model. For some of the educated Germans - J. Winkelman, G. Lessing, I. von Goethe - was characterized by admiration for Napoleon and the worship of a more advanced French culture, antipatrioticheskie mindset. Princes West Germany were opposed to the national association, which would undermine their independence and the economy, as was to unite with the less developed economically and culturally lands east of Germany. In general, the Germans experienced a sense of inferiority, which will form the basis of German nationalism.

The ideas of German nationalism in general are quite conservative in nature and represent a mixture of romantic utopia tribal collectivism, that when put into practice is like a totalitarian state. The prestige of the idea of nation-states has been significantly eroded in the twentieth century, nationalist movements of Italian and German fascists, and later the processes of decolonization and the formation of the many multi-ethnic states. Especially popular understanding as the nation's citizenship, although it should be noted that not all of the nations has its own statehood. In today's world there are about 200 sovereign states and peoples to a large extent, more - from 3 to 5 thousand, so there is no ethnically homogeneous states: as a rule, they all polyethnic multinational.

Data obtained from the 1989 census, shows that Russia is a multi-ethnic state in the territory of the RSFSR lived more than 120 nations, nationalities, national groups, the Russian was about 120 million people, representing approximately 80% of the total population.

Post-war history of Western Europe, reflecting the desire of Europeans to integrate, to create a single economic, political and cultural space, transcends national boundaries. Presentation of the nation, as ethnic communities together, the citizens who reside in the territory of the State, quite correctly and scientifically. This model, in general, more in line with the French realistic, a civil model of the nation, in contrast to the romantic German model. It is known idealism, irrationality, appeals to the voice of the blood and one spirit the nation. Understanding the nation as a nationality genealogy goes back to the imperial model, where a person receives certain rights as submitted by the Emperor, the monarch, regardless of their ethnic origin. In the historical dynamics of competition there is a kind of universalistic and ethnic understanding of nationality.

English historian and sociologist Anthony Smith divides the nation into two types: the territorial and ethnic. Territorial or civil nation state is formed, which brings together into a coherent whole-ethnic population through education solidarity, using for this purpose the full capacity of public institutions. A decisive role in the creation of a single nation called upon to play culture, which is integrative role, as a kind of brace-ethnic society. English, French, Spanish, Swedish nation more in line with the territorial model of the nation. The ethnic model of nation based on the common origin of language and religion. The existence of their own state within the framework of the model variation, at certain stages of the historical dynamics of ethnic group can develop without having a state. An example is the old scattering the Jewish people.

Of course, should be aware of the conditional nature of any typology. In fact, all nations can be detected and ethnic and local elements. Ethnic nations can be attributed a number of nations in Eastern Europe, German and Italian nation occupy an intermediate position. Common

culture, historical memory, myths, symbols are more characterized by ethnic nation. Famous Russian Ethnologue VV Koroteeva notes that in the case of the ethnic nation of its myths and symbols as it would go to the shelf, although the ordering and distribution should be the task of a special section of the population. Attempts by the new States that emerged from decolonization, to create a nation of Western Europe (ie, spatial) model demanded, ironically, the invention of missing components of ethnic characteristics. This, above all, the myths of origin, common culture, historical memory, which for the first European nations were self-evident.

The national culture synthesized modern technology, knowledge, and old traditions, norms, values, lifestyle patterns, emerging over a long period of socio-historical development of ethnic communities. Heterogeneity of the national culture is attributable to several factors: in its creation are involved, as a rule, several ethnic groups. It includes both the specialized and advanced fields of culture, including political, legal, religious, and everyday culture, which saved the relic, archaic elements - the rituals, folk beliefs, folklore. Compared with the ethnic culture of the national standardized to a greater extent, since unification is implemented institutional means.

Among the integrative factors of national culture should be allocated to ethnic and common elements, including the state language, which serves as a means of communication of different ethnic groups, and a single system, which helps reveal the essence of the unique system of values adopted in the national culture, which allows to preserve the cultural continuity.

By integrating the most important factors of national culture are the common social norms, including moral and legal, to ensure conditions for the consolidation of society, as well as the institutional structure. The rules governing the life of the culture of the state, uporyadochivaya public relations. The standards of culture are an expression of the desire to achieve optimal behavior, the coordination of the interests of various ethnic groups and individuals.

The issue of cultural conditioning of nations to develop constructivists. Nation refers to them not as a natural given, but as a result of man the creative process. A nation is a social construct (social constructs), which is created artificially by using symbols, rituals, ideologies, that is, through a unified and standardized culture. In the emergence and existence of nations, according to E. Hobsbauma, plays a big role the invention of tradition. The emergence of nations downstage stories, in his opinion, dictated by the loss of religious faith in the era of the Reformation and the Enlightenment, the need for consolidation of society on new features, allowing to combine the notion of power, time, community in a new era.

Constructivists consider socio-cultural construction as a mechanism to create a national identity. The result of such constructivist effort is to create a real nation, defining collective identity. National sentiments are subject to manipulation by the new nation-state and deliberately used for political purposes. Constructivist line includes various schools. Constructivist realism argues that the emergence of national identity based on objective interests and the collective consciousness is due, above all, a cultural kinship. Cultural constructivism asserts that the formation of nations, national identity is a function of their common symbols and practices.

Detailed description of the cultural constructivism introduced J. Komaroff. In his view, culture can not be regarded as a closed system and therefore lose sight of the complex configuration of power, prestige and representation characteristic of much of the world. National elites shape the ideology, symbols, public knowledge, and then try to impose them as the dominant culture of the nation-state. Thus нивелируются exist in this society, the political differences.

Opposing points of view have the representatives of radical historicism, with its Marxist bias, explain the emergence of social forms of self-action of a long process during which the collective consciousness arises as a product of the division of labor and the transformation of material inequality in the cultural differences.

According to B. Anderson, the common people who are not connected with each other and do not personally know each other, due to ideological pressure by means of printed works from the ideal turns into a very real when the people themselves are beginning to identify themselves to a particular nationality. The reasons for this association is rooted in politics. The phenomenon of nationalism is initially in the Latin American colonial governorates, later in Europe and then worldwide.

The nation is limited and sovereign community of the important role played in its creation traditions, symbols, stereotypes of behavior, but the nation also have ethnic roots, only partly as a product of imagination. Historically, emerging and evolving traditions of the nation, events, forms of treatment, symbols, cultural attributes, etc. The image of the nation created the state ideology, propaganda, fiction. This idealized image of a nation is constructed, it is not relevant historical events are subject to arbitrary interpretation, they go to the periphery of historical memory, or replaced by new myths.

E. Gellner defines the culture of the nation as a written, standardized, supported by the educational system. The commonality in the nation is reflected primarily in the form of shared cultural identity of its members and the social and cultural traditions. Instead, economic, or psychological traits of territorial communities Gellner offers such

characteristics as ownership and solidarity, a common heritage and identity, voluntary, free choice and shared opposition. Education nations related to the creation and ordering of culture, while often there is not just a competitive attitude to other cultures, but also elements of intolerance. The national culture is defined as the State of National Culture. Culture invented, some of its elements are selected, others are discarded, resulting in the differences and unique characteristics of the people focused and people together into a whole. Nationalism creates and invents nation's culture.

Culture of a nation plays a decisive role in creating the image of the nation. A nation is a social construct, a character who has the ambiguity and creates reality. Psychological and ideological construction, amounting to nationalism, to be an effective means of adaptation of mass consciousness. The image of the nation creates a national government, beginning with the XVIII century and the French Revolution. People for constructivists there is an element of political and symbolic order.

E. Gellner believes that civil society there is a new type of personality - the modular identity, distinctive characteristics are its ability to easily enter into any group, and to freely withdraw from it. In fact, in other societies the principle of modularity has not worked because they belonged to a man born to a particular culture and social group, being the bearer of its values and attitudes, social mobility of the individual was not significant. Gellner compare this man with the furniture, which always has a certain style. A man belonging to the pre-industrial type of society, identifies himself with his team and could not establish organic relationships with people of another culture to the extent that it is characteristic of modern man.

Thus, for Gellner the nation are the result of social movements, developing into an industrial society, the nation generates nationalism, understood as a political principle, which requires overlapping boundaries of national community and the State ..

The phenomenon of a nation is not limited to ideal components, and it is based on objectively existing differences: ethnic, territorial, historical, cultural. Modern nation arise at the formative stage of nation-states. National culture, as opposed to ethnic, characterized by a greater degree of uniformity and standartizirovannosti that became possible with the advent of new types and modes of socialization and inkulturatsii enshrined in the institutionalized. Adoption Hobsbauma and other modernists of that nation appears only in the modern era, is the objection of some scholars, such as E. Smith, who believes that certain analogues existed in antiquity and the Middle Ages.

Constructivist approach is quite efficient for the analysis of Soviet and Russian reality, the national culture. Construction of socialist nation

was based on the existence of cultural, religious and local diversity, through the institutionalization (governmentalization) Ethnicity and its support or repression.

The new political situation, the principle of multinational people of the Russian Federation, proclaimed by the Constitution, instead of common multi-ethnicity can be quite counterproductive. Special status of Russia delegated national doctrine in the former Soviet republics, put her in an awkward position. The people of the new national entities have received the status of nations, despite their polietnichost. Russia does not have the status of the nation-state, while here in the presence of common language, etc., which are sometimes not in the former republics.

Category nation is used for various purposes, including the manipulation of political processes. The nation state, with a greater degree of legitimacy could be called a nation, because there is fixation of citizenship, the specific area of placement, bureaucratic, educational, informational institutions. Nation consolidates society, develop a unified system of state symbols, creates a civil identity. Modern State, as a rule, recognize themselves as national. At the same time, many of them tend to racial, ethnic and religious diversity. An important factor is the attitude of the citizens for diversity, heterogeneity of the nation, cultural diversity, multiculturalism. In many ways, determining a level of economic life and development of liberal freedoms, as well as at a high enough standard of living of citizens of more than loyalty to the national state, in the public consciousness, ethnic differences are erased. A nation gets the right predstavitelstvovat in government.

The nation state is implementing a culture, including language, national education, national values and traditions, art. Culture serves as a mechanism for the reproduction of national integrity. Support for Culture carried out the system of power, taking advantage of the institutions of the nation state and the model (standardized) training. Traditional societies did not know a sense of national community, because there were a lot of class and geographic partitioning. Industrial society in the process of modernization of traditional culture is destroying many partitions, it is increasing social mobility. Written culture captures not only the elite, but also people working industrial jobs. Intensively formed a national language in which you are all members of the socialization of this nation - as the Germans, the French.

National culture can be seen as a consequence of modern industrial and technological development, which leads to the destruction typical of the agrarian era, isolated cultural enclaves. An urban living environment, where large masses of people flock, there are mass production. Required unification of lifestyle and cultural skills. As a result, created large uniform

culture, which at first aware of their cultural identity, and then seek to political identity.

What is the relationship between ethnic and national cultures? In the cultural literature no single answer to this question. In particular, VM Between finds that there is a clear separation between them: the ethnic culture is a religious, sacred nature, uniform in composition, collectively. National culture is secular, innovative character, as a product of individual creativity of the intellectual elite of the nation, not the people .. This dichotomy of ethnic and national cultures exist only in the abstract and theoretical form, in reality etnomarkiruyuschie characteristics fit into the national culture. In practice, there is no insurmountable boundary between national elites and popular culture, the folklore tradition. Different subcultures that are part of this national culture, not only different, but have certain unifying features. As a major source of integration features of national culture in favor folklore, elements of ethnic culture. Folklore gives the professional work of unique features, using the features of creative thinking ethnos. National culture combines folk folk traditions, but plays them at a different level - not the active and professional, not collectively, but individually.

National culture is not only integrated but also the dividing function. In the framework of a unified national culture, there are significant local and social differences, which are easily seen on the examples of the southern and northern regions of countries such as Italy, France, Germany, Russia. The variety of cultural characteristics of these states, like many others, due to natural geographic, historic, regional economic differences. Territorially similar regions in different countries often have common features of culture. There is similarity in the cultures of southern France and Italy, northern Germany and the Scandinavian countries. Despite the spatial diversity of cultural forms, not absoljutyuzirovat local differences, as there are universal, integrating the components of national culture. Among them, the special role played by unique to each culture a symbolic system, because the characters are symbolic of the nation alternates.

Cultural differences within a single national culture due to the social stratification of society, social diversity and social division of labor between humans, leading to the emergence of various subcultures with their value systems. By itself, the national culture is a heterogeneous phenomenon, that it is composed of different traditions and culture, sometimes very different from each other. The basis of cultural trends and characteristics of subcultures can be called to be sufficiently tight, closed from the outside in nature. Subculture is a holistic education within the dominant culture.

In 50-ies of XX century Robert Redfield has put forward the concept of picture of the world, defining it as a vision of the universe, the different

peoples. This presentation of members of the public about themselves and their actions, their activity in the world. Redfield argued that there is no single nation-wide picture of the world. In one culture, there are several cultural traditions, in particular the tradition of schools and churches (great tradition), and the tradition of village community (little tradition). Accordingly, the picture of the world, specific to different cultural traditions are different.

G. Almond and S. Verba emit in the civic culture and subculture of elite neelity that to some extent overlaps with the allocation of Robert Redfield cultural traditions schools and churches and traditions village community. Proponents of the model civic culture to recognize the impossibility of uniformity of values within society, in some cases - the possibility of the existence of subcultures do not coincide with the dominant political culture. Differences subcultures can reach such proportions that the cultural traditions, values, styles, customs and norms of a subculture will be rejected by another subculture, and one of the unifying elements to the national identity.

The social significance of the national elite is that it performs a vital function in the maintenance, management and reproduction of existing social order. This feature not only the political elite, but also to the same extent cultural, although the elite itself is often only a social job, as executor - the intelligentsia. National social elites have direct access to cultural values, the benefits of civilization, and that determines their ability to form a national strategy and ideology to their advantage. At the same time, the elite are part of the same political system and to some extent have been the process of socialization and inkulturatsii as the rest of the nation. Something that allows you to allocate sub-elite and neelity, manifested in the difference in valuation, cognitive (knowledge) and emotional orientations.

React differently to the subculture inokulturnoe impact. Cultural elites are much more susceptible to the effects of other cultures, especially in the parts that relate to the civilizational amenities, while also assimilated the ideology, behavior and way of life. Subculture neelity, lower classes, are inokulturnomu influenced to a lesser extent, are important cultural tradition, stereotypes are living much longer, the process of innovation-innovation-stereotype slow. In the subculture neelity dominated autochthonous (internal) components, it is more conservative, protective against the values of national culture. In this subculture, in fact, is in interiorizirovannom, ie collapsed, the domestic form, a core set of representations, which are typical for the nation, including in respect of legitimation, ie, recognition of legitimacy, authority in the macro-level social and cultural collective identity.

The difference values, characteristic for the sub-cultures in various areas, including in the sphere of national political culture, leads to the familiar tension, antagonism, which may escalate into violent turmoil. In Russia, the main subcultures raznovektornost exacerbated by elements obschetsivilizatsionnogo division. I.V Kondakov noted that Russian civilization has evolved in the context of border between Europe and Asia, residence and kochevnichestvom, at the crossroads of the great world religions of West and East and archaic paganism. This border entails a (global) synthesis nesoedinimyh extremes (vseedinstvo), or a polarization that is drama division, confrontation and struggle of irreconcilable poles of meaning that attaches to the mentality of civilization sustainable quality semantic ambiguity.

Differences subcultures neelity elite and to some extent due to the fact that the subculture of elite process innovation, innovation-stereotyping is the expedited nature. Decrease time intervals of existence of stereotyped experiences. Subculture neelity is less integration in the process of historical trends, the life-time experience very much stereotyped. This may lead to misunderstanding other representatives of different subcultures. In a sense we can speak about the competition (conflict) between the now stereotyped form of experience and yesterday, already izzhivaemoy his form.

Innovations are the air, which breathe by society and culture of Modernism. Baseline characteristics of modernity is ekonomikotsentrizm, success in the economic sphere, involves not simply the creation of new goods and services but also new markets, which gives the greatest profit, to generate and use innovation is becoming a vital economic stereotypes.

The familiar chain of innovation-innovation-stereotype is undergoing the greatest change in the area of stereotyping, which loses its thoroughness and certainty as the norm. Rather, in modern society it is a heterogeneous stereotypes that are relatively small time of existence. Heterogeneity is manifested in the lack of a unified style, ie in polistilistichnosti, locality stereotype.

Expanding the borders of stereotypical behavior facilitates the dissemination of innovations. This in no small measure contributed to the global mass culture, especially its visual components and interactive information systems. These new capabilities of information systems, innovation is becoming available (known) set of people not only in this country, but also in various parts of the world where there is the necessary technical capabilities.

However, not all cultural change can be attributed to unintentional. The notion of deliberate, planned change and the concept of collective action are complementary image of the spontaneous changes made to individuals. In this way, drivers are finally translated into a collective,

corporate actors act. Willful result of their actions overlap with the spread of daily activity of individual personalities.

E. Markarian, reflecting on the dichotomy of tradition-change, considers it necessary to clearly separate the notion of innovation (innovation) and the innovation (innovation). Separation of data concepts is crucial for understanding the dynamics of tradition. The point is that the mechanism of this dynamic is a clear differentiation of the two states of experience, innovation and adoption (or group of individuals), stereotyped. Innovation is just and true to the second condition, expressing the initial stage of formation of traditions. In this way, it already belongs to class of traditional (rather than an innovation phenomena).

Thus, the process of cultural dynamics is the emergence, acceptance and rejection of innovations, making some of them in innovation, and innovation in the stereotypes of domination and change attitudes.

Important role in the emergence of innovation plays a deviant (deviant) behavior of members of society, violates the established way of life and culture. But the degree of acceptability of the deviation, innovation is largely determined by the needs of the society to adapt to the changing conditions of existence, both external and internal.

This fully applies to the changes, which are more focused and ongoing collective, corporate actors act.

Differences subcultures due to the social and philosophical factors becoming important differences between generations. Youth manifestiruya inherent cultural values, creates a new cultural reality that affects all levels of cuts and cultural epochs. External signs identifying the individual learning of behavioral code, symbols of dress, language features.

National identity is an important rallying point for the various sub-cultures, because even at the linguistic level of unity can not be. As subcultures probably elitist selection and a massive, formal and folk, aristocratic and democratic, Christian and pagan, adult and child, etc. The national community is constantly produced by the culture, including language, script, signifikativnoy sphere, state institutions, religion. The rivalry of cultural traditions, as manifested in the open or in a hidden form, contributes to the changes and development of national culture. Vector changes are not arbitrary, it is determined by the internal tradition.

The most important mechanism for the maintenance and transmission of norms, values, culture samples were national traditions, social and cultural heritage. In the national tradition of focusing social and cultural experience of identification. Traditions are a standard national experiences and integrate society. Traditions can be as positive and negative, officials societal progress and solidarity, or returning to archaic. Cultural heritage includes the positive and negative experiences.

Interlocking of different cultural traditions in the bosom of the national culture contributes to its enrichment, increasing the number of innovations.

Cross-cultural differences are manifested in different hierarchy of values and values of the people. National distinction is quite difficult to determine, because most of the differences determined cultural and social reasons. Inter-ethnic and cross-cultural differences found when comparing national cultures within the framework of a philosophical nature of its values approach.

Values characteristic of different cultures can be classified as positive or negative values, the content of values, preferred style and character actions, as well as instrumental value - -value funds and value-purpose. Everyday life of society was defined by these values.

In every culture there are people who are bearers of values that embody the spiritual horizons of the nation, offering a personal influence on the processes of historical dynamics. This category includes the saints, heroes, strangers, charismatic leaders, whose influence on the actions of people is enormous. If the number of people with a distinct value orientation is reduced or disrupted internal communication, in a society growing instability, disturbance, confusion. Maintenance of the national picture of the world, culture is a task for individuals. Personal start in the national culture of industrial society is playing an increasing role in the intellectual and artistic development of the individual becomes a criterion for the development of national culture.

Value dominants may be unconscious, but are identified on the basis of selected human behavior. In general, the study of values provides an objective picture of the national culture, although it should be noted dynamic, historically changing nature of values. The ideals and the installation of a nation nevertheless give the correct picture of its modern state.

The difference between the standards, values and norms in different cultures and different people can be so large that their proper understanding and interpretation becomes highly problematic. The representative of the culture can understand the meaning of tangible and intangible items quite unusual and unknown to the researcher, so, in the opinion of R. Redfield, K. Girtsu and some others, need to stand on his point of view and look at the elements of the culture of his eyes. The aim of the researcher and his first task is to learn to talk about a culture by its media, highlight key points as it makes it - the only way possible to the authentic understanding of culture.

Description of culture, such as the Berbers, Jews, or French should be performed using the structures in which the Berbers, Jews, and French put themselves mentally, and formulas, which they describe what happens to them. But that does not mean that these descriptions can be identified

with the Berbers, Jews, or French, it belongs to anthropology, ie, form part of the research and development.

The national identity cards linked to the communication between the deep structures of the individual and the core values of a particular culture. The national values recorded for the nation's significant events and artifacts, its collective submission. Value system of the nation is updated in the behavioral models, and thus regulates the conduct of members of community.

Preservation, interpretation, use and transmission of national values involved in a variety of social institutions, including the family, the upbringing and education, child care facilities, schools, universities. They are also cultural institutions, media, church, army, civil society organizations, political parties.

The dynamics of values includes the following processes:

- 1) articulation and legitimization of values;
- 2) instiutalizirovanie values its Reformulation of the;
- 3) interiorizatsiya in the personal identity of members of the community;
- 4) deaktualizatsiya values in the value hierarchy, the alteration or loss.

Increased national identity leads to ethnocentrism, racism, chauvinism and xenophobia, when the value of a nation out of its absolute values and other nations have been persecuted. In more poorly nationalism are people who are trying to compensate for their inferior status by the elevation of the status of a nation or ethnic group to which they belong. Typically, the higher an individual takes place in the socio-professional hierarchy, the less its ethnic identity. Brighter entire ethnic identity is manifested in workers engaged in low-labor and low social status. They are, incidentally, most often in favor of the search for their way of the development of Russia. According to a survey conducted in 1992, the department of Sociology, Institute of Ethnology and Anthropology, Russian Academy of Sciences of the Russian population of Moscow (the head JV Harutyunyan), 38% never forget about its nationality, but 62% said it has no special meaning, as well as the nationality of others.

Values as elements of the identity of the people seen at two levels: the individual and society. Personal level of national values is placed in the deep layers of psyche and personality defines the model of its behavior and thinking. It has a universal character and includes values such as family, work, health, safety, personal achievement, self-improvement. Stress and place of each of these values in the cultures of different nations will be different. For example, for the Russian people is characterized by the desire for internal improvement, personal growth and change in

themselves, but for Americans - Appreciation of productive human activity, they recognize the value of action.

The second level of national values - that values social, ideological, expression of which depends on the degree of politicization of society, from the particular political situation. In an era of social change, this level of national values is dynamic and is linked to socio-political transformation of society. To include the nation's social values such as land, freedom, language, the historical destiny of the nation. The state propaganda, the media shape and control the nation's value system. The more rapid socio-historical processes in a given society, the more intense the new value is produced, transformed or repaired value of the historical past of the state.

A special role in the construction of national values should play in power the political elite, who have offered to a national level for the best values, norms, ideas, metaphors and symbols that are the heritage of mass consciousness. Russian society in recent years is a prime example of the dynamics of national values in a transformation of society. The official ideology of the Soviet period, created in the bowels of the party-going nomenclature and implanted with the help of media propaganda, hold values such as unity, internationalism, proclaimed the establishment of a new community - the Soviet people. Since 1953, there occurs a substantial decline of political repression, including the national soil, which during the pre-historic period serves as a force frame, hoop Soviet state. During Gorbachev's openness against the backdrop of deteriorating economic situation in the country are widely distributed values of opposition intellectuals, communist ideology is losing the last elements of legitimacy and, consequently, can not perform the integrative function, its place in the national republics, as the union, and autonomous, is ideology nationalism.

There has been a dramatic change in the standard values for the entire Soviet Union, which is the nature of protest. In the national republics of the rise of national identity, increasing the centrifugal processes. Some idea of the creation of independent states, operated by the idea of the value of the native language, territory, located in the updated neglected cultural heritage, review history, and creating new national myths and symbols. Atheistic country appeals to the values of religion, and at the state level, organized the celebration of the Millennium of Christianity. In the public mind to change the ideas of social, national consolidation came the idea of confrontation peoples.

The contradictions of nationalism is that the nation is striving for independence, freedom from foreign interference and free will, but it achieves its goals at the expense of human inonatsionalnyh citizens. In 1989-1992, these processes have involved a number of republics of the Soviet Union. During the expulsion of foreigners are mostly economic reasons, as well as thereby reducing competition for the titular ethnos

access to local resources. There are also socio-cultural reasons, when there is a strong need to accelerate the formation of nation and overcome local barriers.

In a society with updates to the principles of democracy and cultural pluralism has polistilisticheskoy nature, the society of tolerance towards other cultural forms, styles, values, which is reflected in the institutional forms of social and cultural regulation. In the former Soviet Union, including Russia, are moving from monostilisticheskoy to polistilisticheskoy culture, when to change the cultural repression comes freedom of choice, it polistilisticheskaya cultural environment and at the same time increases the risk fundamentalization and make monostilisticheskoy culture. In the 90 years to replace the Soviet-style polistilistichnost comes with significant elements of Russian style, which manifested itself in behavioral code, and the symbolism of clothing, speech, choosing a site for constructing mizanstsen, including the Orthodox churches and majestic public buildings. Any totalizatsiya philosophy leads to the expansion of a cultural identity and the impoverishment of the culture. Installations of cultural fundamentalism, opposed the principle of the free interaction of cultures.

Value scale in post-Soviet Russia shows the beginning of a long historical process of reorientation: from the collective traditions of the society is moving towards individualism, Meshchansky criticism from welfare to the recognition of money and material wealth important values. Poll sociologists, Institute of Ethnology and Anthropology, Russian Academy of Sciences in Moscow in 1992 showed that the sufficiency of the polled Russians came in second place after the family behind interesting work, a quiet life, the conditions for creativity. Clearly, the value selection in this case influenced by the political and socio-economic situation in Russia in the early 90's.

For the various ethnic groups of the national reference values to varying degrees, since the saved and the unique characteristics of the socio-cultural traditions of ethnic groups. For example, despite the noticeable trend towards unification, the United States, self melting pot, which formed the American nation, in reality, have not been able to achieve this goal. American Society of recalls, rather, Salad, which tangibly express themselves different ethnic groups, the values are significantly different.

National culture is institutional in nature, and its operation is developing on the basis of individualized forms of human activity. The national culture establishes the historical system of relations to nature, its people and foreign cultures, ideas and things. Based on that kind of crystallized the hierarchy of national values, which largely determine the behavior of carriers of this culture.

Here is what he wrote in the late 20-ies of the last century, M. Bitsilli on the causes of the Russian Revolution: The tragedy of the Russian revolution was rooted in the fact that the people of Russia have not yet succeeded in 1917, becoming a nation. This means that not enough time place and state, which has political and legal registration of the nation. The more mature than the complete, ready nation, the harder it is linked to its design. What is a conscious life of the nation, ie, The more people that form it, involved in the process of national development, so ... alive their participation in politics. Do such people a strong sense that the state has a res publica, above, and the pathos of statehood. In the limit of any nation-state is democracy. In democracy, ie in the finished the nation state ... Nation and State there srascheno. Russia was unprepared national education, the unprepared, the least finished Europe ..

After the disintegration of the USSR, Russia is in a favorable environment for the development of type nation-state. 80% Russian population of Russia to create ethnically homogeneous socio-cultural space .. Today we are witnessing a historic transition from a universalistic, imperial to national socio-cultural system.

Chapter II. The processes of modernization in Russia

The transition from traditional to modern society is complex. A common feature of all major socio-economic transformation is the modernization of their pain changes the XX century, as well, and all prior social and cultural transformation have been a surprise for the person. In Russia, they are different all-pervasive, universal, extending to almost all spheres of human life, including a system of values, behaviors, adaptive strategies for the individual. The intensity of the dynamics of the sociocultural environment in excess of historical analogies, requiring new adaptation strategies, turning in the museum exhibits pointless to new segments of historical dynamics of norms, values, social position, a model of daily existence.

For the modernization of traditional societies is extremely painful. Sociocultural tradition on which their entire lives, legitimization to the primacy of the collective (community) on the person, closed society, the lack of democracy, except for some grass-roots folk forms. The passivity of society and individual relationships is accompanied by nationality, time-oriented today, ie life today, it is impossible to work for the deferred demand, reproduction traditions (that has always been, it always will be), the rule of philosophy over the technology. All of these can cause serious

resistance in society modernization processes. In parallel, in a society comes the realization of advantages of civilization, the importance of new technologies that are likely recognized in the field of military construction.

Modernization increases the differences in political culture and elite neelity in the national political culture no consensus about the foundations of life and the goals of the people. Thus, in the long term remains an open question, which side will move the national culture in an environment where the main political subculture often raznonapravleny.

The political organization of modern societies has long been considered in traditional societies as a secondary, if not insignificant, is that democracy is like perpetual engine, providing self in all areas of life, including science, industry, military and humanitarian fields of culture, it became clear much later. Human beings tend to identify themselves with something more sustainable, long-term and fundamental than the end of human life.

The quest for cultural identity transvremennoy until the start of a new time in Europe was reflected in the religious feelings, giving a sense of personal immortality.

Religious Reformation was the first crack in the sacred perception of the world as a result caused by religious wars Europe has suffered huge human losses, only in Germany, killing more than half of the population. The result of this phase is the emergence of a certain weariness, cynicism, the weakening of faith and as a consequence, a large tolerance, pluralist.

In the process of modernization in Europe is the destruction of simple, warm, personal human relationships. A man of traditional societies, the European Middle Ages, did not know loneliness, a vague idea of private, private life, right to privacy. Birth attended askriptivny status included in a strictly defined social community, where the man was his by birth, descent. Man era of modernism is dealing with the bureaucracy, the formal structures, it is gradually acquiring the modular, vstraiwayas in different social, professional, cultural groups, choosing their career, life, the options of self-realization.

Another reason for the destruction of the sacral perception of the world was the emergence of capitalism, typographic, pervodvigatelya economic, political reforms, changes in socio-cultural traditions.

As a result of the Reformation and the bourgeois revolution in Europe began the transition from traditional society to a society of early Modernism.

Religious collective identity is fragile, in its place has come a national identity. Man has become equated with a nation that is partly to satisfy cravings for human immortality by associating themselves with this transvremennoy nature. The processes of transformation experienced by the culture associated with what is happening in Europe with the formation

of modernization (the first bourgeois revolution, the beginning of a new time). Then it was a replacement of the national sense of religious, desakralizatsii world. In the era of modernism is happening more and more radical divide between the Christian, on his genealogy, structures, and their new, secular content.

Typical for modern socio-cultural dynamics of the intensity and destabilizing substantially modifies a sense of ontological security, proper identity in the European Middle Ages. Stereotyping of the social and cultural practices of all lesser extent achieved through the mechanisms of tradition, increasingly, through innovative creative practice. Worldview Rights, New Age gradually to be exempted from religious cosmologies, the game case comes to the place of the divine prejudice. New Age man lived in a society at risk. For the first time in the history of the human personality is drawn to the possibility of rational choices open to a variety of possible actions.

In Europe, New Age, new forms of public life. They are ideologically justifies conviction of the priority of free public discourse. The newly proposed form of social organization a long time did not correspond to real social practices. Modern in the political sphere, finally translated into Western Europe just after World War II, when the orbit of the Euro-Atlantic world became West Germany.

In today's world, the picture changes in the lives of nations and peoples, of humanity as a whole can not be understood by ignoring the consideration of the modern world through the dual opposition traditional - Liberal supertsivilizatsiya . Location of any country in the world, its essential processes can and should comprehend through this dual opposition .

The transition from traditional to modern society is very dramatic as for society as a whole and for individual rights. Change almost all of life's submission, the system of priorities, rationality, mental warehouse person, dominant in the society.

The scope and depth of the required changes so great and revolutionary, that the processes of transfer of authentic values, attitudes towards the world, such as rationality, political and cultural institutions of contemporary to traditional societies flow is quite difficult.

In the XX century, it became apparent that the global spread certain sociocultural trends that originated in the developed countries and to identify their leading geopolitical position. They occur at the level of social organization of society. In the economic sphere - as a movement from industrialism to postindustrializmu; in politics - from authoritarian regimes to democracy, the legal - from the ordinary to the legal right. They correspond to changes in socio-relevant knowledge and outlook: in the religious sphere is noticeable shift from the sacred to a secular world

justification in philosophy - from a monistic to a pluralistic world outlook, in art - from the desire for stylistic unity to polistilistike in science - from objectivism to anthropic principle.

The combination of these broad social and cultural trends are known as upgrading . With regard to countries second (former socialist) and the third world, the modernization of generation may consider not only internal but also external factors. The intellectual and political elites of the countries with high levels of awareness and, consequently, the possibility of comparison, are trying to raise society to a new, higher level of development, as a modern country. In this case, upgrading is not a self-sustaining, samoprogressiruyuschim process. In many ways this is an attempt to transfer the samples, models, and the achievements of developed countries in their own ..

The most common in world practice are two types of modernization.

The first type of modernization processes, known as catching modernization is characterized by the use of inokulturnogo experience, primarily in industrial, military technology, the perception of the level of civility and comfort for the elite. In this way the development of Russia was moving, beginning with Peter's transformation, when, in fact, been recognized as a problem of inadequate economic, military, administrative (bureaucratic), educational potential, in general, the level of civility when compared with the countries of Western Europe.

The great Russian reformer Peter I employ serfs peasants for the development of manufactures. And the royal government, and Slavophiles, and socialists felt good for preserving Russia peasant communities, ie tried to use the features of a traditional society for different purposes, including for the needs of modernization.

Communications of the Russian society, linking the country with the external environment, which for the New Time is, above all, Western civilization, has long been under the control and limited. The ideology and practice of iron curtain of the Soviet Union was perhaps the most striking example manifestirovaniya that kind of control over communications.

Modernizing means a few more or less a break with the national socio-cultural tradition. Changing cultural identity theorists of modernization is seen as a prerequisite for success, but a shift in cultural identity spoke of the completion of modernization process.

D. Berger gives his definition of the basic principles, which is based on the theory of modernization:

1. Modernization is, above all, the achievement of domestic companies in which the unfolding processes of modernization.

2. Modernization processes taking place in various parts of the socio-cultural sphere, the difference between complementary nature, ie, support one another.

3. The countries leading in the modernization process, not hinder those who are at earlier stages.

4. The processes of modernization have a common direction.

Theories of modernization, have become popular in Western Europe and North America in recent decades of the twentieth century, to go, basically, as follows:

1. Modernization can be seen as an act of individual and collective actors who want to change and improve their situation.

2. Society looking for new ways of development in accordance with their goals. But crucial to the success of development is not consistent with the goals and values, and a combination of property and resources. Where there is no basic resources, the success of the modernization will not.

3. Upgrade - not a homogeneous process of transformation of the system, and the battle between supporters and opponents of modernization and the reaction of observers.

4. Education and science - the basic forces of modernization, but religion (church, sect, belief systems) should not be underestimated as a source of legitimation or resistance.

5. The development of social security - the main criterion for modernization.

6. Historically, modernization has changed centers, new centers. Today it is once again could be in South-East Asia.

7. Upgrade - not homogeneous gradual process. It contains a series of oscillations, the periods of crisis and stagnation .

In the process of modernization going on a radical change in political institutions, the emergence of an open society, party democracy, the change of identity, dominant in a society where the strong type A is beginning to prevail over the passive-contemplative type B, the replacement value of rationality, which has a religious nature, tseleratsionalnostyu, domination of technology.

For the modernization of traditional societies is extremely painful. Sociocultural tradition of legitimization to the primacy of the collective (community) on the person, closed society, the lack of democracy, except for some grass-roots folk forms. The passivity of society and individual relationships is accompanied by nationality, time-oriented today, ie life today, it is impossible to work for the deferred demand, reproduction traditions (that has always been, it always will be), the rule of philosophy over the technology. All of these can cause serious resistance in society modernization processes. In parallel, in a society comes the realization of advantages of civilization, the importance of new technologies that are likely to be aware of in the field of military construction.

The process of turning the innovation-innovation-stereotype a society primarily for the traditional endogenous, ie, due to internal causes,

nature, though some dialogue between cultures has always existed. Changes *vyzrevali* as a response to domestic problems and natural disasters. Exogenous factors is also present in the form of someone else's or their own military aggression, or in the form of trade with other areas.

Endogenous factors of change dominate the exogenous: largely traditional society was self-sufficient. This is one of the causes of slow change, slow changes in the chain of innovation-innovation-stereotype.

With respect to traditional society, you can talk about a complete adaptation of the social and cultural spheres of the natural environment and *inokulturnomu* to ensure the preservation and reproduction of the life of the society within the framework of tradition, in which the mass rejection of innovations. Adapting to *inokulturnomu*, *inokonfessionalnomu* environment is reflected in the limitation and control of external contacts.

If Western society rose of his traditional status and entered into the present through the endogenous factors, the natural processes of social and cultural dynamics, the greater part of the world, modernization processes were responses to the challenge of modern society. For example, exogenous factors were represented in almost pure form in the process of colonization. Transferring the Western institutions on the ground of traditional societies has contributed to their civilizational divide.

Neelita, ie the lower classes, receive the benefits of civilization, only in part, carrying the burden of costs and maintenance associated with the acceleration of socio-cultural dynamics, the processes of modernization. *Neelita* relied in this case, to customary social and cultural tradition, the normative value system prevailing in this tradition. It is characterized by some *arhaizatsiya*, including those related to the predominance of philosophical values of the instrument, conviction of a civilized person, activities aimed at making a profit. There is alienation from the new social, cultural institutions and values that have become *neautentichny* nature.

Overall, the likely reduction, ie simplifying, coarsening of implanted samples. U. Ganners put forward the theory of global *oykumeny*. He sees a scenario perception traditional, non-societies transplanted Western culture. The most common scenario is to filter out the higher values of the culture caused by the level of culture - the recipient, as well as negative experiences *inokulturnogo* adaptation to the existing tradition is called peripheral corruption. Democratic values and institutions can be used, *inter alia*, an authoritarian political system in the process of negative interpretations of indigenous socio-cultural traditions.

Modernization increases the differences in political culture and elite *neelity* in the national political culture no agreement on the foundations of life and the goals of the people. Thus, in the long term remains an open question: In which direction will move the national culture in an

environment where there raznovektornaya orientation of the major political subcultures.

The political organization of modern societies has long been considered in traditional societies as a secondary, if not insignificant. The fact that a democratic, civil society is like perpetual engine, providing self in all areas of life, including science, industry, military and humanitarian fields of culture, it became clear much later.

Modernization increases the range of opportunities and overall potential for the development of culture and society. In terms of global modernization, it is possible only as a perception, interiorizatsiya modern institutional spheres of society. Modernization is a periodic and systematic process of institutional renewal.

Modernization is a vector change in the socio-cultural sphere, the reduction of local and universal component of the increase, megatrends of lokalizma to universalism.

In the modernized society, represented most of the countries belonging to Western civilization, and societies in the final stages of modernization, is dominated by the universal, is a local compensatory function. Universal embodied, above all, in a market economy characterized by private property on the low level of redistribution, sharing, competition, employees, profit. Universal includes norms, values and behaviors. The movement is a movement for universalism desakralizatsii to peace, to destruction of archaic sinkrezisa in the culture and society, the priority of individual rights. The priority of the individual in relation to any public structures dominate.

Motion to universalism is largely identical to the movement of liberalism in the economy and society, secularization of public life, the domination of rational philosophy.

In nation-building, institutional organization of society universalism entails updating the contract began, including the development of federalism.

Social and cultural spheres of society need to be considered in the process of historical trends, the continuing modernization processes, which raznovektornuyu focus on soil and civilization. Russian culture is open to Western influences as well from the East. Moreover, West and East does not mean we have to narrow the geographical sense as well as different socio-cultural system, characterized by different norms, values and behaviors.

Russia on the path catching modernization, when borrowed technological tricks instrumental knowledge pertaining to areas of industry, science and military affairs. Authoritarian nature of state power and political culture has been almost no doubt. Peter I, visiting Europe, is not interested in a European democracy and individualism. Before we got the

word sovereign, directed to close: English liberty is inappropriate, as the wall of peas. People should know how to manage onym. Europe, we need only a few tens of years. And after that we can turn it back .

At this, antimodernizatsionny in its essence, the approach indicates G. Nodia, describing the Soviet experience has more recently: post-communist Russia more urbanized, industrialized and literate than agrarian imperial Russia. Although it remains true that Russia in 1986 was significantly greater discrepancy with modernity than in 1913. The reason is that the communist modernization - this is distorted modernization: it is defiantly stepping up the body of modernity, but it kills the soul. The Communists have paved roads, hydroelectric power, have, and the like, but they have killed (or struggles to kill) the human capacity for spontaneous action .

Because Russia has not completed its modernization project, with a movement forward, and return back (for the revolution so far has followed the counter-revolution), ie Pendular movement, the Russian culture of the early write to the archive value, declared the Enlightenment, to stand on the position of skepticism and distrust of him. Russian society still does not belong to the golden billion, ie to the population of most developed countries in Europe and North America who can afford it ironic and disappointing in relation to the European Enlightenment and the idea of universal progress, when all private, nerazvivayuscheesya, locally regarded as a temporary, negligible. The idea universe, coming from the Christian tradition, gives hope for development, the fact that Russia could become part of the modern world (modern times), over time, become part of the institutionally united Europe, to become part of the Western (liberal) civilization.

The uniqueness of Russia, the uniqueness of a modernizing society does not negate the basic paradigm of change. Each of them is changing, but the fluctuations of these changes do not abrogate the general vector of development. Russia will not become a copy of France or Germany, but will become more sophisticated, information, open society. Basic black, modernization work is done in Russia in the framework of conservative Soviet modernization. A thing of the past peasant Russia, Orthodox, communities.

Under Russia's modernization project requires institutional transformation and value. Such a big country as Russia can not bet on the operation of the surviving domodernizatsionnyh times of natural and cultural sites (for example, the development of tourism as an engine of national economy), but perhaps for the less extensive countries.

Positive, adaptive solution to Russia's socio-cultural system is the removal of all obstacles, restrictions on how cross-cultural interaction among civilizations donor, ie West and the civilization of the recipient, ie,

Russia, in any case, with respect to institutional forms of organization of society, part of the value-regulatory system, technology of production and consumption patterns of life. Minimum control over information flows, both inside and on the borders of the Russian socio-cultural system, the establishment of the whole territory of Russia a homogeneous, unified with the Single European regulatory environment - one of the most important goals of our modernization.

Natural constraints in this regard are the national culture, language and level of economic development, the total solvency, ability to pay inokulturnye innovation.

The second type of modernization is often equated with westernization, redutsiruya it to the colonization that inevitably attaches to the phenomenon of the evaluation, a negative sense. The second type of modernization is the maximum disclosure of communications systems with the socio-cultural environment. Completeness of its use in the past decade, the Russian reforms can not be compared with the practice of modernization in West Germany after the Second World War or the post-war Japan, but the level of openness of the socio-cultural system is unprecedented in Russian history.

Russian sociocultural tradition dihotomichna from the time of the Mongol-Tatar invasion, before the Kievan Rus' was developed as a European state. Historically, a fighting, democratic and authoritarian traditions, look at Russia as a part of Europe and the interpretation of its religious, political, geographical features in terms of authoritarianism, etatizma, autarchy characteristic rather for the social and cultural traditions of oriental despotism. Reflection, the essence of the latter approach has become well-known triad Minister of Education Mykolaivska era of Count S. Uvarov: Orthodoxy, autocracy, nationality. In the most general terms, this triad reflects the historical obstacles to Russia's modernization.

The famous Russian scientist, Doctor of Philosophy L. Polyakov deterrent to the socio-cultural dynamics of triad added factor of colonization, the transfer characteristic of traditional forms of organization of society in the territory newly under development, ie, extensive development.

Consider these basic elements of braking sociocultural dynamics in Russia.

Christianity since its inception, carried in a huge creative potential with its emergence has begun the long process of the liberation of the individual against the enlightened self, family, tribal, territorial, linguistic locality. The universal image of a unified world, which later became the modern world, derives it from here.

Generic features of the Byzantine Empire, the subordination, in respect of public authorities, the Orthodox Church had the greatest

influence on the Russian statehood, religious tradition, all spheres of society and culture.

A. Toynbee noted the overall rigidity of Byzantine imperial power, expressed in hard control, combat variety, experimentation and creativity, the absence of a minimum tolerance. In Orthodoxy during its growth, we not only find gildebrandova papacy, there is no self universities like the University of Bologna and Paris. Do not we see here, and the self-city-states, as in Central and Northern Italy or in Flanders. In addition, Western Institute of feudalism, the independent and in conflict with the Western medieval church and medieval city-states, is almost entirely absent .

Byzantine tradition included opposition throughout the Western world, which is largely determined detachment of Russian culture and society from antiquity, cultural traditions and artifacts of Greco-Roman non-Christian heritage.

To a large extent, Russian Orthodoxy is contemplative, ascetic, nedeyatelnym nature with regard to secular life. Orthodox theology has little to secular improvements remain, largely indifferent to the very idea of progress in social life. This distinguishes it from Protestantism, and to a lesser extent, from Catholicism, which have a large involvement in the life of society. Vera was aimed at achieving salvation and the kingdom of God in the world hereafter, Orthodox theologians little interested in the secular improvement. The desire to improve social life, the achievement of material prosperity has not received proper justification, authorization under the Orthodox theology. As part of the Russian Orthodox Church, the entire Orthodox world was not the spirit of revolution, similar to Western European Reformation. Russian church originally, but after the conclusion of the Greek (Byzantine) Orthodox Church in the Florence Cathedral in the 1439 union with the Roman Catholic Church and the fall of Constantinople in 1453 in particular, felt itself as the guardian of the true faith.

Russia, which we lost was the Orthodox civilization. Seventy years of Soviet rule and a decade of post-Soviet period laicize society, in large part made him indifferent towards religion, including the Orthodox. Sociological study in 1998 on the formation of social identity in two transforming societies, Russia and Poland, carried out under the direction of E. Danilov, and KA Roebuck, found that the Poles in the vast majority of its identity as a priority feel Poles and Catholics. Russians in the first place determine their collective identity as a community of everyday interpersonal communication. In terms of the communication includes family, friends, colleagues at work. Toward the end of the list of Russian respondents perceive themselves Russians, Russians, even more rarely see themselves Orthodox.

In his attitude to religion in Russia is largely a clean sheet, which can compete on an equal footing, of Christianity and the various directions,

including, sadly, the exotic and totalitarian sects. About equal to a large extent of competitive opportunities for the various denominations showed in particular the explosive growth in the number of Catholic parishes, observed in the post-Soviet period.

Through the ecumenical process should strive for greater understanding of different Christian denominations. In practical terms, may initiate a dialogue with the Russian Orthodox Church, various forms of Western Christianity. Eastern and Western church split largely due to political reasons. History provides a rare opportunity to achieve a greater understanding of Eastern and Western Christianity. When нивелируются political and economic causes of religious division, the division may not have the old values.

Modernization in Russia was initially caused by the need to adapt to the changing socio-cultural system, external environment. Traditional Russian territory, the Western European cultural exposed to radiation, have been the subject of continuing dispute between the Russian military universal state and the Western European powers. As a result, Russia was able to return to fight for its sovereignty lands, which for many years been under Western rule. However, military and political victory is not yet guaranteed the return of those territories in the bosom of the old culture. Moreover, thanks to the consistent advocacy of Western culture, Westernization began to be subjected to even the internal land Moskovia .

Unlimited autocracy, despotism of state power brakes were modernized, although at certain times of the reign of Peter I, Catherine II, Alexander I, Alexander II, the individual elements of the modernization planted in the Russian society from above, thanks to almost unlimited possibilities of autocratic power. As Russia has not yet ended the conflict between the civilization and soil, while soil still generates elite, expressing its concerns. Vector of Russia's development was determined by targeting civilization and soil university officials, especially the emperors. The need for political reform, the transition to a multiparty parliamentary democracy, stood for a long time.

Do not find the key problem in Russia, namely the impossibility of a peaceful people, legal ways to change the state power to influence its actions. Reforms initiated only during the first Russian revolution, when the pull of their conduct was not possible, and went to Emperor Nicholas II with great reluctance. This affection Russian rulers of autocratic despotic rule was due to several reasons. In the period of the Moscow principality and the gathering of Russian lands around Moscow in the sociocultural sphere emerging Russian state has been a discernible dependence on the Mongol-Tatars, with their perception of rigid state control. This - relationship nationality, so characteristic of Oriental despotism, as opposed to a contractual relationship vassaliteta in medieval Europe.

Relations citizenship, when even the highest dignitaries of State called themselves last Kholopov king, led to a pejorative against the human person. Boyarstvo, which in the nobility and the personal wealth had been trying to insist on respect for yourself by the supreme power, it was subjected to brutal persecution during the reign of Ivan IV (Grozny). His work led to the destruction of the elements that support the development of progressive society type.

Even a few decades before vosshestviya of Ivan IV to the throne visited Moscow ambassador Habsburg Empire Zigmund Gerbershteyn, described the power of Ivan III: power, which he had over his subjects, he is far superior to all the monarchs over the world. All the same he gnetet cruel slavery. They all call themselves Kholopov, ie slaves sovereign .

They had their healers, surgeons, Pharmacists and all the craftsmen of the Dutch and other Inozemtsev. They say that the king, they annually pay up to 23 000 rubles (and why they were allowed to trade) and, moreover, contain several garrisons to the Siberian border, close to him. The king was pleased with their fees until they have not acquired the land in Siberia and not made it easy for people, exterminated by fire and logging on Vychegda to Perm at a distance of 1000 miles, then it is forcibly taken from them all. Envy and resentment at the wealth of whose any hands, and especially in the hands of man, led the king to select them first in a piecemeal, sometimes 20 000 rubles at once, sometimes more, until, finally, kept only a very small part of his father's property, while the rest went to the royal treasury. Their names were: Jacob, Greg and Semeon sons Aniko . Hence the saying went Anika warrior, representing the disempowered position of person in front of the imperial power, regardless of the success in the economic arena.

Ivan IV condemning answer to the western state system: And on the godless yazytsah that glagoliti! Ponezhe all those kingdoms not their own: како workhouses he commands them, Do speak . To disregard, as inappropriate for Russia, the answer to the Western nation-state, and Peter I, to be done to modernize the country. Refused to consecutive Western-style political reforms, and Catherine II, meet blind resistance to the Orthodox clergy and nobility. Unlimited autocracy was due to religious motivation, Byzantine heritage. Vizantizm for the state in line with autocracy.

Since the reforms of Peter I, Russian modernization cycle broken. It initiates and supports the state society in many ways played a complementary, supportive role. Lack of mechanisms for reproducing and maintaining the process of modernization, forcing potential bidders to closely examine the role of agent of modernization.

In the face of Russia beginning of the XXI century a potential candidate for the role of upgrading the facility, able to take risks through

rational choices, is the middle class, the future of civil society. Subject to the stable development of the economy the middle class usually takes the middle part of the political spectrum, while remaining quite indifferent as to the right or the left-wing extremism. Representatives of the middle class tend more to a peaceful, evolutionary process, rather than revolutionary change.

The level of economic development, economic growth in Russia in many ways have a decisive influence on the establishment of political democracy, building a strong middle class, tolerance of different faiths, the priority of the individual. Before our eyes and our participation in the processes of formation, economic, political and cultural development of Russia's middle class. To paraphrase Marx, we can say that in the process of modernization of the middle class in favor of the grave-digger archaic socio-cultural traditions of Russian society.

Significant role in the consolidation of autocratic rule, increasing the role of the state in all spheres of life, shaping its paternalistic nature has played a vast colonization of land, formerly part of the Tatar-Mongol khans, especially the Siberian Khanate. For a long time, the ratio between the number of population and size of populated areas to be adverse to intense economic and social culture. Lack of social forces, personal and material means for the resolution of regular external and internal problems of Russian life - the constant and the tragic fate of its history. Major historical accomplishments bought so dearly extreme stress.

There was the possibility of an objective, without significant reforms are not moving to the intensive development path, develop outside, extensively, to include the marketing of new territories, carrying their old forms of society. Thus, at the expense of huge territories colonized very long time can not be solved land issue in central Russia, the land remained a community where the surplus of labor, or had fled through a legal move to the outskirts of the empire. This allowed a long time nothing has changed, at a certain margin of safety for the traditional society.

Extensive territorial development, the inclusion of the Russian Empire regions at different levels of development, relating to different civilizations, left a legacy of modern Russia exclusive inhomogeneity regions in the economy, as a society, cultural traditions. The prominent Russian economist M. Delyagin said the high heterogeneity of the regions in economic terms, the weak and strong regions well mixed in the territory that we can not simply cut off from their little part, as did the Czech Republic, separated from Slovakia.

As a result, the Russian state is different from other countries, not only size, but also a different level of development of their regions. Russia consists of the following regions:

1. Post: Moscow, near Moscow, to some extent, St. Petersburg.

2. Industrial: Norilsk, the Urals, etc.

3. Preindustrial: Tuva, Altai Mountains, Chechnya, Kalmykia.

Modernization processes taking place in such diverse socio space, would inevitably have lost the homogeneity, internal coherence. The successful development of Russia should be leveling the social and cultural space, to achieve greater uniformity, the synchronization of social and cultural dynamics, the selection of a general vector of development in the postindustrial society. Regions, which for any reason will not be able to evolve in this direction are likely to be voluntarily or involuntarily contribute dezintegratsionnym processes.

Equality as a form of mass, communal identity, manifested in particular in determining their own I in the following sentence: I am - as all, I am a little of me does not depend, etc., is a major obstacle in the way of Russian modernization. Russian collectivism and the Russian соборность esteemed a great advantage of Russian people, voznoyaschim over the peoples of Europe. But in reality, this means that the person, the personal spirit is not enough even awakened in the Russian people, that person is too immersed in the nature of people's lives . Naturally, all this imposed a severe impact on the Russian identity, archetype of the Russian people.

Communications of the Russian society, linking the country with the external environment, which for the New Age is primarily a Western civilization, a very long time under the control and limited. The ideology and practice of iron curtain of the USSR were manifestirovaniem that kind of control over communications.

Absolute transparency of cross-cultural communication has faced a number of internal system constraints, including the national mentality. Today we are witnessing a great shift from one sociocultural system to another. Переход этот осуществляется через состояние динамического хаоса, нарастания мультикультуральности, полистереотипизации, радикальной открытости системы. The birth of a new socio-cultural system requires a certain historical time. For the first time in Russian history is losing any sense of rational control and delineation of its internal and external communications.

Insurmountable barriers to interiorizatsii inokulturnyh property late modernism does not exist, the values are interiorizovannoy interpretation of the sociocultural environment. With its change can not change the value of the national mentality.

In 90-ies of XX century in Russia has changed dramatically sociocultural environment. This change was due to almost complete loss of control over communications within the sociocultural system and its communications with the external environment. Updated value choice, a

person was able to choose the values of does, accept and reject the values that make a conscious choice.

A well-known French sociologist P. Bourdieu notes that people often attach disproportionate importance of early experience. There is a certain inertia effect, characterized by stereotyping of people who are trying to use the adaptive behaviors that have worked well in the past but have become totally ineffective in the new environment. Socialization and inkulturatsiya older age groups, the Russians took place in very different conditions, on a segment of the socio-cultural dynamics. Lessons in life values, behaviors proved ineffective as adaptive behavior. Much of society remains under the old regulatory submissions, formed a traditional society and in the main part of his playing the Soviet command-administrative system.

A prominent Russian economist E. Yassin, in an article devoted to the decade of post-Soviet reforms, describes this period as a time of transition from totalitarianism to democracy, as the time gap to the feudal past of Russia. In 1861, our country had abolished serfdom. A few decades trying to build a civilized society ... In 1917, again returned to serfdom. And it explains much of what is happening now .

Among modern antizapadnikov would like to emphasize, SG Kirdinu, postulated the existence of X and Y-matrices, ie eastern and western models of development. The development of Russian society and the state in its submission to rigidly determined socio-cultural tradition, the corresponding X-matrix, a different team, egalitarianism, the idea of authoritarian order, rejection of private property. SG Kirdina argues that the change of the state, socio-cultural spheres of society in a particular matrix is virtually impossible.

This concept is contrary to the whole history of twentieth-century Europe. After the Second World War, part of Western civilization has become West Germany. Following the dissolution of the Warsaw Pact and the USSR in the institutional structure of Western civilization begin to include the countries of Eastern Europe, including Bulgaria, Estonia, Latvia, Lithuania. In the near historical perspective to this process can join Serbia, Ukraine and Belarus.

The mentality of Eastern Slavic peoples, moreover, the Orthodox people, close to the Russian mentality. The European Union and NATO to create a single informational, economic, and later, perhaps, and cultural space from Britain to the western borders of Russia. Logical, historically inevitable to the process of reunification of Russia and Europe, joining Russia in a united Europe.

For this reunion there are objective prerequisites. The main prerequisite is the historic affiliation of Russia to the Christian world. A departure from the archaic syncretism, which is, in fact, determines the

characteristics of the Russian socio-cultural traditions, expressed Kiridinoy, seen through polikonfessionalnosti involving the creation of equal market, the competitive environment for the various religious denominations, the complication of social stratification, raising the overall level of tolerance in culture and society.

During the years of post-Soviet reforms formed the first free generation Russians, primary socialization that took place in conditions of freedom, mainly focused on the inclusion of Russia into the world, ie Western civilization. According to VTsIOM generation of 18-23-year-olds focuses on individualistic life project - Company Success (64%), in contrast to the traditional orientation to the society of social justice, equality (36%).

According to R. Ingleharta involved in research of value structures that are in the XX century, violent modernization processes, the values of 18-24-year-old became dominant after 15-18 years. R. Inglehart analyzed the changes in value systems in postwar Germany, Spain, South Korea and Japan.

At the same time, some adaptation to the national socio-cultural tradition is an important prerequisite for learning implanted inokulturnogo experiences, including values, attitudes, symbolic and cultural codes. All of this was some clarity in the last decade. Prior to this, the classical modernization theory suggests a necessary condition for the creation of modern society and the restructuring of the traditional rights of its relationship to themselves and society. The success of modernization processes in Japan and the newly industrializing countries Asia revealed the existence of certain socio-cultural variability of transition to modern society, at least at some stage of the historical and sociocultural dynamics. At the same time in Japan, the country held a great way to modernization, socio-cultural dynamics is increasingly synchronized with the social and cultural dynamics of Western civilization.

This process applies to changes in value systems, behavior, even man-made characteristics of the individual. The Japanese, largely, have grown much more than before the Second World War, due to the increase in the diet of protein foods, began focusing more on individual strategies for achieving success in life. For example, Japanese corporations have refused to lifelong employment. A socio-cultural tradition of a conservative and creative components. The creative part of the tradition makes the ability to generate a culture of innovation that can be perceived by society at this stage of its development. In countries that embarked on the path of modernization, but not completed the modernization project, its successful conclusion in so far as it is at all possible, involve the use of their own cultural traditions.

Call the Western modern technological civilization gave birth to a gap in the rate of socio-cultural dynamics of radical acceleration in Western Europe and the equally radical underdevelopment in other parts of the Earth. There is a tremendous difference in capacities, levels of economic, social development, technology, energy potential and non-Western civilizations. Modern is characterized by universal values, which find expression in social and cultural institutions.

The successful modernization of Russia in the next historical perspective is necessary to maintain a higher rate of socio-cultural dynamics than the rate of which is natural for the western societies Late Modernism.

Historical catastrophes in the past few centuries have occurred in Russia because of too long and persistent desire to preserve the historical, political, economic and cultural identity. Precipitance sociocultural dynamics within the framework of Western civilization demanded equally modern rapid reaction. Russian authorities and the company tried to find the answer in the tradition of the recipes in the past, the use of outdated tools, techniques, social institutions.

The successful modernization of Russia in the next historical perspective is necessary to maintain a higher rate of socio-cultural dynamics than the rate of which is natural for the western societies Late Modernism.

Attempting to slow down the dynamics, the more conservation, the pursuit of which is reflected in the Russian samobytnichestve, Slavophilism Eurasianism and explosion risk, chaos, revolution. After all braking historical and sociocultural dynamics of a period of large leap, explosive acceleration of dynamic processes. Then the fact that not finding a solution within two to three hundred years (for example, the abolition of serfdom), must decide in a paltry historical time - five, ten, twenty years.

Success in the high jump - a phenomenon very stochasticity, a much more positive in the modernization of an open form of evolution, when changes occur constantly. The possibility of successful modernization is to maintain maximum openness of the Russian socio-cultural system in a long historical period. Placed the issue of synchronizing the rate of the historical and sociocultural dynamics of Russia with reference civilization modern.

The prominent Russian philosopher, culturologist AS Akhiezer believes that the Russian society - a society of intermediate civilization. It went beyond the traditional, but so far not been able to step over the boundary of liberal civilization .

Chapter III. The middle class as a potential subject of Russia's modernization

In the public consciousness, characteristic of the socialist countries of Eastern Europe embarked on the path of intense modernization in the second half of the 80-ies of the last century, there was a widespread alternative system of values and compete with state and party ideology. Saving of civil society, more or less in various Eastern European countries, largely a result of not so long as the USSR, the life of the socialist regimes of exogenous origin, the fact that they are more advanced on the path of modernization. Other than the designed in the Soviet Union was, and the social structure of society, typical of the Eastern European States. Different social groups, including small entrepreneurs, farmers, peasant, non-intellectuals, supported by elements of the economic, religious, political and cultural freedom, the rudiments of multi-party system.

As a result of Bolshevik experiment in the Soviet Union, civil society was almost entirely destroyed in the country that has been achieved with repression, the direct physical destruction of millions of people and a massive, multimillion emigration washed out of the Russian society, its best part. For Gorbachev, Yeltsin's reforms, Russia has come with only the rudimentary beginnings of civil society, which nevertheless managed to support the reform course.

Force had the partial dismantling kommunitarnoy system, but has not been enough to performance comparable with other countries of Eastern Europe the transition to a free and democratic society based on productive use of private property and market relations.

The prominent Russian sociologist TI Zaslavskaya notes that after Stalin's mass repressions Russian society has not been able to restore its business and intellectual potential. The ruling party and business nomenclature is no longer aware of their own interests. The time for maturation of the new elite was not, and the moderate reformist wing nomenclature initiated reforms. Again a well-known Russian situation where the subject of modernization of public power advocates.

A feature of modern Russia's modernization was a personal, human starvation, when democratic reforms antikommunarnye had to hold hands, the second echelon of the party nomenclature.

Since the reforms of Peter I, Russian modernization cycle broken. It initiates and supports the state society in many ways played a complementary, supportive role. Lack of mechanisms for reproducing modernization process considers potential candidates for the role of agent of modernization.

In the face of Russia beginning of the XXI century a potential candidate for the role of agent of modernization, would risk through rational choices, is the middle class, the future of civil society. Subject to the stable development of the economy the middle class usually takes the middle part of the political spectrum, while remaining quite indifferent as to the right or the left-wing extremism. Representatives of the middle class tend more to a peaceful, evolutionary process, rather than revolutionary change.

According to the liberal paradigm has its own identity, distinct from the interests of the group, interests. Through the active work of the autonomous individual is able to defend those interests most effectively.

Anthony Giddens notes that people tend to the cultivation of personal risk, is able to see the unpredictable game case, in circumstances that are perceived by others as a stereotype, do not require creative interpretation. Emerging innovations are expanding the borders of life socially acceptable practices. The lack of divine predetermination, stochastic factor randomness open life situation makes her ambivalence, can eliminate as a result of creative action. In this context, cultivated risk correlates with the values of social consciousness of the era of Modernism. This strategy of self identity, her intelligence, the possibility of good life choices.

In the modern and post-middle-class majority of society, up to 70-80%, which automatically makes it a major generator of mass consumer demand.

The middle class consumes a massive scale not only the various goods and services, but also the products of culture. The middle class is the main producer and consumer of mass, urban culture, which is the basis of national culture. It should be borne in mind the considerable cultural heterogeneity of the Russian middle class, which is manifested in particular in consumer preferences: entrepreneurs, managers tend to give preference to wealth, the intellectuals largely focused on the consumption of food culture.

Zaslavsky, TI considering the social and innovative potential of Russian society, noted his reliance on the possession of middle class economic, political and cultural resources. Four areas of socio-innovation include the economic enterprise, the transformation of institutions, social workers, update the ideology and culture, work on new forms of self-approbation, the formation of civil society.

The most important prerequisites for the emergence and rapid growth of the middle class are the high level of urbanization, degree of diversification of ownership, literacy rate and level of development of higher education.

The prominent Russian economist Vladimir Mau outlined his vision of socio-economic preconditions for the dismantling of the Soviet command-administrative system, the liberalization of social and cultural life in the USSR in the mid 80-ies. More than three-quarters of the population lives in cities, their people, personality based on a second-generation citizens. Urban culture is characterized by greater openness and the ability to perceive Innovatics, including in respect of international experience of effective community development.

In the last Soviet decade has changed the structure of the economy and social stratification. Less than 15% of employment accounted for by agriculture, about 50% of the population worked in industry, construction, transport, employment in services close to one third of the total working population. Thus, the social structure of Soviet society to a greater extent in line with modern society.

In the late Soviet period, have increased the educational level in different social groups of Soviet society. The literacy rate is close to 100%. Secondary education has become universal in nature (about 90% of the population over 15 years). Reached a significant size and growing number of people with higher education (about 20% in middle age groups), as well as with academic degrees.

Modernization in Russia on a number of important trends, including urbanization, industrialization, demographic transition in many ways has already taken place, another question that was able to achieve quantified targets, while their high quality content is quite different from the reference for modern society. There are major changes in the system of values shared by the Russian society and, above all, the younger generation.

In the last decades of the Soviet Union, a significant in its composition protosredny class. Its foundation was the intellectuals, some of the nomenclature, as well as people from different social sectors involved in the so-called shadow economy. Much of the Soviet party-going nomenclature Gorbachev's reforms in the years converted the political, administrative capital in the economic capital.

Citizens of the USSR became more educated, along with the process of increasing imports of consumer goods, the development of a network check-commerce (shopping system Berizka), an increase in tourist flows, the more the free flow of previously taboo information resulting from the emergence of new technologies. All this dilutes the control over information flows, and as a consequence of the socio-cultural system as a whole. Everything becomes more vivid Technology, civilizational gap with Western civilization, which creates a sense of dissatisfaction with varying degrees of intensity in different social groups. The feeling of dissatisfaction is largely shared by people who later made up the nucleus of Russian middle class. Many of them were, to some extent, prepared for a sharp

acceleration of the process of social and cultural dynamics, typical for a first post-Soviet decade. Part of the Soviet protosrednego class not tragically experienced the rejection of communist ideology, the collapse of the Soviet Union, major changes in the regulatory system of values.

The middle class is an open system, the modern Russian society updates modernizing the process of social mobility. The man reaches a certain social status through their own efforts.

For Russian society over the past decade, characterized by the strengthening of radical inequality, changes in stratification, ascending and descending personal and group mobility. In the transition from Soviet to post-Soviet society to a number of groups for various reasons have not been able to maintain its status within the middle class, they were characterized by downward mobility. This process raised the so-called mass intellectuals that retain jobs in the public sphere of employment, including teachers, doctors, engineers, workers of culture.

This process is not irreversible as an individual, and at the group level. Personality may be claimed in the non-state sector of the economy, the group - to get higher pay as a result of economic growth and the resulting increase in the capacity of the state.

In Russia the process of formation of the capitalist market, which in its classical variant contributes to the vertical mobility of the individual, the selection of talented and innovative individuals. Most freedom of the individual in the 90-ies of XX century were used primarily to enhance the private profit of those who were able to act creatively, mobile, to move away from kommunitarnyh values. In many ways it is these values and the basics of Russia became the middle class to emerge.

The middle class is non-uniform, it is inherent in the internal heterogeneity. Conceptually middle class is divided into two large groups. This is the traditional middle class, the historic core of which consists of small and medium-sized enterprises, ie persons working on their enterprises. The new middle class includes managers, professionals, scientists and farmers. The new middle class is controversial because only a fraction of them is the owners of the means of production, another part acts as employees. A separate group of middle class exist in both rising, and the downward mobility that manifests itself in various stages of historical dynamics.

Category middle-class sort of an alternative bipolar symbolizes a society riven by antagonism of the richest and poorest. This is a social group that can form the basis of civil society and protect it from various types of destructive manifestations. Classic Western middle class, and post-modern era is the rationality of values, commitment to liberal values.

For a democratic society is dangerously deep social inequalities, undermining the foundations of political and economic stability.

In modern Russia the middle class is about 1 / 5 part of society that, given the dynamics of its growth, which in recent years about 25% a year, gives some historical optimism concerning the future of Russia.

Russian society is beginning, still quite timid, to reward people for their personal merit, knowledge and skill, this is achieved with a more efficient use of their abilities as individuals, and society as a whole. At the beginning of Russian reforms, estimated at up to the 1998 crisis, the function of the management of economic actors performing emerging Russian bourgeoisie: the owners of industrial and commodity companies, trading companies, etc. Then the set became increasingly clear shift in the direction of transfer of management functions to managers and professionals. This has contributed significantly to strengthening the economic potential of Russia's middle class, increase its strength. The most important characteristic of the middle class is the educational level. Education provides access to the labor market.

In the Russian socio-cultural sphere increasingly have become positively correlated with income levels of its identity and education, especially higher education. The amount of remuneration for individual ability, dedication, personal investments, earning more and more clearly define the level of education has become. The labor market began to respond to the emergence of a capitalist economy.

The results of the research The style of life of the middle class show that more than half of Russian citizens with higher education are part of the middle class. A higher level of income, social prestige, power positions than in the whole country, is a consequence of the higher qualification of its demand on the free market work.

There have been positive developments in relations person and the government. In the long run to changes in the relations between the Russian middle class and the state, reducing the distance of power, when a person begins to feel as a taxpayer entering into a social contract with the State to make effective and desirable low-cost management.

During the post-Soviet reforms significantly increase in the reorientation of *kommunarnyh* to individualistic values.

For the Russian people have always been important dependence on the external evaluation, ie *ekstroobraza* personality, sense of duty, of guilt, compassion, reluctance to stand out from the total weight, expressed in the maxim of type: I am such as all. I am not subject Education, etc. depending on the feelings of society, authorities began the process of primary socialization and *inkulturatsii* personality, continuing to follow all her life.

The end of the twentieth century in Russia was marked by a change of practice of socialization and *inkulturatsii* individual models for success. There the transition from dominant learning community, *kommunitarnyh* values to the values of individualism. In the first post-Soviet decade, a

growing number of Russians use the new mechanism of social legitimation of success.

The formation of a new value system of the Generation of freedom questioned the numerous allegations about the prospects, and, moreover, about the inevitability of a particular way of Russia.

The acceleration of social and cultural dynamics of the last decade, witnesses and parties to whom we are introduced elements of uncertainty, inconsistency and the value of institutional and regulatory systems, due to varying intensity of acceptable change for different systems. For the Russian middle class is characterized by a dichotomy between successful socioeconomic adaptation practices, on the one hand, and normative-value system that preserves the rudiments egalitarian socio-cultural traditions, on the other.

In 1994-2000 in several areas of Central Russia, Russian Academy of Sciences Institute of Sociology conducted monitoring of the economic situation and public health. Faced with a significant deterioration in their financial situation due to unemployment, exclusion, low pay about 70% of respondents chose the survival strategy, ie savings on food, clothing. It was a choice in favor of self-culture of poverty, the patriarchal konnotiruyuschy Russian (Orthodox) tradition ..

A well-known French sociologist P. Bourdieu notes that people often attach disproportionate importance of early experience. There is a certain inertia effect, characterized by stereotyping of people who are trying to use the adaptive behaviors that have worked well in the past but have become totally ineffective in the new environment .. Socialization and inkulturatsiya older age groups, the Russians took place in very different conditions, on a segment of the socio-cultural dynamics. Lessons in life values, behaviors proved ineffective as adaptive behavior.

A large part of Russian society in the 90 th years of the twentieth century, remained in a state of social hibernation and anemia as a consequence of difficulties in adapting to radically accelerate the socio-cultural dynamics.

About 20% chose the strategy of action, ie received a new profession, have opened their own businesses, etc. . These data correlate with observations EM Abraham on the core of the middle class, estimated at 20 -25% of the population of Russia .

Contemporary socio-cultural space of Russia is experiencing a profound transformation, it is largely haotizirovanno. Belonging to the middle class is defined, above all, a person of positive adaptation patterns that correspond to the prevailing economic, political and cultural conditions. Positive models of adaptation used by the Russian middle class. The loss of a sense of social stability and social sustainability of the human condition is the inevitable consequence of the profound changes of recent

decades of modernization, the more that is exposed to significant changes, normative value system of society.

In 1996-2000 (except for a few months after the August 1998 crisis) among Russians polled by sociologists of people felt the need to continue market reforms, greater than the number willing to stop. These people constitute a relative majority in modern Russia. Nearly a third of the adult population were in fact for the upgrades.

I would like to mention the key to the very existence of middle-class value of the level of urbanization. Formation of the middle class takes place on the basis of the Soviet legacy in Russia urbanizatsionny shift occurred even during the Soviet period, especially in its quantitative characteristics. Significant changes in quality characteristics, which constitute the core of urban residents of cities in the third, fourth generation, the formation of urban culture require greater historical time. In the post-Soviet period there was a clear correlation between the size of the middle class, the level of income, power position, educational level, on the one hand and the degree of urbanization within a particular region, on the other. The higher population density, the greater the opportunities for creative interpretation of the new socio-cultural environment, choice behavior, are more likely to demand higher education, professional level of the individual and, consequently, a higher level of income.

In the everyday life of Russians is composed of new values, goals, approved by the new practice of life and behavior.

The level of economic development, economic growth in Russia in many ways have a decisive influence on the establishment of political democracy, building a strong middle-class upbringing in a society of tolerance with respect to different faiths, the priority of the individual. Before our eyes and our participation in the processes of formation, economic, political and cultural development of Russia's middle class. To paraphrase Marx, we can say that in the process of modernization of the middle class in favor of the grave-digger archaic socio-cultural traditions of Russian society.

Chapter IV. Globalization as a continuation of modernization project

As Anthony Giddens notes, the criticism of the Enlightenment, the expression of which is the theory of postmodernism can be seen as the development of modern, ie, the modern philosophical, scientific, artistic

thought. Globalization is a modern stage, we deploy a single and universal project Nouveau. Globalization is manifested in the movement for universal economic, legal, informational, educational and, ultimately, cultural space, is a stage of modernization.

The head of the World Bank, James Wolfensohn, gave his assessment of the processes of globalization: Globalization makes the world a single global entity. National and international merge. Remember the last financial crisis, AIDS, global warming. The rapid development of technology changes, our lifestyle and style of doing business. There is an unprecedented flourishing of the private sector - private capital flows, for example, in developing countries are now at least five times the Western government sources of funding for these countries. In poor countries, rapid urbanization taking place, a civil society, democracy - and the power is gradually transferred from central government to local levels. Countries that will benefit from these trends, make a phenomenal leap forward. Those who do not want to change, remain aloof from the integration degraded. Their backwardness increase their unequal position in relation to other countries to deteriorate . Wolfensohn primarily practices empiricist, he can not afford the ideological discourse of the modern variety, opportunities do not grow on a plurality of globalization. This is a fairly intact, and the vector flow of change, a movement towards integrated, complementary to peace, based on the institutions and values of Western civilization.

From our point of view, globalization is a process of formation of a liberal civilization worldwide, primarily in the institutional and, to a lesser extent, the value-normative parts, leading to a maximum permeability of the borders of national socio-cultural systems and their contextualization, when some of the functions of the system is transferred to the transnational level, to open the channels of intercultural communication.

N. Luman develops his theory of social systems. He finds that the social system is a reproduction of communications. The social system is installed, when implemented autopoyeticheskie relations communications, which are separated from the external environment through a system of restriction of the communication. The social system is thus not of people or actions, but from the communications .

The most important external restrictive line for the socio-cultural system are external (state) border. The policy of European integration, the construction of a single economic, political, informational space alters the function of state borders. In the historic, social and cultural dynamics of changing the basic functionality of European borders of the disposition (alienated border) to integration (the integration boundaries). The boundaries of a large loss of function of the line of separation, for the first

out is the contact function, ie the border to all lesser extent constrain the intensity of cross-cultural communication.

According to the concept of basic forms of social practice, proposed by D. Harvey, material, intellectual, information flows to ensure social reproduction, the quality of the labor force of society, increasingly define the functionality of state borders.

The development of vital potency sociocultural system are inseparable from the process of learning, which to a large extent determined by the openness of communication channels, linking the system with the external environment. This information, human (tourism, exchanges, etc.), material (real) flows, ie, everything that relates to the possible types of cultural, economic, personal communication. Sociocultural system is protected from the environment by controlling, restricting freedom of movement in the systems of communication. This restriction applied to the national community, a local society within the boundaries of a State has been characterized during almost the whole of Russian history. Statistics for the kingdom, the Russian empire, the Soviet Union limited the communication with foreign religious, social, cultural environment. Thus, reproduction was achieved by the cultural, social, religious identity, delaying the cultural and social dynamics. The conservative tradition, its dominance over the innovation, which are often of exogenous origin, for a long time to decide on the development of Russian society and state.

In today's world, the picture changes in the lives of nations and peoples, of humanity as a whole can not be understood by ignoring the consideration of the modern world through the dual opposition traditional - Liberal supertsivilizatsiya . Location of any country in the world, its essential processes can and should comprehend through this dual opposition ..

Globalization gives Russian modernization another, perhaps the most significant opportunity to overcome the ambivalence of civilization, the inclusion of Russia into a liberal supertsivilizatsiyu.

One of the reasons for the limitations of control over cultural, economic, political and other connections within the Russian socio-cultural system, and at its external borders is critical in a high degree of social and cultural haotizatsii whole. A number of peculiarities of Russian social and cultural system goes back to the syncretism ideal, which, in many ways, is archaize, dogosudarstvennym.

In the post-Soviet period, updated large degree of autonomy of subsystems within the Russian socio-cultural system. The most important task of modernization is the maximum possible differentiation, the destruction of archaic syncretism in culture and society, an increasingly complex social stratification. Motion to universalism is largely identical to

the movement of liberalism in the sociocultural sphere, desakralizatsii world, secularization of public life, the domination of rational philosophy, the priority of individual rights.

Russian society is largely a transition, it can not be characterized as purely traditional, but in full it is not, and modern society. Traditionalism is updated in moments of dramatic acceleration of the socio-cultural dynamics and are apparent in the spontaneous reactions of individual adaptation. During the XX century in modern Russia has ceased to be merely of a speculative projection of the future, the individual elements become part of everyday life. To move forward, high enough to withstand the intensity of socio-cultural dynamics, it is necessary to the realization that Russia is part of the European world, in any case, it is in this direction the Russian socio-cultural system since the reforms of Peter I. Would like to give encouraging words Pitirim Sorokina: The replacement of one basic form of culture to another does not lead to the death of the society and its culture, which are subjected to the transformation.

Human beings tend to identify themselves with something more sustainable, long-term and fundamental than the end of human life, has a yearning for solidarity, group identity. The quest for cultural identity transvremennoy until the start of a new time in Europe was reflected in the religious feelings, giving a sense of personal immortality.

Since the beginning of a new time, a religious collective identity is weakened, the role of substitution of divine discourse begins in many ways to play the national identity. Man has become equated with a nation that is partly to satisfy cravings for human immortality by associating themselves with this transvremennoy essence, the replacement process of the religious feelings of national, desakralizatsii world. In the era of modernism is happening more and more radical divide between the Christian, on his genealogy, structures, and their new, secular content.

Today, in the late modern period, beginning the next stage of development of collective identity to replace national identity is the identity that defines the elements of global mass culture.

This process is due to various reasons, primarily emerging reduction, mixing functions of the national state to the functions of local government (postal services, part of the education system, police powers, etc.). The most important of them-complete geopolitical sovereignty on its territory, subject to a radical rethinking, deaktualiziruetsya. During the period of late modernism fewer states can seriously talk about national security with the help of the armed forces, economic, educational (the distance form of education), fiscal space is increasingly becoming supranational character, all the less control at the national level.

Collective identity is beginning to extend beyond national boundaries, becoming the global standard. This increases the level of freedom, restructuring national community and cultural traditions.

The forms of social prestige, reference patterns, norms and values are simulated and are broadcast within the emerging global information and cultural space. A person acquires the illusion of acculturation in a consumer society, for example, fans of Coca-Cola, which represents a reduction compared to the solidarity and religious identity, a characteristic, for example, the European Middle Ages. All this is more true of the western civilization of late Modernism.

Now you can identify with the global transkulturnymi forms of social solidarity, which largely replaces an earlier identification with the world's religions and nations, nation states.

Vector historical dynamics shifted from institutionalized, vertically integrated forms of social solidarity to the network forms, social movements, global norms, behavior, value systems. Man era of late modernism can identify with the transnational movements, including anti-environmentalists (Greenpeace), sexual minorities, youth movements Nonconformist type, with the owners of cars, washing machines, shampoo, with consumers of certain brands of reference products and services. A person can act as owner of the house built for a specific project, the car model, make a choice between the huge consumer communities amateurs Pepsi or Coca-Cola, root for the football team, often representing the nation state of which he is, solidariziruyas with fans of this club etc.

Moreover, new forms of identity and solidarity constitute an identification with the cultural products produced by the film industry, show business and media communication and information worldwide. Personality may be aware of themselves as part of a prestigious social group, which created and reproduced by means of advertisements in various forms.

The quest for personal immortality finds its expression in a heterogeneous solidarity. Ideological basis of modernization and globalization, as its phase, is a Christian universalism (neither the Hellenes, or Jew). Modernization is a vector change in the socio-cultural sphere, the reduction of local and universal component of the increase, megatrends of lokalizma to universalism. Globalization updates and promotes universal deconstruction of national, local.

Globalization is the product of accelerating the socio-cultural dynamics of the whole world, that leads to a location geographically, socially, culturally remote locality in a single spatio temporal continuum in the space of a single cause-effect relationships.

Modernization of the previous era of globalization has created. Globalization, it seems, under certain conditions can become a source and

resource upgrading, initiating dramatic changes in the living world in which Western societies have been pioneers. This is a long historical process, which includes a number of defining elements of culture and human emancipation.

Phase of globalization that we are witnessing is not so great to be able to speak about the linear nature of globalization processes. Globalization, in many ways represent a synthesis of progressive and inverse dynamics, caused by, for example, the disruption of regional stock markets, where the process of drastic reduction of the mobility of financial capital. Globalization processes are open, nonequilibrium, nonlinear nature, which largely determines the specific features of national social and cultural dynamics. Historical, social and cultural alternatives that we can handle, have a certain limit, determined by the amount of cause-effect relationships, accumulated in the process diahronnogo development.

Speaking of globalization, it is necessary to avoid the reduction to the model of makdonalizatsii world, international interests, transnational business, in terms of maximizing profits, given the prevailing demand of national cultural characteristics, as the successful promotion of national markets as a universal consumer product in the field of tangible and spiritual (cultural) consumption, requires interpretation in the spirit of national socio-cultural traditions.

At the turn of the century, a trend towards the formation of a single prototsivilizatsii Modern, where the institutions and to some extent the value of the Western world have become reference for a large part of non-humanity. We are witnessing not the end but the beginning phase of globalization, when the private, in large-scale starts to go to the periphery of history, is compensatory, complementary role. The processes of globalization are power hoops, affixed a planetary community of people, of humanity as a whole when any significant event in any part of the Earth is becoming the province of a single information space, suggesting, if not the reaction, at least some formation of public opinion. The processes of the world division of labor in a world where prevail Western capitalist civilization, can hardly be equitable and fair, as it is not within the rules of the game that are the strongest. The countries of Western civilization were almost complete monopoly on the so-called closing Technology, that not only can bring their owners excess, but also economically destroy competition, closing the entire industry. They are able to produce goods with a maximum added value, export of new technologies, make the production of a large part of financial products across national boundaries. Newly industrialized countries have to import technology, largely paying for the scientific and technological progress in a post-capitalist economy, especially in the United States. They can produce and sell products with less added value. Developing countries, third world countries are forced to

sell raw materials, ie, the first processing products, for which the typical minimum value added. This nonequivalence is caused by the exchange of basic, systemic causes. The most problematic countries in the post-transition group, since the achievement of this objective goes far beyond the industrial breakthrough, which, in particular, showed the world the new Asian tigers. Industrial efforts, using other people's technology will inevitably lead to further build and perpetuate the industrial civilization. To move towards postindustrializma needed its own creative interpretation of the problems of scientific and technological progress, developing its own technology. Since this is the way makes it possible by maximizing the value added to obtain the maximum profit and to achieve maximum efficiency.

Western civilization is modernizing the locomotive of global development, accelerate the socio-cultural dynamics of a planetary scale. The domination of modernist paradigm, suggesting accelerating turbulent race of capitalism, in which the rate of change reaches a certain critical level, including in relation to adaptive capacity of human psyche. Medical statistics reported a significant increase in mental health, psychosomatic diseases, indicating that people are simply not able to adapt to the flow of social and cultural change, where nothing is permanent, when the risk becomes systemic.

Real, objective world is losing its certainty, duration of existence, is accelerating the change of fashion, almost every year are updated range of technical devices used by humans. A kind of ideal was the single thing that after a single or a very short use of the name of further development of the economy can even simply discarded. Permanent economic growth, requires for its maintenance of a growing number of resources, many of which are irreparable, leading to environmental pollution. Climate change is also largely a consequence of the continuous growth of production and consumption.

Models, which dealt with the development of these trends over the next century, clearly show that the system can not grow sustainably over any long period of time. Are effective resource, environmental, social restrictions, a general depletion, degradation of natural systems, and as a consequence, the issue is not only achieved the quality of life, but also the physical survival of a large part of humanity. Environmentalists, антиглобалисты offer in this regard go to the deceleration in growth, move from the expansion, the expanded reproduction of humanity to a simple reproduction, balanced with the capacity of the environment. These attitudes in many ways similar to traditional beliefs, dominant in the more traditional, non-civilization, which assume a more harmonious coexistence of human and natural environment.

In this century, humanity faces a difficult and extremely important in its consequences the choice of two paths of development. The first involves the further acceleration of economic development, social and cultural dynamics that in the medium term, lead to disastrous consequences for biocenosis the planet, including mankind. The second path involves the transition to a more static society, which is characterized not only by the use of new, energy-saving technologies, and a slowdown in all the forms of human dynamics, the move away from the ideology of progress.

This development is not a conflict of good to the best, so characteristic of the artistic method of socialist realism, leaving little room for historical optimism.

When considering biocenosis, the resource potential of the planet Earth as a whole, as a closed system, both ways are a difficult dilemma. This choice is valid for closed, equilibrium systems, and becomes less important when considering today's environment as an open and nonequilibrium systems.

Western civilization, focusing on the explosive development, which by definition is synonymous with life, understood as the expansion is the only leader of mankind, can literally push him into space to begin a new great epic space colonization. In a universe of matter, which could serve as a resource base for further expansion of the capitalist economy and humanity, which is, in this context that Western civilization is modern. Economic man receives habitual physical motivation, much like the one that moved people in the process of colonization of the planet Earth. It was the lack of harmony, biocenosis practical destruction of the planet Earth, that is, in many ways samoedsky nature of Western civilization can lead either to a serious systemic crisis of humanity, or, as a positive alternative to the space expansion.

Probably not a coincidence coincided with the beginning of the modernization of the great geographical discoveries and the closure round the world expedition of Magellan, and the beginning of globalization - with access rights to the space that gave the opportunity to see the entire planet and the instrumental work on a planetary scale.

Globalization is the next step in the process of modernization and historical perspective leads to the formation of a common humanity, united by the economic, informational, and possibly Police integration.

According to population projections, examines the potential for population growth in some regions and the whole planet, its strength will reach a historic high at the end of XX century, after which begins a long historical process of depopulation of mankind. Population growth during this period will be achieved by developing countries, with their lower per capita income, education, health care, women's inequality, ie the developing countries for some time will continue to follow their own

socio-cultural traditions. In the northern regions of the Earth today and prevail over this century finally established a very different model of human reproduction, implying a nuclear family with one child that does not provide a simple quantification of population reproduction.

In the coming century XXI society are huge non-demographic potential, introducing a lot of people, gripping material temptations, assuming dostizhitelnuyu modernist motivated, dynamic, but largely for good reasons not likely to get what they perceived internally as needed for a decent, modernistkoy life, the success of the personal life project. The variance of demographic potentials poses a threat to the conflict between North and South, but in the longer historical perspective, becomes a very real threat of dissolution of the Western, modernist, faustovskogo humanity in the ocean more than an inert non-most. The processes of globalization contribute to the creation of special support groups, neophytes West, took not only its institutional environment, but also of values, the organization of daily life behaviors. This is the most vesternizirovannaya part of the world becomes a chance of non-western civilization while maintaining cultural continuity with change in the ethnic, racial relations between different parts of humanity. It is relevant to conduct a historical analogy between ancient Greece and Rome, where the process of cultural expansion has led to the perception of the Greek cultural tradition as the common traditions of antiquity. Something similar to a new spiral of historical development may occur in relation to modern Western socio-cultural traditions and this is likely, and is a great historical mission of globalization.

Conclusion

This monograph is devoted to the theoretical understanding of ethnicity and national culture in the context of the historical and sociocultural dynamics of Russian modernization processes, the historical transition from traditional to contemporary socio-cultural system.

Modernization processes in Russia hampered the national socio-cultural tradition that is largely defined as exclusion Innovatics characteristic of the traditional society and the acceleration of social and cultural dynamics that are specific to Western civilization, that is the need for adaptation and resistance to it.

The uniqueness of Russia, the uniqueness of a modernizing society does not negate the basic paradigm of change. Each society is changing, but the fluctuations of these changes do not abrogate the general vector of development. Russia will not become a copy of France or Germany, but will be technological, information, open society.

Attempts to impose the ideology of Russian society samobytnichestva and isolationism is not a positive alternative, which is hardly possible in today's world, where a single information space. The global interchange of ideas, technologies, knowledge becomes the determining factor in the historical development of mankind on the path to creating a unified cultural space.

Russian modernization, ranging from the Peter's times, was turned to technology, technological developments, improve the military industry, utilitarian capacity-muscle statehood. Technological innovations were in contradiction with the pre-hard, patriarchal values of society. Suffice it to recall Peter Manufactory, where technological innovations adjoining hard-working serfs. For a long time been technical re a traditional society, while the basic social arrangements and values are not undergoing significant change. The process of modernization was lightweight character, without affecting the underlying reason to value life.

Civilizational model, first emerged in Western Europe, spreading around the world and transformed according to the country and region. Modernizing, China, Japan, Poland and Russia did not lose their cultural differences. In the cultural and institutional terms the notion of modernization is manifold, but the interpretation of the basic characteristics of modernization does not cancel their universality. In fact, versions of modern society to offer not only the countries belonging to Western civilization, but also Japan and other countries of Southeast Asia.

At the beginning of XVII century, the new socio-cultural institutions, the changed institutional environment transformed the face of traditional, medieval Europe. Civil society and the nation-state create complementary institutional structures. The formation of modern, originally, was to define Europe, due to socio-cultural changes that support and reinforce each other in the process of interaction.

Global mass culture, except for utilitarian tasks related to the profit-making, contributes to the global historic mission, articulate Western civilization. The challenge is to create a uniform modern, creating a single global civilization which is based on its value-regulatory system, behavior, production and consumption.

The flow of information, food culture, especially mass, have a clear-cut movement from center to periphery. A global culture acts as a donor in relation to national cultures within the peripheral area of modernization process.

A new cultural reality suggests a universal set of values of senses, behavior. In its framework there are a number of subcultures. Each in its own way is trying to interpret modernity in the context of the new historical realities.

Changed the very nature of modernism. Clearly the trend of blurring of cultural identities, including national. Global mass culture provides a new and unique in the modern to be modern, not national. A new global cultural identity, it is possible otzhestvlyat himself with environmental, anti, feminist and religious movements that are transnational in nature.

Beyond national of cultural identity is the institutional framework. Integration processes are characterized by the limitation of national sovereignty for Europe (European Union) and other regions of the world.

All this does not mean a radical rejection of national culture and cultural traditions. They get a new interpretation in the emerging global mass culture. The interpretation of this result needs, interests, both institutional and non institutional international movements and institutions.

The processes of transformation experienced by the culture associated with what is happening in Europe with the formation of modernization (the first bourgeois revolution, the beginning of a new time). Then it was a replacement of the national religious sentiments of the desakralizatsii world. New forms of public life, based on free thinking society. Manifestirovannye in New Age form of socio-cultural sphere has long failed to meet the real practice. In the modern political arena established in Western Europe only after the Second World War, when the orbit of the Euro-Atlantic world became West Germany.

In the political sphere of society in Central, Eastern and Southeastern Europe, in countries that emerged from the former Soviet Union, the institutions began to modernize the reality only at the turn of the twentieth and twenty-first century.

Go to the Art Nouveau style for different parts of Europe is not one-act works, a process that covers the entire modernity of its first germs of a bourgeois and industrial revolutions to date.

In conclusion, I would like to lead opinion AS Akhiezer, very precisely defined intermediate, inversion type of Russian society. There are two types of societies, two types of civilization. Western liberal-modernist supertsivilizatsiya focus up to the level of everyday life in dostizhitelnye values on the continuous development of the ability of the individual, society as a whole to ensure its survival in its own development. This does not mean that there rhythms stories disappeared altogether. In the West, they can be seen in the periodic oscillation of the electorate by trying to force the power to expand the massive social programs and to attempt the opposite - to bring power to the program to develop production, sources of wealth. (However, the extent and implications of these cycles is difficult to

compare with Russian cycles). This tended tsiklizmu growing number of countries and peoples. There are traditional societies, which try to preserve the foundations of traditionalism, the faith in the possibility to live on the mythological cycles, trying to combine them with dostizhitelnymi values. These countries can be attributed, and Russia, but with one important proviso. As Russia does not have effective institutions capable of providing free cooperation, dialogue between the values of communities that have been on the road to modernization of the traditional type, and the ideological values of society, there emerged a developed ability to overcome the historical divisions between the country's archaic and dostizhitelnoy cultures .

Russian sociocultural system still represents a complex interplay of elements of backwardness and development, traditionalism and modernization, momentum and stagnation.

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