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CONTINUITY OF GENERATIONS AND FESTIVE CULTURE IN RUSSIA: ESSENTIAL CHARACTERISTICS

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ABSTRACT

The festive culture of Russia dramatically changes because of the entry into the process of globalization. Purpose of the research is to perform a number of positions: to study the phenomenon of festive culture, to identify the factors of festive culture in Russia development, to consider the dynamics of festive culture, to reveal the essential characteristics of festive culture. The method of the investigation of this problem is system-structural analysis, which allows us to consider the holiday culture as a system and trace its dynamics.

The article presents an analysis of the state of modern festive culture in Russia. The relationship between the level of development of festive culture and the process of globalization is revealed in the article: festive culture reflects not only traditional Russian values, but also universal axiological system that expresses the principles of humanism and tolerance of the modern world. The essential characteristics of festive culture are: forced its development, combinations of traditions and innovations, the predominance of the mythological component, the renewal of the festive calendar.

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1. INTRODUCTION

The festive culture always was important for Russian society. Today, a new social reality is revealed through the cultural theories of "post-industrial society" (Bell, 1999); "world-system" approach (Wallerstein, 2003); "Risk Society" (Beck, 2000); "Global Society" (Robertson, 1995). All of them explain the transition from local society to global society. There is an increase in the influence of hedonistic attitudes in the sphere of leisure activities especially in the youth environment

with orientation to entertainment, sports-health and animation-leisure programs. Therefore, in the 60s of the 20th there was also an idea of a "leisure society". According to Dumazedier leisure society is a modern society (Dumazedier, 1988). One of the problems of modern Russian society is parenting of the new perception of the phenomenon of festiveness, which in a new way forces to rethink it according to the reality of democratic society at market economy and the formation of a new holiday calendar. Modern world tendency is that young generations identify themselves through a set of standardized universal values of "citizens of the world." It is necessary to understand that this kind of modern social existence constantly compensates by the sustainability of fundamental foundations, one of which is the awareness of the individual in the modern world, like national identity, belonging to a particular ethnic group with its characteristic cultural features and historical destiny (Yurlova, 2019). Process of festive culture formation from the point of view of sociocultural activity involves several aspects: festive culture is a reflection of the social order of society; secondly, the embodiment of festive culture is poseable to achieve through theatrical performances and it has a powerful educational incentive for interpersonal relationships in the student environment; thirdly, participation in holiday events should be understood as the most important component of festive culture formation by the consolidation of sociocultural values in the minds of young people.

2. MATERIALS AND METHODS

The following research methods were used in the course of the study: a systematic approach as a, which is based on the examination of the object of research - modern festive culture, axiological approach that allowed to consider the values of youth, which are shaped by the influence of festive culture. The study also uses methods of comparative analysis of literature on the topic of festive culture.

3. RESULT

The "cultural foundation of the nation" is transformed by the emergence of new values, and it is the festive culture that promotes the "sociocultural integration of the individual into society, aimed at shaping the cultural consciousness of young people.

Having studied the state of the development of the problem of the formation of festive culture, we can say that firstly, modern research, the subject of which is the process of forming a festive culture, allowed to devoted three main aspects this problem: the theoretical study of the holiday phenomenon, the theoretical study of festive culture and its peculiarities in the educational and educational process, as well as the issues of improving the process in the teacher's practical activities. The holiday culture is beginning to become an interdisciplinary phenomenon in humanitarian research and is considered by modern authors in such aspects as festival, holiday, gender, leisure preferences of young people. It can therefore be concluded that, despite the diversity of works affecting various theoretical and applied aspects of holiday culture, there is currently virtually no researches on the systematic study of this Phenomenon.

At the end of the 20th century, Russian holiday culture gradually became part of the global process of sociocultural development. The reason for its exceptional importance is separation of the events thought Russian history in the 20th and 21st centuries: the revolutionary change of the political

regime in 1917, participation in the bloody Second World War, the Soviet totalitarian period, the collapse of the USSR and the crisis of the nineties. For the last fifteen to twenty years, the issue of the goals of Russia's historical and cultural process has become extremely important, and the problem of finding criteria for national identity, an idea that is not least important, has become. It became necessary to unite the relatively differentiated population of the country into a single whole. The overall cultural level reduce of the population is becoming more and more obvious. Modern man under the influence of fast processes does not have time to rethink his role and place in the society.

In traditional or industrial society, the national-cultural identity of man was maintained and reproduced, thanks to the immutability of the structures of his daily existence, the modern man, a resident of post-industrial society, thanks to the media component of the sociocultural space that surrounds it, continuously interacts with the culture brought in from the outside (watching foreign films, reading foreign books, notes more recently alien Russian national identity holidays and so on). At the same time, immersion in the "alien" space occurs at the same time as the fact that a person still remains in his everyday world (Mardakhaev, 2013). This state of affairs affects the state of modern festive culture of our country. The result of the mass media is the blurring of the boundaries of national identity, penetration into the wider segments of the population ideas and principles of multiculturalism. At the same time, there is hard to denying that the recognition of the sociocultural diversity of the modern world highlights the problem of national culture vanishing. Modern festive culture of Russia today is undergoing significant changes at all levels: regional, informational, identification and artistic.

The holiday events contribute moral and spiritual development. For this, existence of holiday events as soon as involvement into them - "internal" holidays (in this case it is about the celebrations of family, corporate and so on) are not enough. Forms of festive culture, which include it in a single sociocultural field, make it part of a certain community: the people, ethnicity, the nation and so on should exist (Vygotsky, 2006). Due to the changes that are taking place in society the new meaningful elements of festive culture are emerging constantly.

4. DISCUSSION

The holiday dates, that were in the previous Russian official "Calendar of The Holiday", are remained but not all. This allows us to point out the dynamics of culture in its historical aspect. A. Mole sees the development of culture as a framework of one "mosaic" type. According to A. Mole, it is the information messages of prisoners in the products of people's intellectual activity (science, art, religions) transmitted from their creator to the consumer through the media. All this determines the changes of the holiday calendar (Mole, 2008). An example of this dynamic is the transformation of the May 1 holiday, which turned into a historic development from the International Day of Workers' Solidarity to the Spring and Labor Festival.

As another important characteristic of modern Russian holiday culture, it is important to note that it reflects the values and meanings inherent in the Russian mentality - the common ality that persists in public consciousness, regardless of all the political and socio-economic changes taking place here. Overall, Modern festive culture can, be regarded as a special form of cultural memory of

the people, reflecting its essence and structure as most important foundations that fund national identity. Festive culture is a specific, symbolically reworked image of the past, events of the history of the country (Popova, 2011).

At the same time, holidays and holiday culture in general require constant support from representatives of the state, public organizations, social groups, individuals and so on.

The presence of traditional and innovative components in the national festive culture of the present is due to the specific attitude to the past, as well as the special mechanisms for the design of the cultural memory of Russian society in the structure of one or another celebratory event. In this case, the festive culture of modern Russia itself becomes a reflection of the policy of memory aimed at preserving certain moments of our historical past (in the example of the New Year), the revival of spiritual traditions (in the example of the Day national unity), the eradication of the social foundations of the Soviet period (The Day of the Great October Revolution), as well as the constant resumption of intergenerational communication (Victory Day).

The presence of a significant mythologizing component has a significant influence on the formation of public opinion in relation to certain event of the past to the present of the country. The spread of the mythological meanings inherent in the festive culture of modern Russia is largely due to the same phenomenon of mass media, with which the holiday today retains its closest connection (Markov, 2003). The challenges of rethinking our own historical and cultural past and that of humanity as a whole are of particular importance to our country. The legacy of the past in the festive culture is manifested by "extracting" historical facts (Yakovlev, 2012). Indeed, mythologization is not a simple distortion of historical reality and substitution some views on the country's past by others more appropriate to the current political situation, and is understood by us as a kind of mechanism for ensuring the preservation of symbolically reworked information about the events of Russian history (Popova, 2011). At the same time, it should be noted that the fixation of a historical event takes place in the case of festive culture is not in the consciousness of the hotel individual, but in the structure of public consciousness, which extends to all members of a particular society. It is this property of the phenomenon we are investigating that determines, in the end, the possibility of considering the holiday and festive culture as specific forms of expression of cultural memory.

At the same time, the functioning of modern Russian festive culture in this aspect comes at the expense of another important characteristic inherent in it, the essence of which is the need to renew the core values inherent in society constantly, what is happening in order to maintain their relevance and relevance to new generations. This need is satisfied in culture due to the cyclicity of the festive calendar, the frequency of celebration of the main events of history (Sadovsky, 1974).

Cyclicity, from year to year of holidays ensures the formation of a holistic system of memories of the country's past in society, as well as interpretations of this past. Festive culture in this case is the most important mechanism of registration of the memory of the people, a tool to support the identity of society. Festive culture, therefore, not only informs us about the past, but also - at the same time - regulates the attitude to the present and the future (Guzhova, 2006).

Researchers of the phenomenon of the modern holiday suggest to distinguish in the festive culture of Russia in the beginning of the 21st century three main types of holiday, classified on the

basis of the characteristics of reproduction in their structure of society's attitude to memory of the events of the past. They are “reconstruction festive event”, “replacing festive event” and “fixing festive event”.

The essence of the “reconstruction festive event” is that it is the process of justifying the present through the sacralization of the past and the presentation of the events of the country's history in the context of the present. This central position of the “reconstruction festive event” is due to the fact that it is in them that is reflected the process of becoming a statehood, the formation of Russian society as it exists now (Popova, 2011).

Holidays-reconstructions express, for the most part, the events of political history and have a crucial influence on the process of self-identification of society, allowing citizens of modern Russia to answer the question "Who are we?"

The sequence of these holidays in the modern festive calendar allows us to trace the major milestones in the history and formation of the state, the formation of the form of its existence, which we have at present. The group of holidays-reconstructions, thus, determines the attitude of Russians to themselves as members of a single sociocultural community, united by the events of the past and the goals of the future development of the country.

The second type of holidays, which are part of the modern holiday culture of our country is marked by the term “replacing festive event”. Their essence is in the cultural memory of the people and the public consciousness of the whole certain fragments of the past or traditions.

Above, speaking about the historical and cultural heritage of Russian festive culture, we have already considered several such holidays. The most striking examples are the Day of National Unity, as well as the Day of Family, Love and Loyalty (replacement of the October Revolution Day and Valentine's Day).

Finally, another important element of the Russian holiday culture of the beginning of the 21st century is a range of holidays, that may be identified by the term “fixing festive event”.

As the most striking examples of holidays-fixing, we can cite International Women's Day, as well as the vast majority of professional holidays.

Common to solemn events of this type is their fulfilment of the function of consolidation of society, social communities. All types of holidays are in constant interaction, holiday events often transform from type to type, reflecting the process of social and historical development of society.

The reason for this is that, despite of the relatively short period of the Soviet Union's existence by historical standards, it had a very significant impact on the spiritual life and culture of those, who were part of the state.

Nevertheless, despite the persistence in the public consciousness of Russians of a number of holidays and traditions formed during the years of the union state, we can point out a fundamentally new trend of development of the country's festive culture. In this case, we are talking about the trend of forming in the Russian Federation of a new cultural memory with fundamentally different understanding of the past events, creating new principles of social consciousness, a new historical-

cultural and national Identity. Citizens of modern Russia are seen as carriers of a fundamentally new communicative memory, which form the basis of a festive culture, different from that in which previous generations existed.

Modern festive culture as a special phenomenon of the spiritual life of Russian society is a factor of family friendly, professional, confessional integration, providing a connection of individuals into a single sociocultural unity (Orlov, 2003).

Finally, from the point of view of the study of modern Russian festive culture as a special historical and cultural phenomenon, its most important characteristic is the fulfillment of certain elements of the festive culture of a number of socially significant functions. Thus, festive culture is a very effective mechanism for the inclusion of a person into society, its historical and cultural process. It is a mean of additional stimulation of the creative activity of the individual, a factor, that stimulates the formation of national-cultural identity. Being special socializing event festive culture- is the most important factor for continuity of generations. Culture is also seen as an effective tool for ideological influence on society by political power. Modern Russian holiday culture is a mean of fixation in the public consciousness of the historical and cultural identity of the people, a way of social, confessional and ethnic integration.

Thus, we can conclude that the general state of festive culture is the most important indicator of modern processes of social and cultural changes, taking place on the territory of the state. That is why we have said that in modern Russian culture there are significant transformations of holidays, reflecting historical, cultural, socio-economic and political transformations at the current stage of country's existence.

Due to this, the modern Russian holiday culture is a special combination of traditions and innovations, a mechanism to ensure the national and political self-identification of individuals and society as a whole, the focus is not only on traditional Russian values, but also on the universal axiological system, expressing the principles of humanism and tolerance characteristic of the modern world as a whole.

Based on the above, we can say that the study of the essential characteristics of the festive culture of modern Russia, as well as the features and mechanisms of its transformation can not include only comparative analysis of old and new holidays, but also considers the process of consistently transforming new holidays into modern culture. For the modern stage of the development of the spiritual and moral culture of our country is characterized by the expansion of the socio-cultural functions of the holiday, as effective means of socialization and inculturation of an individual. The need to develop festive culture is caused by a range of factors of spiritual development of our country, formation of a sociocultural context on its territory, creation of continuity between the generations of the Russian Society. That is why the process of a festive culture development should be accompanied with elements of aesthetic and moral education.

5. CONCLUSION

With consideration of essential characteristics of modern festive culture, we can say that festive culture is an important part of the general culture and it reflects social changes. Russian festive

culture has deep historical background and now reflects values and meanings of modern Russian mentality. The state of festive culture shows that at the beginning of the 21st century Russian official "Calendar of The Holiday", had chaotic forms. Modern festive culture of Russia contributes to the process of mastering new cultural forms and ways of human life in society. At the modern stage of the society development the festive culture is an important form of human culture as a whole, that helps to identify citizens themselves through national identity of the national (ethnic) group.

Festive culture is understood as a mechanism for ensuring the preservation of symbolically information about the events of history, fixed in the subject matter of the holiday. Modern holiday culture has an ability to ensure continuity and connection between generations of society, becoming a factor of social integration and ensuring the unification of disparate individuals in a single sociocultural whole.

6. AVAILABILITY OF DATA AND MATERIAL

All information used or generated from this work is already included in this article.

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