

Anatoly V. Malafeev and Vladimir I. Ionesov (Eds.)
Social Innovations in Cultural Process: Strategies for
The Development and Survival

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The present world is becoming more flexible, dynamic and changing with a transition to democracy accompanied by a diversity of cultures, intercultural conflicts, and a search for identity. The article by Vladimir Ionesov on “Paradigms of Cultural Changes: Phenomenological Clarifications” analyses cultural change in social transformation process, its adaptation, renewal, and further development. Culture in the transition process is based on past traditions; the future is expressed in innovations and the construction of cultural values which leads to the transformation of present cultures. During the transition process, the validity and viability of values, norms and principles of culture are scrutinized, reshaped, and later a new culture is constructed. The emerging ritual practices expressed in myths, rituals, symbols, music, jokes, and celebrations fill in the empty spots in culture. According to the author, the highest embodiment of symbolism and mythology is expressed in music, i.e. hymns and songs which help to bring harmony into culture, wholeness and unity in diversity.

The process of cultural transformations is accompanied and influenced by the process of globalization with its extensive process of interconnection and interdependence of nations and states at the beginning of the 21st century. The industrial revolution, new transport systems along with the formation of the world market, migration, international contacts and exchanges laid the foundation for a new quality of life. The world is becoming a single and common space whereby world affairs create a global space, which does not take into account borders and distances and demands reaction from many governments.

Along with the development of the global system in economic, social and political fields, a similar process in the cultural sphere is possible. The author S.E. Chichyova in her article “Anthropological Borders of Culture in Age of Globalization” questions whether civilizations lose their cultural identity and uniqueness swallowed by the global economic system. The benefits of globalization reach only a small number of people and only a few developed countries. Some countries of the world oppose their languages and values to the western “cultural imperative”. Islamic, Chinese, Indian civilizations preserve their viability and originality as self-expression. Today, there is a purposeful effort to preserve traditional material and spiritual cultures. The pattern of preservation of culture in the world is different. For example, in Latin America, traditional culture is mostly preserved by the middle class, while in Asia (except

Japan where biculturalism is observed) city populations and the upper class of the society adapt to the world culture.

The article by Anatoly Malafeev “Russian Symbolism as Paradigm of Culture” gives insights into the culture-philosophy outlooks of the main representatives of symbolism such as Andrei Belyi. The author points out that the Russian symbolists are less represented as culture-philosophers even though one of the most important discoveries of symbolism of the XX century is the idea of culture. Belyi advocates the study of culture in its different aspects because of its interconnection of different flows of thoughts — philosophy, history, ethnography, religion. He considers culture as a whole configuration of knowledge where individual creativity is important.

Belyi criticizes culture by saying that “it does not know life, does not want life, and cannot live”. He considers culture’s “moldering head” where everything died, and expects an explosion in which everything will be destroyed. The new culture with a freedom for human beings from issues of locality, existence, nationality, state will belong to the world. Thus, the aim of the culture is to recreate culture. Belyi emphasizes the role of studying the coexistence of cultures through visiting different countries in order to “expand our conscious.”

Fear is a wide spread phenomena known to all varieties of human existence. Fear is driven by the need for self-preservation and self-protection of the individual in front of negative forces of the world. The author Leonid Nemtsev of the article “The Culture of Fear/ The Identification of Art and Evil in the Search of the Sane” considers that ‘pure’ art does not adapt to the negative forms of life like conciliatory art but rather is more proactive. Art changes consciousness. The consciousness developed in a right way is able to resist wrong forms of life.

The second section of the book, introduced by Garry Trompf, deals with historical-anthropological thinking with the focus on traditions and innovations in cultural process. The article by Nona Avanesova “Sign Recordings of Indo-Aryan Myths (Sacralized Artifacts of Ritual Practice)” explores the mythical rituals of the population, carriers of the early Bactrian civilization, located in the Amu-Darya oasis at the end of the second century BC. The soil burial grounds of Buston VI are located 60km of Termez on the right shore of the dried Bustonai river-bed which had been one of the tributaries of the Amu-Darya river. The civilization was functioning during the Molali and Buston periods, the final stage of the Sapalli culture. The Buston culture created complex mythological compositions through sign symbols. The articles made of mud were used for conducting rituals. The population of Bactria tried to reflect a complex worldview by creating myths with accessible means.

Alexander Rastoropov explores the origins of Hungarian people in “The Questions of an Early Ethnic History of the Hungarians”. Hungarian ancestors lived near the Don river at the end of the IX century. The closest language of Hungarian is of the people of western Siberia, Khants and Mansi (Ugr-Hungarians, Jugra –Khansts and Mansi). The existence of the South-Ugrian in Tobolo-Irtysh forest-steppe was mentioned in the Sargatian archeological culture functioning in the middle of the first millennium BC to the second century AD. The author’s hypothesis is that, probably, in that time the center of the Hungarians-Magyars appeared. The majority of them like other ethnicities migrated to Eastern Europe. The seven tribes named “Magyars” also formed in the middle of the Podunavic at the end of the 9th century after its settlement in a southern part of East Europe. According to different sources the authors conclude that the Hungarians-Magyars lived on different territories from the Don river in the west to the southern Ural mountains and also in the east from Ciscaucasia in the south up to Oka and Kama rivers in the north. Part of the Hungarians-Magyars assimilated in the development of Chuvashs, Tatar-Mishars and the Bashkirs ethnic groups.

In the same spirit, there is a useful article by Rama Krishna Pisipaty on the formation of traditions and customs of the Sindh region of India-Pakistan.

The third section of the book deals with State approaches to culture and social policy. To conduct social policy the state usually applies the idea of “state socialism”. The author Sergei Folomeev in his article explores German social democracy at the turn of the 20th century and the influence of “state socialism” on the working class. The author analyses the views of F. Lassal, the leader of the Universal German Working Union, A.Vagner, a thinker of the ‘state socialism’ school and Otto van Bismark, the chancellor of Germany. The ideas of these leaders and thinkers shaped both the right and left wings of social policy in Germany. To eliminate the exploitation of the working class which exists in society through the establishment of salaries to cover only what is necessary to sustain life and for having children, some proposed to make the working class its own entrepreneur where the state will provide necessary assistance by giving credit and assisting the association of workers. The free private association of workers should be connected between each other by ‘credit and mutual aid unions’. The program of the national democratic party of Germany used the theoretical concepts of F. Lassal.

Different ideas of “state socialism” existed in German social democracy. The right wing of the social democracy of Germany considered that it is possible to implement the policy, while the left wing, the radical part of the social democracy, rejected the idea of “state socialism”. Hitler made use of the idea of

“state socialism” in his policy. Different political leaders such as Bismark, Lenin, Hitler and other leaders showed an interest in the idea of “state socialism” which still has an influence today.

The development of a market economy led to the formation of intellectual property rights in Russia on the lines of similar processes in western European countries. The author Vyacheslav Paramonov of the article “Law’s Defence of Innovations: Historical Experience in Soviet Period” gives insights on how innovations during the Soviet period were formed based on the materials in scientific-technical archives. The first trade mark on the goods of artisans appeared in 1667 in connection with the New Trade Charter. The first law on privileges regarding innovations, art and crafts were introduced in 1812; later, the law on innovation and its improvement in 1896.

The Patent Law enacted in 1896 was formally recognized in the 1917-1919 period. However, in the period of “military communism” the creator was not allowed to use her/his technical innovation in private production. In Soviet times, the first legislative act on innovations came into force on June 30, 1919. This law rejected all laws and acts on the privileges of innovations that came into force before the law of 1919. Moreover, the state could alienate any innovation to its benefit upon the approval of the Committee of the Innovation Affairs. The information about all the innovations except secret ones was disseminated among people and organizations taking into account each particular case.

In Soviet times, laws regarding innovation underwent several changes. All of them have common features such as protection of authors’ rights, the expertise of the applications, the regulations regarding patents made overseas, the possibility of the state to purchase a patent by forced means. The changes in laws usually referred to the criterion on the protection of the innovations, rights of innovators and the procedure of conducting expertise of applications.

One of the factors that inhibited the development of the legal protection of innovations was the legal nihilism of the government headed by I.V. Stalin. At this time more than 105 academics and corresponding members were repressed in the Academy of Science of the Russian Federation. The process was also accompanied by the shortage of access to innovations abroad. The current laws on innovations in Russia are in the process of formation but its guidelines were laid in the Soviet period.

The interpretation of laws has different understandings. Some authors consider that interpretation is the clarification of the content of legal norms; others think that interpretation is an explanation of legal norms, and the majority view is interpretation as a process of clarification and explanation. Oleg

Belonosova, the author of “Succession and Innovations in Interpretation of the Legal Norms in Russian Law” states that the process of interpretation of legal norms is a subjective process of clarification of the content of legal norms as well as internal mental process and activity of individuals and bodies which enact official acts or informal recommendations and advice given by organizations and individuals. The purpose of interpretation is to apply correctly and consistently the legal norms and to avoid vagueness and mistakes in realization.

Morals and ethics play important roles in the interpretation of laws even though they are regarded as unstructured elements of society and state. The jury makes a decision by applying the rule of law and also taking into account ethics, morals, humanism, and concepts of good and evil. However, the correct interpretation of laws enhances law and contributes to the stability of the state. In cases where the laws have errors or deficiencies, the interpretation has a role in regulating relations to the public.

The present world has been subject to terrorist acts whereby thousands of innocent people are being wounded or killed. Individuals and groups have used terrorist acts to meet their goals especially in times of social-economic transformations, and in clashes of political interest, ideas and values. Terrorism originates from the word “terror” (in Latin –fear, horror) which means threat, pursuit, violence accompanied by cruelty. Authur Bezverkhov and Sergei Krasnov, the authors of “Law Analysis of the Content of Terrorism” state that the issue of terrorism has been intensified. In Russia in 2004, a series of events took place: military operations in Ingushetia and in Grozniy, the explosion of two airplanes, explosions at a subway station in Moscow and the taking of hostages in the city of Beslan.

Up to now, the definition of the notion of terrorism has not been agreed upon. The laws in Russia define terrorism, its acts, forms and actors. The authors of the article consider that toughening of state, especially criminal policy is an effective measure against increasing terrorism.

A fourth section of the book is devoted to ideas of peace and non-violence in cultural process. Today, nationalism, nationalistic confrontations and xenophobia have become typical phenomena. Xnophobia comes from the Greek words: xenos meaning “foreigner” and probos “fear”. The term is used to express dislike and fear of foreigners or people of other nationalities which is based on the dichotomy “we-they” or “our-stranger”. The author Anastaslya Ippolitova explores the role of anecdotes used in creating stereotypes about nationalities and cultures. The societies may create positive images in anecdotes as well as negative by which they demonstrate their attitude to a particular group or

nationality. The author gives examples of anecdotes about Jews, Estonians, Finnish, Chinese, Indians, Africans, and Americans where the features of particular nationality are associated with calmness, slowness, cunningness, and uncivilized nations. The anecdotes can demonstrate the dynamism of nationalistic attitudes and tolerance of people to each other. The most dynamic are negative images which are the result of the demonstration of negative emotions and hostile reactions in the form of xenophobia.

Innovations in social-cultural management service and education are the theme of the fifth section of the book. Social innovations in the service sector and education have undergone significant changes in terms of quality and culture of service. Service management is successful as Z.F. Kondrasheva states in the article "Service Management in Social-Cultural Space: Discourse of the Innovative Interdisciplinary Study" if it is oriented to meet clients' needs. On one hand, the organizations delivering services analyze the clients' preferences, and on the other try to affect the behaviour of customers and market. Service management is a new paradigm in socio-cultural space formation, which was influenced by such areas as marketing, operational management, the psychology of management, human resource management and quality management. Service management is based on combinations of such elements as a service product; place, cyberspace and time; process; productivity and quality; the price of a purchase and other expenses of the consumer.

The number of services offered increased rapidly in Russia and were transformed in content and essence to satisfy the needs of clients. Based on observations, interviews, survey and experiments, Evgeniya Tikhomirova the author of "Social Innovations in Culture of Contemporary Service" revealed that citizens of Russia trust the service sector. However, people prefer to use particular services upon someone's recommendations rather than by advertisement. Almost 40% of the population of Russia is frustrated by advertisement.

Dissatisfaction with the quality of the product and/or the way it is delivered to the customer can lead to conflict between customer and service provider. The conflict can be resolved if the service provider can put himself/herself into the position of the customer by trying to understand what the person thinks and feels; and after that, considering the motives that prompted the conflict and the goals. Another method that is being introduced in the culture of service is the method of empathy. The method is based on listening to the feelings of another person and showing empathy. One of the most successful methods is logical analysis based on building positive attitudes to the client, imagining the situation the client is experiencing, exploring what and why the client is behaving in a certain way, and how the client is trying to meet his needs

and wishes. The aim is to consider how to build communications to the client's interests in order to provide services and avoid conflict. The improvement of the culture of service is based on the respect of individuals. The quality of services determines the content of social innovations in the culture of services.

Valentin Mikhelkevich, the author of the article "Socio-Cultural Bases of Innovative Pedagogical Technologies" explores the definition of the term "pedagogical technology" given by Russian and foreign scientists, and UNESCO. The author considers that pedagogical technology has the following characteristics: it is based on methods and means of teaching to meet learning goals; answers the question how to teach effectively; helps to optimize learning outcomes (quality, volume, and so on) at minimum labor, time and material resources; foresees the possibility of making corrections in the process of teaching; provides opportunity to reproduce and share with other teachers. The delivery of pedagogical technologies depends on the application of teaching methods. The social needs such as formation of civil responsibility, tolerance, non-violence, human rights can be done through dialogue of cultures of people of the world, the study of cultures, making case studies and so on.

These essays in their diversity make an important contribution to the study of social change and the role of culture.

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