

**A. N. Danilov<sup>1</sup>**

### **CIVILIZATIONAL RIFT: THE BIRTH OF NEW GODS**

First, a few words about the civilizational rift. The consequences of the collapse of the USSR appeared to be more tragic than anyone could fathom, and the resulting civilizational rift has not yet been bridged. If anything, it's deepening. The countries formed on the wreckage of the former Union are drifting in different directions at different speeds. As it happens during any period of change, the rift has also entered the souls. More than ten years ago, Savely Yamshchikov gave his assessment: "I believe that the most intimidating result of the 25 years of our so-called post-perestroika era is that during this time we were forced to lose our memory" [10]. Famous literature personality Yuri Kublanovsky said that "in the last years of the Union's existence... the scope of plunder was unparalleled in history since Byzantium, and there it was aliens who plundered, while here – our own kin. But even more frightening is the moral impoverishment" [2]. A dirty flood of blasphemy poured over the heads of our fellow citizens... so much that culture was unable to conduct an "expertise" and sort the wheat from the chaff, to build new priorities. In the global chaos of the civilizational rift, the Soviet Titanic was sinking into history: a new world with new traditions, values, and gods was being born.

A. V. Smirnov argues that "the modern era could be quite accurately called an era of struggle for the global promotion of one civilizational project" [5, c. 352]. He means the Western project. But is it even possible to sustain and develop the global diversity based on a single pillar – that

of the Western European civilization? It is simply impossible to ignore the uniqueness of such civilizations as China, India, and the Islamic world. Many believe that the consumer society built by the European civilization is an inevitable prospect for the entire world, so its values and ideals should be recognized as a model. They believe that compared with other social models, this society has a number of advantages, being the only one with the potential for successful economic and cultural development.

At the same time, the very implementation of the consumer society values outside Europe generates new crises and contradictions due to the frequent discord with the national and cultural peculiarities of other countries. So the question arises: does this path lead to prosperity and well-being on a worldwide scale? Are its problems just growth pains or are they an evidence of some fundamental flaws? This is especially relevant for the societies that have not previously experienced this type of organization of socio-economic and cultural life and that can still opt for other civilizational paths. Here one should pay attention to the "amazing match that exists between the modern scientific picture of the world and the philosophical ideas which grew on the soil of original culture of Russia and its Silver Age as well as the philosophical and worldview ideas of traditional cultures of the East, and not only those new mentalities which are gradually formed in the depths of Western (technogenic) culture of the late 20th century in connection with comprehension of modern global problems" [6, c. 489]. It is necessary to analyze various perceptions of these tectonic shifts, the likely motives and mechanisms for choosing new paths of development, and those points on the planet (if any) where their implementation has already begun.

"The world is moving toward a new social order whose visible features are already quite prominent in many countries" [3, c. 8]. As a rule, a new civilizational integrity does not emerge as a completed project but grows out of the global dynamic chaos left from the departing civilization. The transition to a new integrity becomes fixed, as systems with growing complexity tend to increase their level of organization. The new level of organization means the new quality. And this new level of organization always affects and alters the previous levels. It may be due to the emer-

<sup>1</sup> Head of the Sociology Department of the Belarusian State University, corresponding member of the National Academy of Sciences of Belarus, Dr. Sc. (Sociology), Professor. Author and co-author of more than 300 scientific works on sociology, methodology and technique of sociological research, theory and history of sociology, including monographs: "Transitional Society: Problems of Systemic Transformation," "Power and Society: Search for New Harmony," "Humanitarization of Science and Education in the Period of Transition" (co-authored), "Sociology of Power: Theory and Practice of Globalism," "The World of Values of Modern Man: Belarus in the European Values Study Project" (co-authored), "A Word about Contemporaries: Essays, Interviews," "The World of Values of Modern Man: Belarus and its Neighbors in International Projects for the Study of Values" (co-authored), "Knowing to Anticipate... Sociological Etudes," "Synthesis of Philosophy, Science and Culture," "Modern Society in a World of Global Change," etc. Chairman of the Belarusian Sociological Society. Editor-in-Chief of the Journal of the Belarusian State University. Sociology. Laureate of the Award by the National Academy of Sciences of Belarus.

gence of new laws of development. The laws also appear over time. If a new level of development is achieved, then new patterns emerge which can constrain and limit the effect of the previous ones.

People's connections and relationships, communications, worldviews, consciousness and culture change in the process of transition. All of these areas are constantly interacting, and development takes place. The spiritual matrix of the old civilization in which we live has already formed. A corresponding type of development was established. It has a great value diversity which builds up over time. It also has traits that distinguish traditionalist civilizations from the current one.

Of course, it may all be wishful thinking. This is often the case when it comes to such fundamental questions as the civilizational rift and emergence of growth points for new civilizations. So why isn't the seemingly most reasonable and justified thing happening in reality? What stands in the way to a multipolar world and the world's acceptance of the Other? It is the very nature of man and his belonging to a particular civilizational whole, which is changeable, selective, and functions in the orbit of a very particular logic and meaning. A human mind cannot overcome the gravity of the once established and adopted cultural code. It is possible to accept dialogue with the Other, the possibility of convergence of meanings, ways of life, and cultures, but for some reason civilizational wholes do not allow others in and do not want to go out of themselves. Every nation or state lives or aspires to live in its civilizational capsule. "There is a fierce struggle over the future because it is intimately connected with conflicting public interests" [8, c. 10]. As it happened, by their thirtieth anniversary the new independent states had entered the new century without role models, their idols had faded, and the new ones turned out to be kings for a day.

However, the West still attracts... Although after three decades, the post-Soviet world is not so delighted with the possibilities of the consumer society that has now been established in a number of European countries and the United States. Its ideals and values are not as inspiring today as they once were. On the contrary, there is increasingly more doubt that this is the only possible way forward. Admittedly, there are fairly good reasons for such assumptions. Individual consumption that is often unrelated to real human needs is becoming more and more widespread, and the processes of globalization, strongly supported by countries where consumer society is already established, contribute to the distribution of the corresponding value systems across all regions of the world. Analysis of dynamics of value orientations in the post-Soviet space shows a rapid shift from the values of survival to the values of development and self-expression.

The question is, what values and life meanings should guide us? There are consumer societies of the Western world living according to their own values, and there are others with traces of traditionalist cultures which have been transformed in the process of modernization, in one way or another. It is true that along with the Western technologies and features of educational systems, their spiritual matrices are being borrowed and adapted to the societies that live by traditional laws and customs.

Some newly sovereign states from the former socialist camp chose to develop according to the Western model. But

today the world is facing the global crises (environmental, anthropological) brought about by the Western civilization. Other crises – economic, financial, cultural – do not always affect the entire world, but remain inevitable and regular. So the question is, should one choose these well-known strategies, if the experience of their implementation shows that they lead to crises? Would this be a good way forward, or should we be looking for completely new ways? For example, should we take a course toward a new multi-civilizational integrity? But in that case, how, on what basis are we going to reconcile different values, or develop a new base of values? What stages should the society go through, what steps should it take to avoid repeating the mistakes of the past?

Here the paramount problem is transformation of basic values; to a large extent, it was the cause of the civilizational rift and forms the content of the new civilizational integrity. In the post-industrial world, with emergence of the consumer society, rationality begins to be understood differently, along with science and economic life of the society. From this position, it would be interesting to look at the value dynamics in the consumer society, and to consider new points of growth for the future. What are the changes that exacerbate an already emerging global crisis? The problem of values is the problem of developing some kind of common content that is meant to contribute to resolution of the global crisis. If it doesn't happen, it means that the values to be guided by should be different.

A. Giddens, in his famous work of 1990, gives an unequivocally positive answer to the question: "Is Modernity a Western Project?" and explains that "the nation-state and systematic capitalist production," which "are rooted in the specific characteristics of the European history and some correspondences in previous periods or in other cultural conditions. If in close association with one another they have since spread around the world, it is because of the power they have created, among other things. No other, more traditional social forms were capable of competing with this power in such a way as to be able to maintain complete autonomy and not be affected by trends in global development" [1, c. 322–323]. And further: "The radical turn from tradition inherent in the reflexivity of the modernity breaks not only with previous epochs, but also with other cultures" [1, c. 324].

More often than not, it is the general chaos that precedes the emergence of a new civilizational integrity. The new growth points are already budding in it. The challenge is to make the emergence of a new multi-civilizational whole the project of a real multipolar world. Therefore, without ignoring the centuries-old experience of the development of Greek-Latin-European culture, we should, according to Smirnov, conduct "a study of the logic of non-Western cultures, which is the primary task of the theoretical development of the project of a multi-civilizational world" [4, c. 357].

New information and communication capabilities have now emerged that have pushed national boundaries, turning the world into a big village where it is impossible to hide from the intrusive electronic eyes. Computer technology began to determine a lot in human life, to form its own, virtual world. The possibilities of artificial intelligence have called into question the future of homo sapiens itself. After the collapse of the socialist system, complete and uncondi-

tional victory of the Western model of development and the establishment of a unipolar world were declared. But something went wrong...

Unfortunately, the all-human concept, which was developed in the Russian thought in the 19th and 20th centuries, is still not perceived as the future of a multi-civilizational world. It is difficult to accept the Other, to detach oneself from one's local culture, which has no alternative and is imposed for embodiment in the global civilization project. Even earlier, V. S. Stepin emphasized: "It is important to comprehend the changes taking place in different spheres of modern culture and to find out whether there are new vital meanings and values which will become the germinal forms of a new cultural and genetic code, providing a new type of civilizational development" [7, c. 737].

Each era has its own dominant influences on the formation of national identity. We have now entered the era of the information society, where so much depends on the global web with its unlimited possibilities. The man-made virtual world began to reproduce and consolidate life meanings and behavioral attitudes that had not been tried in the real cultural space into the socio-cultural code of the new generation. This may cause a serious discrepancy between the state cultural tradition, the historical experience of the people and the attitudes of the new generation. Of course, this is an indirect mechanism. One has to look at what is "passed on by adults: timeless wisdom or outdated prejudices" [9, c. 321]. New risks and challenges require new approaches to tackle them. The transition to a new model of civilizational development is dictated by the obvious global instability to which the modern world is forced to adapt.

The civilizational rift can be overcome through recognition of a multi-civilizational, and therefore multipolar, world. "The main contradiction of the current moment in this regard is the contradiction between the declared project of the multipolar world and the absence of a project of a multi-civilizational world" [4, c. 24]. Access to the points of growth of multi-civilizational integrity can be through countries with traditional cultures that have retained their customs despite modern technological and social modern-

ization. The challenge is to make the emergence of a new multi-civilizational whole the project of a real multipolar world.

Thus, it is reasonable to raise the question: what the thirty years of the post-Soviet wonderings have left in human souls, whether they have been filled with kindness and light, whether historical truth has triumphed and what remains in the people's memory without distortions and withdrawals, whether the moral impoverishment has been overcome... And we will see how much more needs to be done to make our culture shine again and perform the sacred deed of creating a bright future, to sort the wheat from the chaff, to be ready to accept a new world of multiple civilizations, which would create the new gods...

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