

## Traditions as up-to-date issue of modern times

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**Abstract.** The article interprets notions “tradition”, “globalization”, “ethnos”, “language”, “educational space” in the context of actual problems in modern culture and art. The author announces his thoughts about interrelation of such phenomena as globalization of economy, globalization of culture, language and ethnos; describes the views of modern home and foreign scientists. It is pointed out to eternal up-to-datedness of the thoughts of Russian scientist of XVIII M. Lomonosov about interaction of cultures, about advantages of Russian language and other aspects of cultural dialogue. The facts are given which characterize tasks in the sphere of public education and the place of national languages in it in national culture of the first third of XX century. The author emphasizes the necessity of keeping and adaptation of cultural traditions to the newest historical realities for prevention of unification and smoothening of individualities of local cultures which represent wealth and value of world culture. This task can be realized by means of deepened interaction and development of relations between nations and countries on the base of dialogue of cultures.

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### Introduction

Traditions have become a problem which is broadly debated in modern scientific publications. Tradition in certain conditions turns into formal traditionalism i.e. loses its link with modern times using which it can make a “jump in development” and “acquire new life” [1]. In order to make this point clear D. Blagoi describes formation of Russian culture in XVIII century referring to the words of Russian poet A. Pushkin: "For long time Russia remained alien in Europe. Taking the light of Christianity from Byzantium it participated neither in political riots nor in mental activity of Roman world... Russia was imposed with great purpose... Its huge plains absorbed the force of the Mongols and stopped their intrusion at the very edge of Europe [1]. Peter the Great turned Russia to European culture. In the same time he kept national particularities of his great country. Developing general plan of Northern capital Peter I relied upon not only on experience of Amsterdam but on ancient town-planning traditions. A. Pushkin notices in the poem *The Bronze Horseman* : "Pulled up horse of Peter put its hoofs on native land" [1].

### Methods of Research

The article uses historical, descriptive methods and the method of stylistic analysis of works.

### Main part

Consideration of such aspect of contemporaneity as traditions and globalization processes is up-to-date for science. This aspect also

attracts the attention of historians, culturologists, art experts. In his article published in scientific almanac "Traditional culture" in February of 2005 N. Khrenov compares different opinions in regard to what place traditional culture keeps in the life of society and how it is influenced by globalization process [2]. N. Khrenov supports opinion of E. Azroyants who called globalization “the plague of XX century” [2] destroying traditional culture. It is destructive role of globalization in regard to traditions which concerns the scientists. N. Khrenov points out to the fact that globalization existed in ancient times. He refers to Russian philosopher V. Soloviev who saw differences in ideal and real impact of globalization. Ideally, globalization suggests integration (mutual penetration) of cultures which destroys uniqueness and independence of local and traditional cultures. In reality dictate (monologue) of market forming mass culture is observed; the values of culture become a product (item for sale) and acquire market price. Experts point out to the fact that the process of globalization due to economic reasons takes place under leadership of the West, first of all, the USA. Expansion of force and influence of the USA is stopped by true cultures of people. N. Khrenov refers this idea to G. Toinby who believes that in spiritual contest the West has not won yet. The culture of Russia is characterized by such features as attention to humiliated, poor, justification of the good, not force. Americans orientate to success at any costs, pressure, force, not to spiritual values. Here Khrenov refers to historian N. Lerner. I. Panarin is of the same opinion: “All lost victims of globalization can find motherland in Russian culture” [2].

Destroying traditional cultures globalization gives birth to aggression in the society. Not prioritizing political interests it is necessary to treasure positive effect of interaction between unique cultures.

Many scientists (N. Khrenov, V. Shubart, S. Huntington, I. Panarin, M. Frolov and others) believe that Russia introduces positive moments in the process of globalization because it possesses such features of Russian people as collegiality, pan-human responsiveness, the spirit of utter unity. By this reason German scientist V. Shubert predicts accession of Slavic nations as leading cultural force ... oncoming centuries belong to the Slavs" [2].

Russia is between the West and the East, that is why it has special mission in the world. "Pan-humanity is the mission of Russia", - wrote F. Dostoyevsky.

Traditions are forming during long periods. Intermediary position of Russia allows to assimilate values of western cultures actively and in the same time to keep values of traditional culture, for example, its folklore (songs, pictures, fairy-tales etc.) The thoughts about national identity like "reason of the minority and traditions are the reason of the nation" are true [2]. In Khrenov's opinion globalization is effect of the cult of reason, ideology. The USA propagandize mass culture distributing it through market mechanisms. In opinion of most scientists globalization on the base of market can ruin unique cultures.

Protecting its cultural traditions Russia will facilitate its nations to keep unique way of development on the base of dialogue of cultures. This idea is also a kind of Russian cultural tradition. M. Lomonosov believed that cultural cooperation with Europe is useful for Russia: "to educate Russians, let them show their dignity". In his opinion, Russia must not feel itself inferior in regard to Europe: Russia is itself a bearer of unique scientific, artistic, historical natural and other values able to enrich world culture. Lomonosov saw the necessity to learn from European countries but was sure that Russia must learn "relying upon its own reasons, resources, urgent needs and internal logics of its development". Lomonosov casted discredit on the principle of following the benchmarks: "use your mind in your own way. I am not Aristotle, Descartes, Newton. If you call me by their names then you should know that you are slaves and my glory will diminish with yours". Lomonosov realized uniqueness of creative individuality of a scientist, artist. He appealed in his works to the young generation asking them not to follow benchmarks and rules because, in his opinion, it is soleness which is guarantee of glory for an artist and scientist.

It is useful to mention care of Lomonosov about Russian language because in the beginning of XXI century word stock of young citizens of Russia has become very poor, illiterate speech is a usual thing to the same extent as mistakes in labels, signs, advertising etc. Tradition to read poems and prose aloud from the stage has disappeared, intonation and tonality of oral word has vanished. Word stock of language is traditional wealth of every ethnos. The attitude of Lomonosov to Russian language was reverent: "Russian people living on huge territory regardless of long distances speak language understandable for everybody in cities and villages. On the contrary, in some other states, for example, in Germany, Bavarian peasant does not understand Meklenburian (Brandenburgian or Schwabian) though they are of the same German nation" [3]. He devoted to Russian language many works in which he pointed out to natural abundance, beauty and strength of Russian language. Negative attitude of some home and foreign figures to Russian language is ridiculous: to destroy language means to destroy ethnos. Historical experience of dialogue of cultures exists on the base of the attitude towards language. In the beginning, especially in 20s-30s of XX century our country performed great work on establishing school network, for example, at the territory of Union Republic of Kazakhstan; documents show that in those years they cared about necessity to provide teaching in native language: in the report of Council of people's education of Pavlodar district for the 1st half of 1927-1928 it was pointed out that "one of the mistakes of our school network in its national context is that among the uezd population there are 16,2% of Ukrainians who study in Russians schools... In order to establish Ukrainian schools in Pavlodar uezd within oncoming year I plan to organize show schools of 1-2 nationalities. It is much harder to organize in rural area schools where disciplines will be taught in Mordovian or Bulgarian languages" [4]. Care about native language must be the most sustainable cultural tradition. Lomonosov did not support people who having tried the fruit of European enlightenment became blind supporters of European views and were sure of cultural underdevelopment of Russia, negatively treated its past and linked their future with aid from foreign countries. All the poetry and works of Lomonosov were intended to persist these opinions; his universal activity provided newness for every affair relying upon traditions of Russian and European culture.

Tradition is in the focus of home scientists: Stepanskaya T.M., Melehova K.A. [5], Nekhvyadovich L.I. [6], Chernyaeva I.V., Stepanskaya Ye.V. [7], Stepanskaya A.G. [8] and the

scientists from CIS-countries: Mergaliyev D.M., Popandopulo M.P. [8], Lichman, E.Yu. [9].

Tradition can be defined as "combination of social relay-races" [10]. Traditions are studied by such sciences as ethnography, folkloristics, science studies, art study, culturology etc. Culturologists define tradition as "special mechanism of social memory" [10]. Tradition are divided into simple and complex, naturally and artificially formed, long- and short-lasting, and by the degree of link with material. Traditions can exist as benchmarks and stereotypes (ethnic, local, regional etc.) In ethno-cultural traditions the feature of succession is manifested - not to be restricted to vertical relationship (from ancient times to modern times) but broadly realize horizontal connections as well - mutual transfer of cultural tradition from region to region, from nation to nation. This process goes on especially intensively in artistic culture and creative work.

### Conclusion

Traditions of European art are included into artistic contexture of modern painters, graphics, sculptures and masters of decorative and applied art of Russia, in this process a lot of depends on interaction between traditions of national and professional cultures.

### Results

In open education space the use of traditions and national heritage is one of the perspective approaches in scientific, learning and enlightenment activity. We shall notice one more time that tradition and succession do not exclude uniqueness of cultural heritage of nations but are the centers of re-birth of spirituality which is needed by modern society.

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