

## Conference Paper

# Socio-cultural Transformations in Traditional Societies in the Context of Globalization

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## Abstract

The paper presents a study of socio-cultural transformations in traditional societies in the context of globalization. The authors emphasize that global changes have affected all aspects of traditional societies using the socio-cultural approach. Postmodern culture, the problems of self-identification at different levels of the human community are the main consequences of globalization. The differences between the social strata are leveled through the introduction of a mass unified consumerism culture, desubjectivation of the individual and public institutions takes place. The social space has changed, the forms of human interaction with the external environment and interpersonal communications have changed. Previously existing models of communications, which were direct interpersonal relations, were replaced in the modern world by forms of mediated communication. They bring new patterns of behavior and understanding of sociocultural reality. Changing the traditional family as an important subject of socialization and translation of spiritual values leads to further transformations in society.

**Keywords:** sociocultural transformations; values; globalization; society; traditions.

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## 1. Introduction

At the present stage, many studies are devoted to cultural transformations in the period of globalization. Cultural values are sensitive to changes in the modern world. The authors note that the impact of globalization on different spheres of human life, society

is widespread. Modern transformations taking place in society, allot the task of socio-cultural understanding of the new reality.

Understanding the essence of culture, as is known, is possible only through the prism of human activity, of the peoples inhabiting the planet. First of all, any person masters the spiritual culture that was created before him, thus he masters the social experience of his predecessors.. At the same time, he also contributes to the cultural layer, thereby enriching it. Globalization in the modern world challenges traditional values, ethnic identity and traditional institutions of socialization and translation of the experience of previous generations. The problem of socio - cultural transformations in the context of globalization is one of the central problems of modern civilization, as the traditional space of spiritual culture at the present stage of development is constantly changing and requires new understanding.

Lets reveal the concepts of "globalization"and" socio-cultural transformation". In our understanding, globalization is the essence of integrative processes in the modern world that affect all spheres of human existence. Socio-economic, legal, socio-cultural and other integration processes have led to transformations in societies in which traditional values have been sustainable over a long historical period. The authors understand the process of qualitative changes in culture under socio-cultural transformations, which are radically different from previous times, stages of historical development of society, etc.

Global changes have affected all aspects of traditional societies. Traditional society is understood as a society in which there are stable traditions and values that clearly regulate social interaction within the community itself.

The creation of cultural hybrids, postmodern culture, problems of self-identification at different levels of the human community are the main consequences of globalization. In this regard, the study of socio-cultural transformations in the period of globalization is of scientific interest.

**The subject of the research** is socio-cultural transformations in traditional societies in the context of globalization. The study of culture is always an urgent research task, since culture does not exist outside of man. Cultural values constitute the core of a civilization (as is the nucleus of an atom, cell, galaxy), and the processes taking place in it are interdependent. Culture, without a doubt, tends to adapt to the biological, psychological needs of the human body. As the living conditions change, the traditional forms, in our opinion, do not disappear, as some researchers note [10]. New needs arising from changes in sociocultural space bring new cultural mechanisms to them.

## 2. Research Methodology

The work is based on the socio-cultural approach that captures changes in society and culture. Note that the activity approach to the definition of the concept “culture”, which regards it as a specific way of human activity, is close to us. As part of this approach, culture sets the algorithm and paradigms of activity in different spheres of human existence in society. The study of culture in the historical aspect will appear as a changing mechanism, a set of norms, models of human interaction in public life, i.e. characterizes the features of human activity in a particular historical period.

The process of modernization of traditional values appears as a complex and contradictory phenomenon. Traditional values present in the spiritual culture of any ethnic group cannot be preserved unchanged. They tend to change, adapting to the existing needs of people, society. The loss of the original semantic content of the element of ethnic culture does not lead to a change in the ethnic group itself. No ethnic characteristic is obligatory if it leads to the destruction of the ethnic group itself. There is an adaptive potential in the very nature of traditional culture that can be modified in conditions of social tension, conflict, etc.

Globalization is a historical, objective process. Characteristics of globalization: connection of economic and consumer culture, acculturation processes in different fields of science and production between different countries of the world, creation of international legal, cultural and information field. Pursuance of a single socio-cultural space existed long before the modern global world. Certain phenomena leading to the universalization of society with common and equal values and norms are considered in ancient religious texts.

Modern transformations taking place in society, allot the task of socio-cultural understanding of the new reality. Cultural values are sensitive to changes in the modern world. Globalization of the culture in the modern world challenges traditional values, ethnic identity and traditional institutions of socialization and translation of the experience of previous generations. The proliferation of philosophy post-modernism and mass culture is largely responsible for this challenge. They transform the mental aspects of modern spiritual culture penetrating through the emotional components of culture, penetrating to the unconscious level. The social space has changed, the forms of human interaction have changed. Our lives have become radically different from those of previous generations [14]. People have ceased to be tied to only one type of economy, which is most suitable to the local landscape and natural conditions. Universal high-speed schemes of mental operations are also necessary for new conditions of existence.

The problem of cultural transformations of traditional values in the context of globalization is one of the central problems of modern civilization. Despite the paradoxical wording, we note that there is potential for transformation in a traditional culture that preserves the conservatism of its socialization institutions. The changes are due to the need for "survival" in the modern social environment, and moreover, are inherent in the most traditional culture, which is capable of divergence in a crisis.

It should be noted that the surge of radical religious views in societies with traditional culture and family values, which have always been true for thousands of years, is not accidental. The rise of religious consciousness and religious extremism "owes" its appearance, in our opinion, to the anthropological crisis, which is caused by globalization changes.

Most often anthropological crisis means negative trends in modern postindustrial society, by which we mean the following: unemployment, reduction of creative and intellectual activity, manifestation of suicidal tendencies, decline in working culture, transformation of traditional spiritual culture and social consciousness [12]. Improvement of life of modern people from the point of view of practicality, utilitarianism, caused decline of spiritual values in traditional societies. At the same time, we observe a surge in national self-awareness and religious outlook, and in such societies it is a consequence of the phenomena listed above. Aggression is a manifestation of the anthropological crisis. Extremism, fanaticism of the religious views of young people are forms of realization of alternative values that "respond" to the challenges of globalization, even if the answers are waiting for you beyond the limits of life (Abdulaeva, Ujukhova, 2018). The politicization of religious identity in the period of globalization in societies with traditional values, as noted by some researchers, is, in our opinion, a consequence of the anthropological crisis. The problem of spiritual security of the individual and society as a whole becomes the main one in the conditions of global peace [5].

As noted earlier cultural transformations are manifested in the conditions of "survival" of the spiritual culture of traditional society. Of course, there is a need to "explain" the traditional perception of the world in terms of technological and information pragmatism. That society, in our opinion, where this "explanation" will connect a cardinal gap between the epochs, generations of people, will move to another stage of spiritual development.

In the modern world, traditional societies carefully consider those products of integral culture that can radically change the appearance of the ethnic group. The desire to oppose traditional culture, characteristic of postmodernism, is manifested in the "depersonalization" of past spiritual human values. Many "products" of mass media have, in fact, socializing factors, replacing traditional institutions of socialization. The desire to

preserve identity in the context of globalization is found everywhere in different parts of the world. However, we should not exclude the powerful centrifugal force that is inherent in modern culture. Its desire for unity and universalization of values is inevitable. The aim of the traditional socio-cultural space, in our opinion, is not the confrontation of universalization and unification of the world, but the development of modernization components in its traditional culture [13].

Cultural transformations as a result of these globalization processes can be noted, first of all, in the family. For example, changes have occurred in intra-family functional relationships; evaluation of a potential partner in marriage often comes from market relations; social activity of the spouse; there are transformations in the wedding rituals; urban culture promotes a break with the family and the growth of individualistic aspirations of the person in the family; the increase in divorce and the growth of defective families where children live with a single parent [11].

Changing the traditional family as an important subject of socialization and translation of spiritual values leads to further transformations in society. Such changes are accompanied by the introduction of elements of another culture into the traditional national culture. Adapting to these borrowings, forms of perception and thinking, as well as values in a particular society, are changing.

Sociocultural transformations do not always lead to success. Dichotomous mental space of modern culture can lead to pessimistic moods, the eternal search for truth, loneliness.

Traditional culture, as we know, is a specific way of organizing life, based on the inheritance of dominant meanings, values, norms [4]. The modern multicultural world has entered the era of intensive intercultural contacts, which have changed the daily lives of people, leveled the barriers of space between communities and states, however, in our opinion, it is not necessary to deprive yourself of sustainable traditional spiritual values for the acquisition of a new paradigm of relationships. Innovations in communication technologies should not replace direct interpersonal communication itself, as this leads to disunity, loss of individuality, narcissism and radicalism. The existential human need - the desire for happiness is realized only in the awareness of the value and meaningfulness of its existence in society. It seems to us that the study of socio-cultural transformations in traditional societies in the context of globalization processes will allow establishing a correlation between integrative intercultural processes and negative aspects in the socio-cultural space of individual traditional societies.

We note the aspects in which the influence of globalization is most traced, in our opinion:

1. *The differences between social strata are leveled through the introduction of a mass unified culture of consumerism.* We are faced with the instrumental-consumer attitude of man to the world. Man's activity, his readiness to remake the "natural" and spontaneous in the "artificial" and rationally arranged, led to unlimited technological growth and environmental crisis in the technosphere, to constant political experiments and the denial of the normative role of value systems in the sociocultural field.
2. *Changing the nature of socio-cultural interaction.* The social space has changed, the forms of human interaction with the external environment and interpersonal communications have changed. Previously existing models of communications, which were direct interpersonal relations, were replaced in the modern world by forms of mediated communication. They bring new patterns of behavior and understanding of sociocultural reality. Changing the traditional family as an important subject of socialization and translation of spiritual values leads to further transformations in society.
3. *Desubjectivization of a person and public institutions.* People become the object of control and manipulation in a dynamic, informational space with external social activity; stereotypical reactions of people programmed. In the modern world it becomes a reality when alternative values and ideas are put forward in the media as true. They also violate the processes of transfer of historical values [8]. The problem of the crisis of national identity, considered by many researchers in the modern period, is, in our opinion, a consequence of the above processes [6].

Alvin Toffler in his work "Shock of the Future" notes that there are certain limits to adaptation. Changing the way and style of life, breaking the value ties, it seems that we are transporting through the organized geographical space of our society and perceiving new information, ideas – we thereby adapt and live. But all this is not infinite. There is a limit to such adaptation, "elasticity". After all, each device requires its own specific fee... [15]

### 3. Conclusion

Globalization as a social phenomenon is a natural feature and a consequence of the integration processes that we have seen in the last century. On the one hand, its influence is certainly positive, as it allows solving a number of problems in the sphere of economy and law, first of all. But, on the other hand, the desire for a single standard of thinking in

different fields of human activity poses a number of problems [2]. The interconnection of processes can lead to both success and failure. For example, a chain of interrelated mechanisms of human behavior in a crisis situation may be faced with its inability to make their own choices and solve the problem.

Traditional spiritual culture itself has the ability to transform, since the striving for identity and universalization simultaneously constitute the core of the spiritual culture of any ethnos. The traditional space of spiritual culture has the ability to diversify the cultural space and is fully "ready" to meet the challenges of globalization.

The syncretic nature of the worldview is one of the products of the adaptation process, the elements of which tend to form a coherent and integrated whole. Traditions and rituals tend to be consistent with each other, but in fact integration is never achieved for the simple reason that historical events constantly have a devastating impact on it. The integration process takes some time. For example, the changes in spiritual culture that have taken place in the habits of work, leisure and religion, after the introduction of the car, mobile phones and computers have not yet been completed.

As Georg Simmel notes: "it is unlikely that the bridge between the previous and subsequent cultural forms has been so thoroughly destroyed as now, when there is one formless life in itself, seeking to fill the gap." In his last report, "the Conflict of modern culture", Simmel also spoke about such phenomena as the replacement of an ordered religion with mystical "religiosity", such as expressionism, free love [7].

Understanding the worldview model is achieved only through the analysis of its many aspects. In addition, each element bears the distinct traces of changes that have occurred over time and are caused by the action of internal forces or the influence of other cultures. At the present stage, traditional culture must place itself in the world of universal values in order to preserve its value-semantic space. However, its potential depends on the extent to which it is aware of its individuality, originality, sees the meaning and purpose of its own existence and activity in it.

In our opinion, a study that analyzes sociocultural transformations in a multicultural Russian society can be valuable for the international scientific community, as it will reveal the latent causes of aggression and opposition to globalization of Western values and norms of coexistence. As Alfred Weber noted: "...the shape of the globe will again become diverse in the future; free, spiritually original historical formations will arise next to each other" [3].

In conclusion, here are the words of Feokharia Cassidy: "In our view, globalization, the Internet and other new media can contribute to the manifestation of the best or the worst, the lofty or the low sides of human nature. But they are not able to give birth to a new

person, that is, a person outside a certain ethnic group and a leading civilization, as well as large ethnic groups whose history and culture have been calculated for thousands of years" [9].

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