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Formation of National Culture and National Consciousness in the Postmodern Society

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Abstract: A nation cannot exist without national culture and national self-consciousness. These concepts are decisive in the development of the nation. Values are the priorities of any nation, determined by its culture and self-awareness. The national cool is the basis for the formation and development of national self-consciousness. The aim is to analyze the influence of national culture on the formation of national consciousness. Justify their objective and subjective factors of formation, which are based on the motivational core of personality behavior. National culture and national self-consciousness are the main features of a nation, without which it cannot exist and develop as a whole. National culture and national self-consciousness are one whole of the spiritual world of nations and nationalities. The development of national culture and national self-consciousness is an objective regularity. Naturally, contradictions in this process will exist and demand their resolution or escalate into conflicts. With a timely solution, they will play the role of an indicator of national development.

Keywords: *national culture, national self-consciousness, nation, ethnic minorities, values, value orientations, postmodern society.*

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Introduction

Before talking about the national and cultural orientations and values of young people, it is necessary to consider issues such as national culture and national identity. What is it connected with? Each person counts himself as a certain nation, people; adheres to its interests, values, priorities. A nation cannot exist without national culture and national self-consciousness. These concepts, in our opinion, are decisive in the development of a nation or people as a whole. The values and priorities of any nation are determined by its culture and self-awareness.

The theory of the nation has long been considered and is still being studied by domestic and foreign scientists and researchers. These studies can be divided into two halves. On the one hand, a large theoretical and scientific-methodological development of this issue was initiated by domestic scientists: ethnographers, culturologists, sociologists and philosophers. On the other hand, an invaluable contribution to the experimental research of this problem was made by foreign scientists, especially American scientists: (Park, 2011; Adorno, 2000). Different aspects of the problem under study are covered in the works of many scholars (Gerasymova et al., 2019; Nerubasska, & Maksymchuk, 2020; Melnyk et al., 2019; Sheremet, Leniv, Loboda, & Maksymchuk, 2019).

J. Habermas (1996), the author of the theory of communicative action, entered the history of 20th century philosophy as the creator of a new critical doctrine of society. He "launches a paradigmatic shift in social philosophy from purposeful rational action to communicative action" (Habermas, 1996, p. 101). Besides, he studies the influence of citizens' national identity in terms of multicultural practices, self-awareness of belonging to a particular nation and identification of their interests and values. Habermas's theory is one of the leading concepts in postmodern communicative philosophy. Using the concept of communicative rationality, Habermas (1996) attempts to cover the whole spectrum of rationality at a cultural level.

The paradigm shift from the philosophy of consciousness to communicative philosophy is of great importance for the formulation of a new concept of rationality. If the mind is still in internal connection with the traditions of the Enlightenment, which can be preserved only in terms of the links between subjectivity and intersubjectivity, rationality can no longer be determined by the categories of subject-object interaction (purposeful rational or instrumental action). It should be interpreted as an opportunity for natural mutual understanding of individuals.

In order to formulate a new concept of rationality, Habermas (1996) indicates, "intersubjectivity of possible mutual understanding, rather than cognition and objectified nature, is a phenomenon of explication both at interpersonal and intrapsychic levels". The concept of Habermas's communicative rationality is of key importance for the criticism of "Modernism, which split in itself". Using this concept, he deciphers the potential of the mind inherent in Modernism and represents the ideals of the Enlightenment based on the principle of subjectivity in a new way

The study of Habermas's theory of communicative action proves that philosophy is in constant actualization, restoration, formation and self-realization (Wikipedia, n.a.). Habermas's communicative doctrine (1996) determines the dominance of postmodern philosophy in its social direction, in the postmodern society, which is in the process of globalization with its complicated interpersonal and interethnic relations. Therefore, one needs a new theory that can take into account all the aspects of postmodern reality.

Today, it is essential to comprehend the importance of such concepts as "global culture" and "cultural globalization" on the context of understanding postmodern society. These concepts were considered by Berger & Lukmann (1995). In "*The Social Constructionism of Reality. A Treatise in the Sociology of Knowledge"*, they managed to develop the classical ideas of Durkheim (1996) and Mead (2009). Social constructionism aims to identify how individuals and groups of people participate in the creation of social reality. This theory shows how people create social phenomena which are institutionalized and transformed into traditions, and reality is constructed by society itself (Wikipedia, n.a.).

Many researchers believe that social constructionism is one of the areas of constructivism and devote their works to this particular problem (Hacking, 1998; Giddens, 2003; Parsons, 1982).

The basic concepts of the theory of the nation were studied by domestic scientists: (Berdyayev, 1990; Shpet; 1997). Arutyunyan & Drobizheva (1987) dealt with the issues of national self-consciousness and its features. Due to the insufficient development of the concept of the influence of national culture on the national consciousness in theoretical and methodological terms, there is a need to focus on solving the conceptual foundations of this problem. To better understand this problem requires scientific and methodological and empirical approaches.

The aim is to analyze the influence of national culture on the formation of national consciousness. Justify their objective and subjective factors of formation, which are based on the motivational core of personality behavior.

Regularities of formation and development of national culture

The current development of national processes shows that economic and socio-political factors are an important basis for the development of the nation, but ignoring the growth of national identity can help to inhibit the former. That is, neglect of the role of feedback can lead to undesirable results in the development of society. As long as there is a nation, the trend of growing national identity is stable. In the conditions of "residual" economic, socio-political potential, each nation will strive for "self-preservation".

In turn, this desire is the result of the growth of national self-awareness. The latter will play an important role in the existence and development of the nation. The spiritual foundations of national self-consciousness include: a) the own cultural heritage of each nation and nationality as the root of their further development; b) the spiritual values of the peoples of the world as a source of enrichment of the former; c) cultural exchange between nations and nationalities as a factor in the formation and development of national cultures, their gradual rapprochement: d) meeting the cultural and spiritual needs of nations and nationalities; e) the ideology of national liberation as the ideological basis for the formation of the worldview of the nation.

Based on the current state of national processes, we can give the following definition: national identity - is the assertion of the nation (nation) itself as a real subject, the bearer of certain material and spiritual values through awareness of belonging to a particular ethnic community, state, language, culture and traditions (Bromley, 1983, p. 18).

National self-consciousness is inextricably linked with another basic feature of the nation - national culture. These two factors interact with each other. Before talking about national culture, it is necessary to refer to the concept of "culture" in general. This phenomenon has been fully covered in our literature and research. But depending on the specifics of the authors, culture was interpreted differently. Thus, ethnologists and ethnographers saw national moments in culture. Bromley (1983) characterized the ethnos first of all by "general relatively stable features of culture" (p. 41). Kaltakhchyan (1986) believed that international culture is an integral part of ethnic and national culture (pp. 87–90).

Specialists - cultural experts take a different position. In their works, culture is considered in close relation with the life of society and is generally weakly associated with the life of the ethnic group. As for the national

culture, in the Russian philosophical literature, only that part of the culture specific to a given ethnic group (nation) was considered national culture.

Thus, culture is understood differently, but with all the variety of its definitions, approaches, two main aspects can be distinguished. On the one hand, culture is presented in objective-productive forms - material and spiritual values, language, traditions, customs, and in this form is inherited by new generations from older people. The second aspect is the creative activity of a person, assimilates this wealth of culture forms into a creature that can be "cultural", effective and developed. If in the first case, the consciousness of living people and their activities in all spheres of the life of society manifested itself outside the culture, now it already includes consciousness and self-consciousness, and national self-consciousness. It follows from this that when understanding culture as a unity (interaction) of a person's creative activity and its objective-productive sides and prerequisites, there is no need for separate references to national psychology, traditions, customs, because culture already contains them, synthesizing into something more general and important. Only a national language and self-consciousness can have a relatively independent meaning.

Studying and analyzing the problem of national cultures gives reason to emphasize that in defining the concept of national culture and its place in the structure of the nation itself, it is necessary to take into account: firstly, the initial starting point of moving "resources" that characterize the individuality inherent in any culture. Secondly, sustainability makes a significant contribution to determining its place in the system of other social phenomena. Proceeding and; this can be said that national culture is a form of expression of the identity of the national system, attitude, originality of moral ideals, traditions and customs, artistic vision and expression of the world, generally characterizing all the spiritual values inherent in each nation (Atamuratov, 1991, p. 80).

Today it is clear and understandable that the true culture has its roots in the depths of people's lives, and is the only carrier of national identity. One of the serious mistakes made in the interpretation of national culture, which contribute to immorality, loss of trust in the people, the emergence of psychological alienation from the homeland, inertia to know their own spiritual values left by previous generations, is the lack of sufficient attention to inherited spiritual values.

The inexhaustible potential of folk culture, first, includes the full amount of knowledge, skills, social experience embodied in the results of material and spiritual activities of people. In their worldview and sense of the environment there is an emotional-spiritual and ideological-theoretical

orientation of a certain people (nation or nationality). Secondly, this spiritual potential includes historical memory, awareness of the interests and goals of the people. People's potential has always been the main source of formation and development of nations and nationalities, its culture and self-consciousness (Aleksandrov, 1992, pp. 80–85).

In analyzing the significance and role of the spiritual heritage of peoples, it is very important to pay attention not only to its internal potential, but also the ability of natural receptivity from the "side". There is no culture in the world with rich potential that is "pure" in its content and diversity. The spiritual heritage of nations is not frozen and limited. Due to objective laws, the relationship, interdependence, interaction and mutual enrichment of different cultures, enhance their development. Among the main patterns of formation and development of national culture, a special role belongs to the creative development of the cultural heritage of the people.

The cultural heritage of the people includes such a concept as "national traditions", which are increasingly becoming the object of study in the scientific literature. Attempts have been made to clarify their essence, nature and mechanisms of functioning; tracing the connection between traditional human activities and socio-economic conditions. However, in the literature there are three main approaches to the problem of traditions.

Representatives of the first approach interpret tradition with socio-cultural continuity in general. Representatives of the second approach limit the scope of the concept of "tradition" to the sphere of public consciousness. Finally, proponents of the third approach interpret tradition as a social connection of individuals and groups in society, as a means of socialization and a creative factor in the practice of everyday life, the expression of the objective world of human relations and activities, not consciousness. According to Uledov (1998), traditions are "social mechanisms of consolidation, reproduction, generalization and transmission of social experience, which accumulate in stable, recurring universal forms of human life" (pp. 38–45). The criteria of the social nature of traditions is also their normativeness, which makes it possible to direct the behavior of the individual in accordance with the interests of society.

A man inherits the traditions and ethos tested by society, that is, he receives a "baton" from his ancestors. On the basis of national traditions and customs is the formation of her personal qualities from an early age. But this does not mean that the individual with the help of traditions is simply included in this national community of people. Assimilation of these traditions is ideological in nature, through them the needs, moral ideals,

beliefs, worldview are formed. At the same time, on their basis, the individual receives the first lessons of morality, develops manners; behavior in the family and society. At the initial stage, researchers only described national traditions, without trying to understand their essence. As a result, an attempt was made to take a general sociological approach to the study of this social phenomenon.

For example, Chotonov (1984) defines national traditions as follows, "These are historically established ethos, characterized by continuity, stability and protected by public opinion, rules of conduct of people characteristic of the life of a nation, group or people close in history, language and culture" (p. 50). Another definition is given by Drozdov (1968), "national traditions are a complex set of historically formed recurring elements of social relations, customs, psychological traits characteristic of certain nations" (p. 118). In this question, in our opinion, the definition of national traditions given by Kapchelya (1991) is more appropriate: "transmitted, reproduced from generation to generation are fixed with the help of public consciousness" (p. 42).

Today, in connection with the "explosion" of national identity, the desire of each nation and nationality to its "root" and the assimilation of "own" cultural heritage, the question of the need for in-depth study of the cultural heritage of each nation and its restoration is very acute.

The following patterns of the formation and development of national culture is the mutual influence, mutual enrichment of national cultures. It is known from the history of the development of world culture that the medieval East influenced the West with its cultural achievements when the cultural crisis of these peoples began. The West influenced the East with its cultural achievements.

The concept of mutual influence and mutual enrichment of national cultures is dialectically interconnected. In the process of mutual enrichment, each culture develops and becomes richer. In this process, each national culture rises to a new level of development. In the mutual influences in the development of national cultures, such a process is understood, it goes not only in the direct, but also in the opposite direction, as well as with several national cultures at the same time. So, each national culture, influencing other national cultures, is itself, in turn, enriched and developed.

The process of formation and development of national cultures

The process of interaction and mutual enrichment of national cultures is a source and acceleration of convergence of national cultures, this process is aimed at mutual progress. We must remember that a more

developed culture has a greater impact than a weak one. Plekhanov (1956) wrote that "the influence of the literature of one country on the literature of another is directly proportional to the similarity of social relations of these countries. This influence is one-sided, when one nation due to its backwardness cannot give anything to another and mutual, when due to the similarity of social life and cultural development, each of the two exchanging peoples can borrow something from another" (p. 421).

The objective laws of the development of national cultures, with mutual influence and mutual enrichment, are trends in their internationalization. Although recently the concept of "internationalization", "internationalism" has acquired a negative sound, this process is a general pattern of development of mankind and world culture, is the opposite in the development of national cultures. Internationalization is born, firstly, on the basis of the national, only because of its accumulated experience or ignoring the non-recognition of this very important complex process does national alienation, isolation, tendency to socio-political and spiritual isolation arise; secondly, it is formed on the basis of a synthesis of new processes and phenomena that meet the development needs of nations and nationalities. Despite the mistakes made in the formation and development of national cultures, the process of their internationalization took place on the basis of their objective trend in the development of culture (Khramova, 1995, p. 320).

Like all other phenomena, the process of formation and development of national cultures also has its contradictory moments and tendencies. The contradiction of phenomena is not evil, which leads to inhibition of social development, but on the contrary, their absence in any process leads to its death. Contradictions are based on the results of incompatibility, inconsistency, dissonance and disharmony of two or more phenomena in social development.

Contradictions in the development of national culture and national self-consciousness typologically act as internal contradictions in the development of a given national culture or as external - in its interaction with others.

Internal contradictions are related to the clash between the stability of national existence and the objective trend of social development, the presence of cultural values, the stability of folk cultural foundations, their relationship and interaction with religion or other forms of education, based on new ideology people to the development of their own culture and the inconsistency of weak development or other factors with these material, socio-political opportunities, etc.

However, internal contradictions in the development of national cultures do not remain unchanged, frozen, eternal. Under the influence of objective and subjective conditions, certain contradictions, having fulfilled their mission, may disappear and be replaced by new ones, inherent in a new stage of national development. Internal contradictions in the development of national cultures are closely related to external factors. Because, as already mentioned, national cultures, no matter how rich their "own" potential, cannot exist and develop without refusing to interact with other cultures.

The level of social development, its institutions, parties and ideology play an important role in the formation and development of national culture and national self-consciousness. The latter cannot exist outside the objective laws of development of society, its material and spiritual spheres, but play a significant role: they can accelerate a process or temporarily slow it down. However, they are unable to permanently stop the social development, formation and development of national culture and national identity. And although in the process of formation of national culture and national self-consciousness there are always objective laws and subjective factors, their analysis and coverage in the scientific or fiction may be ambiguous.

The process of development of nations, the accumulation of its economic, socio-political and intellectual potential has become an important factor that contributes to the rise of culture and all the spiritual needs of nations and nationalities. In addition, in culture, including national culture, there has always been a powerful social potential that contributed to the formation and development of nations and nationalities. Thus, culture played the role of not only spiritual but also material stimulus in preserving and strengthening the stability of national characteristics, psychological composition, traditions and rituals. Due to all this, the influence of national culture on national identity is increasing today.

Awakening of national self-consciousness requires active application of national culture and its values. In turn, the growth of national self-consciousness contributes to the growth of "spiritual needs." Then the latter generate new progressive forces in the development of national cultures. Thus, this process is in constant motion, always interdependent and interdependent.

The need for national values is an important factor in the social activity of the emerging nation. The need for national culture is a process of striving to "preserve" and ensure the spiritual needs of the nation at the expense of "own", "internal" potentials and their reproduction. Of course, in this process, material production has a decisive influence on the growth of needs. Being primary in relation to spiritual production, it determines its

content and means of satisfying spiritual needs. But spiritual production is relatively independent: in its movement, spiritual production determines the needs of integrated social production, which are fixed in the functional connections of its branches: socio-cultural environment, crystallized in language and spiritual values (Kaltakhchyan, 1986, p. 311).

The growth of needs for spiritual values (including the values of national culture) contribute to the enrichment and reproduction of culture as a whole and separately, because, as Uledov (1998) wrote, "spiritual values, acting as a consumer, do not "disappear" in the process of meeting spiritual needs and become the wealth of the spiritual world of man" (p. 108).

Thus, the growth of spiritual needs is an objective pattern of development of society, the result of its material, spiritual and intellectual progress.

Without the "intervention" of culture, full-fledged social development is impossible at all. Culture is not only the only source that provides the spiritual needs of people, social groups, nations; it also performs "protective" and "protective" functions. The "sensitivity" of culture is stronger in comparison with the economic and socio-political spheres. This "sensitivity" comes from the stable nature of the "protective" and "protective" functions. National culture plays the role of the bearer of national self-consciousness.

Another important feature of culture as a carrier of national identity is that it acts as an impulse, an imperative of incentives and helps to identify the features of the inner and spiritual world of different nations and nationalities (Atamuratov, 1991, p. 56).

In addition, in culture there are qualities of national feeling that contribute to the violation of national emotions. The latter plays both a positive and a negative role in development - in the first case as an expression of national interest, and in the second - as a factor inhibiting national development.

The interconnection and interdependence of national culture, national identity and national feelings is a major factor in the preservation and development of nations. As long as the nation exists, the need for national values will grow. The latter are an incentive to preserve the nation and at the same time contribute to the further development of national cultures.

In summary, we can say that the role of national culture as a carrier of national identity is based on the following:

- the availability of a base to meet the growing spiritual needs;

- the presence of incentives and mechanisms to ensure the sustainable nature of the nation, its consciousness and activities in comparison with other spheres of society;
- the presence of motivating qualities:
- the presence of "security" and "protective" functions.

National culture is the basis (primary source) of the formation and development of national identity. In the development of national cult; the range of susceptibility from the "outside" world is wider than the latter, national self-consciousness is focused on national interests, and national culture is an important factor in the rapprochement of nations and nationalities.

Regarding national self-consciousness, it is important to keep in mind that it is more limited than national culture. First, it contains only certain spiritual phenomena; secondly, selects the values of culture, due to specific historical conditions; thirdly, due to the need for such a specific historical selection, it is more mobile, changeable than culture. National culture seems to focus on national identity. The level of development of national self-consciousness is a characteristic of the degree of development of national culture.

Conclusions

Drawing conclusions from all the above, we note that national culture and national identity are the main features of the nation, without which it cannot exist and develop as a whole. National culture and national self-consciousness are two wings of one whole - the spiritual world of nations and nationalities. The analysis shows that to this day there are more undiscovered, unexplored aspects than known ones.

National self-consciousness, like other phenomena, has its contradictions. It is formed on the real economic, territorial-state, linguistic and cultural basis of the people. Naturally, these bases on objective conditions and subjective factors can be at different levels, states of mutual relations.

And this is the first reason that creates contradictions in the development of national identity. The second reason for the contradictions in national identity is related to the mismatch of national and international interests within a single state, the process of rapprochement, the presence of various kinds of errors in relations, and finally, the inertia of the old type of relations in national development by state social institutions in the new state of national processes.

Awakening of national feelings, appeal to inherited cultural values, restoration of historical memory is a progress that should ensure the revival of the country. And yet, in the same national self-consciousness, everything often turns into feelings of national exclusivity or enmity, discord, and manifests itself in interethnic contradictions and conflicts, which give rise to nationalism in the negative sense of the word.

Based on this real situation of development of national self-consciousness, it is important:

1. to create the necessary conditions for the true democratization of the process of national development and national self-consciousness;

2. to create conditions for the mutual exchange of material and spiritual values not under "tough" control and at the behest of the apparatus, but on the basis of mutual interest, expansion of forms and methods of propaganda of spiritual values of all peoples.

The development of national culture and national self-consciousness is an objective regularity. Naturally, contradictions in this process will exist and demand their resolution or escalate into conflicts. With a timely solution, they will play the role of an indicator of national development.

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