

Cultural Norm and Personal Security: The Bifurcation Point of the Sociocultural System

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The work examines the current state of the sociocultural environment and raises the question of how to assess the direction of cultural changes. The author argues for the divergence cultural and civilizational development vectors and posits that the primary contradiction within the sociocultural system, in the present cultural-historical context, arises from the dichotomy of The identified trends in civilizational development necessitate a reevaluation of fundamental cultural norms related to human security, highlighting a critical juncture in the evolution of these security norms. Consequently, addressing the issue of changing norms is linked to the concept of artification, which refers to the transformation of the natural into the artificial, and naturalization, which denotes the conversion of the artificial into the natural. In this context, the sociocultural system is analyzed through the lens of processes of reproduction and development, particularly in relation to the transformations in the context of the “naturalization and artification”. Based on the information presented, the objective of this work is to establish a theoretical framework for analyzing the key concepts of the sociocultural system within the space-time continuum of contemporary reality through the application of bifurcation theory. This study offers a theoretical and methodological justification for utilizing bifurcation theory in the examination of sociocultural systems and elaborates on the essence and content of the theoretical construct. According to bifurcation theory, the sociocultural system encompasses three parameters: phase space, time, and the laws of evolution, which collectively enable us to describe the state of the system. The author outlines the key dynamic and system-forming characteristics of a sociocultural system. In conclusion, a sociocultural system, as defined by bifurcation theory, can be conceptualized as a space comprising three topologically equivalent planes: material existence (activities influenced by the type of civilization), cultural existence (cultural norms and standards), and spiritual existence (personal meanings and superordinate values). The multidimensional analysis of time cycles indicates that the sociocultural system is currently undergoing a qualitative transformation, during which the control parameters of the system—specifically security and subjectivity—are evolving. This qualitative transition in the system necessitates the selection of a trajectory for the development of cultural norms, particularly in the context of disrupted cycles of cultural translation and the rapid emergence of new elements within intellectualized digital spaces.

Keywords: a sociocultural system, cultural norm, personal security, subjectivity, normal regulation, activity, bifurcation theory.

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Культурная норма и безопасность личности: точка бифуркации социокультурной системы

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Работа проблематизирует современное состояние социокультурной среды и ставит вопрос об оценке направленности культурных изменений. Поддерживается позиция о расхождении векторов культурного и цивилизационного развития, при этом основное противоречие социокультурной системы в текущей культурно-исторической ситуации определяется как обусловленное категориальной парой «искусственное—естественное». Описанные тренды цивилизационного развития ведут к пересмотру базовых культурных норм в отношении безопасности человека, фиксируя критическую точку смены норм безопасности. При этом обращение к вопросу об изменении норм сопряжено с артификацией как превращением естественного в искусственное и оестествлением — конверсией искусственного в естественное. В этой связи социокультурная система описана с позиции реализации ею процессов воспроизводства и развития в контексте преобразований «оестествление и артификация». Цель работы: построение теоретического каркаса для анализа ключевых понятий социокультурной системы в пространственно-временном континууме современной действительности с позиции теории бифуркации. Представлены теоретико-методологическое обоснование теории бифуркации, сущность и содержание теоретического конструкта, его ключевые характеристики. Выводы: социокультурная система может быть сконструирована как пространство с тремя топологически эквивалентными плоскостями: материальным бытием (деятельности, опосредованные типом цивилизации), культурным бытием (культурные нормы и эталоны) и духовным бытием (сверхценности). Согласно многомерному анализу временных циклов, в настоящий момент социокультурная система переживает состояние качественной трансформации, связанной с изменением критических показателей управляющих параметров: безопасности, субъектности и нормирования. Переход от одного качества системы к другому связан с необходимостью выбора траектории развития культурной нормы в условиях разрыва циклов трансляции и интенсивным ростом элементов, обусловленным тиражированием интеллектуализированных цифровых пространств.

Ключевые слова: социокультурная система, культурная норма, безопасность личности, субъектность, нормирование, деятельность, теория бифуркации.

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Introduction

“It is symbolic that at the turn of the XX–XXI centuries, the problem of the meaning and essence of culture...the limits and ways of culture’s influence on the individual is becoming relevant again” [13, p. 401].

Culture is a set of production, social, and spiritual [2; 28; 34; 39] achievements of mankind [17]. However, “achievement”, interpreted as a positive result of efforts [at the same place], is not uniquely definable in relation to sociocultural transformations associated with modern technologies. Changes do not mean the strengthening of the intellectual power of the society or its spiritual activity [8]. Scientists discover an inverse relation between the achievements in the field of rationalization and human technologization and its activities (artificial intelligence, transhumanism) and the degree of involvement

and, consequently, the development of mental functions (memory, attention, thinking), spiritual, and moral categories [2; 28; 34; 39]. Based on the idea of duality of the social and the individual [10], can we attribute such innovations to the cultural heritage of human civilization? And is not the growth of differences in vectors of cultural and civilizational development evident? ‘The notion of progress includes not only the existent, but also the proper — the evaluation from the position of a certain criterion. What is it like?’ Pitirim Sorokin, one of the founders of theoretical sociology of the XX century and president of the 1st International Congress on Comparative Studies of Civilizations, poses the question and says: “One way or another, the criteria of progress have to reckon with the principle of happiness...they assert a causal connection between the objective criterion and happiness, but, reduced to the latter, “deprive

themselves of the ground” [ibid., p.181]. The scientist, who is characterized by a holistic interpretation of social change, states that the issue is posed but not solved. In the context of the breakthrough to a new civilizational mode and mastering convergent (NBIC) technologies, the condition for transition to new strategies of civilizational development is a new matrix of values [4; 31; 41]. One should pay attention to the distinction between progress and development outlined by the followers of the Moscow Methodological Circle (MMC), in which progress is associated with the assimilation of best practices and development with finding an individual trajectory of original transformations.

Crystallizing the main contradiction of the sociocultural system in the current cultural-historical situation, it can be defined as conditioned by the categorical pair of ‘artificial-natural’ [23]. B. Yudin G. notes that the distinction between the artificial and the natural runs through the entire work of G. Shchedrovitsky, the founder of MMC. This distinction will be more and more up-to-date in the upcoming years [20; 35; 40; 43]. Consider that MMC rejected the naturalistic paradigm for defining the concepts of “artificial” and “natural”: in the early stages of MMC, it was proposed that regularities implementing a norm when external conditions change were considered artificial, and regularities possessing no norm and varying with changing conditions were considered natural. Subsequent scientific reflection of these concepts by MMC led to the definition of artificial by referring to the planned results of the activity and natural – to the side effects of the activity not envisaged by the objectives [20]. At the same time, the category of activity acts as a framework in the definition of “artificial-natural” and is entirely based on the concept of norm. V. Dubrovsky points out that “an activity is exclusively and fully marked by the norm” [5, p. 459]. At the same time, norms are the basis for the reproduction of society and its development, which itself is first and foremost the development of norms. ‘The production of utopian or non-utopian ideals is a process of artificially changing norms’ [27, p. 149]. The process of artificially changing cultural norms is usually implemented with particular goals in mind. Due to this, the appeal to the issue of the norms’ evolving categorical pair “ratification-naturalization” becomes relevant. Discussing the relevance of the artificial change of norms, it is unavoidable to introduce the category of safety, articulated in relation to the risks of ratification and naturalization. These risks determine the necessity of reflection of the dynamics of cultural and semantic parameters of the socio-cultural system in correlation with the unfolding of civilization processes as a materialized result of human activity. Thus, we consider a sociocultural system from the point of view of reproduction and development processes’ implementation, which are carried out in the light of “naturalization and ratification” transformations. At the same time, within the cultural and historical approach, the conjugation of the categories of “personal safety”, “cultural development” and “civiliza-

tional development” is subject to problematization. In relation to this, the purpose of our study is the formulation of a theoretical basis for analysis of these notions.

Theoretical and methodological justification of the bifurcation theory implementation in the study of sociocultural system

Bifurcation theory is a synergetic theory about the self-ordering of phenomena in a non-equilibrium milieu [37]. There is an attempt to develop a synergetic theory in G. Shpet’s concept, in which “culture is considered as a factor structuring and building the process of socialization and formation of sociocultural identity of a person in crisis periods” [13, p. 397]. Let us note two positions of relevance of bifurcation theory for description of sociocultural systems: 1) openness, importance of studying the vectors of action of key agents of influence on the processes of social self-organization in dynamics. (“To cover the process of a thing’s development in all its phases and changes means to learn its essence in study, for it is only in motion the thing demonstrates itself” [1, p. 62–63]). 2) possession of properties of complex systems: instability, nonlinearity, adaptability, presence of variations of future states, external and internal “noise.” The reason for the loss of permanence is the intensive growth of new elements in the system, interrupting the connections’ formation. From our point of view, such a role in the modern sociocultural system is played by multidimensional intellectualized digital spaces [16].

The essence and contents of theoretical construct on the basis of bifurcation theory

According to the bifurcation theory, the sociocultural system consists of three objects [37]: 1. Phase space: set of coordinates for its description. Bifurcation theoretical constructions usually use spaces with Euclidean metrics – Cartesian or polar coordinate system. To construct the initial categorical grid of the sociocultural system, we turned to the Cartesian space of R. Descartes. Based on the method of modeling through idealized representations, we define a sociocultural system as a space formed by three topologically equivalent planes: material existence (activities mediated by the type of civilization), cultural existence (cultural norms and standards), and spiritual existence (personal meanings, super values) (Pic. 1). As sources for the ideal analogy, we analyzed the definitions of a sociocultural system and its key elements. Among the basic thesis we distinguish: correlation of social evolution and evolution of physical and intellectual abilities of humans [43], idea of values trinity, social relations, and personality [26], considering the personality as an actor in sociocultural system [7, 9]. Let us outline two stages of its implementation turning to modeling by means of idealized representations. 1 – abstraction of identification,

aimed at correlation of the scientists' perceptions and drawing a general scheme (Fig. 1) by means of generalization when moving from the empirically singular through the empirically universal to the logically abstract [5, 21]. 2 – morphological description of the sociocultural system structure, which allowed us to identify the main elements and reflect the connections of the parameters of topological spaces. (Fig. 1).

It should be noted, that material existence is correlated with the space of social situations, where the norms' implementation is carried out [19], and the personality is considered from the position of resisting internal impulses and external pressures in self-determination in relation to the world and society [11].

2. Time is the second element of the system. Change in time is the key factor in the transformation of the sociocultural system. Generalizing Toffler's cycles, three-wave theory cycles and Sorokin's cycles from the position of the time factor, we obtain that the current period is a transitional one from one quality of the system to another [12]. P. Sorokin describes this period as social entropy – the disintegration of normative-value structures, accompanied by the fading of socializing and regulatory functions [10].

3. A law of evolution to determine the state of a system at a point in time. Trajectories of development of cultural norms at the point of intersection of cultures of post-industrial and digital civilizations can be analyzed as bifurcation curves (pic. 2). The bifurcation point, i.e., a sort of social reality in which the split occurs. The state of the sociocultural system can be described by two vectors of possible movement from the bifurcation point: the waterfall phase trajectory of the aging postmodern

culture and the ascending arm of digital civilization culture (pic. 2). Every culture sooner or later exhausts its creative possibilities, and it is followed by a decline period [ibid.]. On the other hand, it is poorly formed value-normative regulators of "digital" activities that mainly determine the issue of personal safety in the current transformations of sociocultural reality. Note that this position corresponds to D. Leontiev's idea that civilization crisis is a deviation of the self-regulation vector in people. In accordance with this position, the issues of personal security in this context are considered to be caused by a shift in the balance of interaction between the individual and society within the framework of the processes of "individualization-integration," which is expressed either in the absorption of the individual by digital reality or in disintegration with it.

Thus, we consider the bifurcation point as a critical point of security norms change, in which the vector of sociocultural development can follow the trajectory of preserving pre-digital norms of personal security or the trajectory that cultivates undeveloped standards for the use of digital tools [22; 24; 32; 36]. "It is an explosion or flash of the not yet unfolded semantic space of culture, which contains the potential of future paths of development, but at the moment of bifurcation the explosion is determined by randomness" [15, p. 307]. But what are the probabilities of choosing one path or the other? The answer to this question lies in the field of studying bifurcation properties of a sociocultural system (tab.). Order parameters are managing or controlling independent variables of a dynamical system. They are characterized by critical levels – the values at which the state of a dynamic system changes from stable to unstable.

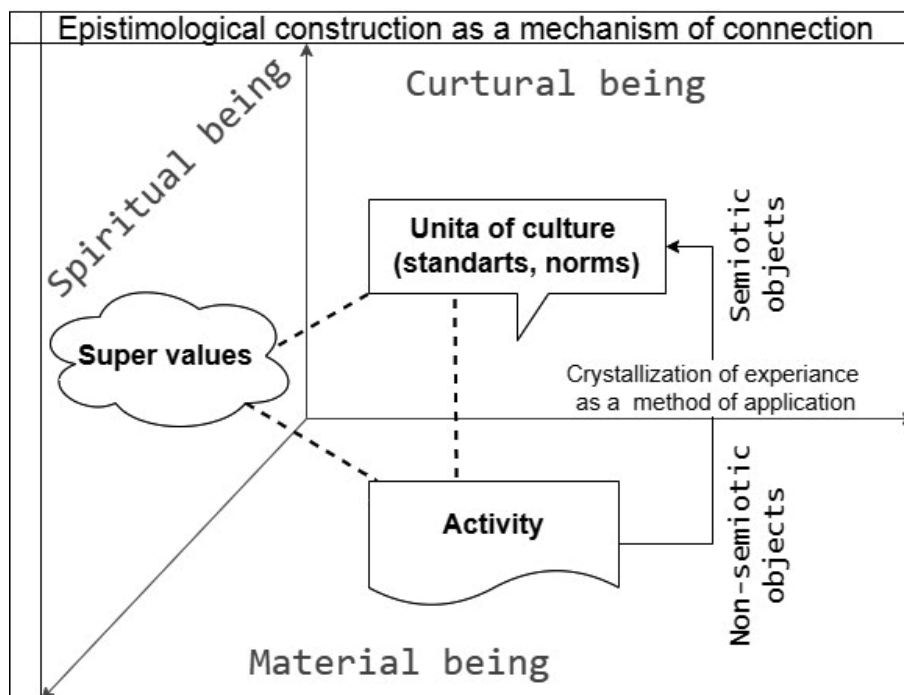


Fig. 1. Limit scheme of the triplate space of a sociocultural system

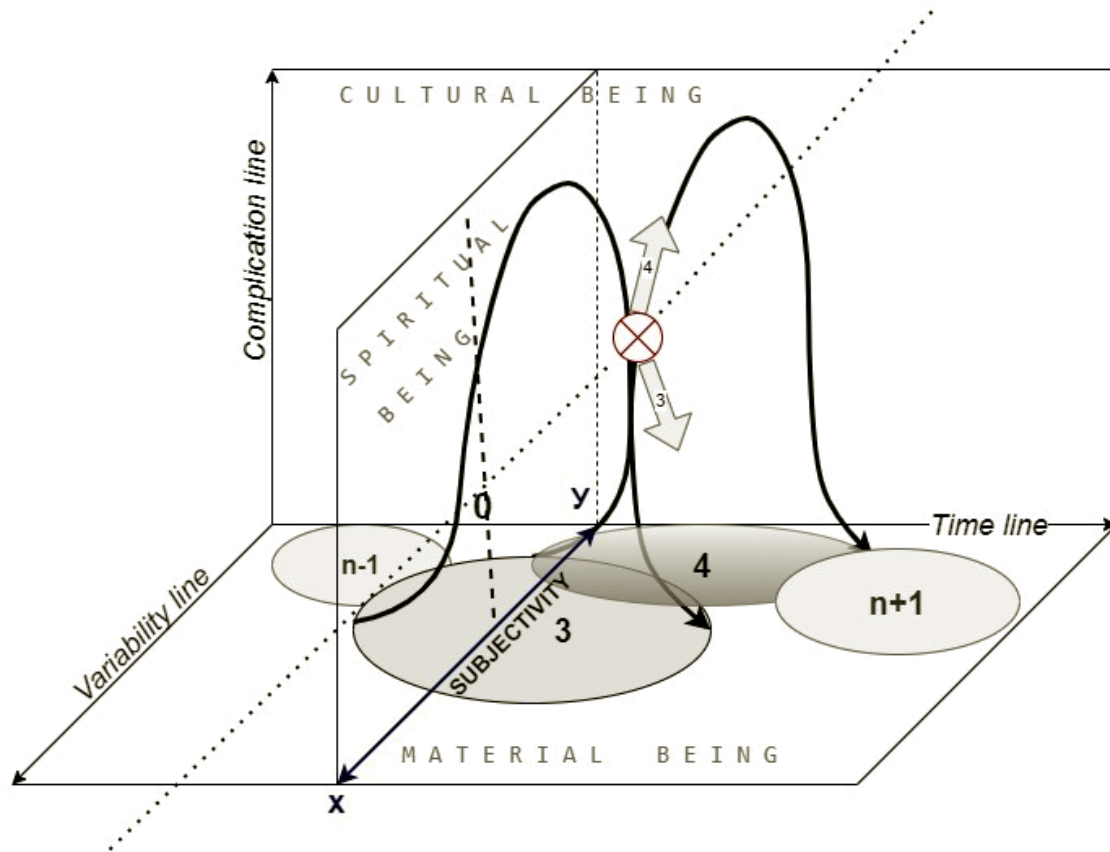


Fig. 2. Three-plane diagram of the dynamics of cultural norms of sociocultural system
Note: 3-postmodern type of civilization, 4-digital type of civilization; X – individualization; Y-integration

Table

Characterization of three-category scheme of the sociocultural system

Phase space	Purpose function	Order parameter	Critical point
Material existence	Ensuring the implementation of activities in accordance with the cultural and semantic parameters of the system	Safety	Inability of the current cultural and semantic parameters of the system to regulate activity in the conditions of civilizational challenges
Spiritual existence	Provision of personal meaning of activities realized within the framework of cultural norms	Subjectivity	Lack of basic conditions for the formation of subject position
Cultural existence	Providing norms for activities carried out from the position of subjectivity.	Rating	Formalization of activity (discrepancy between normalized activity and personal meaning)

The direction of rearrangement is determined by attractors and repellers. Attractor is the limiting equilibrium of a system to which it tends as a goal. In non-conservative systems, attractors are equilibrium points to which a variable tends when changing in time. If a variable enters the attractor field, it evolves according to the plan inserted in the attractor. The special point of the vector field – the equilibrium point of the dynamical system – is the origin of a straight line parallel to the time axis and integrally corresponding to the phase trajectory. In Fig. 2, the equilibrium “0” point denotes the equilibrium state of the order parameters: safety, subjectivity, and normatively. Referring to Figure 1, in which we have emphasized the epistemological

basis of the sociocultural system scheme, we note as a postmodern attractor the knowledge paradigm oriented towards the traditions of continuity and cultural diversification. In our view, the attractor of digital culture is a competence-based paradigm. It is associated with globalization, equalization, increasing world’s cohesiveness, formalization of cultural norms into standards of activity with partial neutralization of meaning. The “attractor” concept is opposed to the “repeller” concept, which is a set of parameters that “repel” the system from the equilibrium position, expressing restrictions and prohibitions for movement in this direction. The public consciousness can be assumed as a repeller for the development of the digital branch of cultural norms. It forms an

ambiguous response to digital communication, the algorithmization of life space, and is conservatively minded towards pre-digital axiological parameters of the system. Tectonic changes and the formation of a new platform of technologies acts as a repeller of the current post-industrial branch. [33].

Basic claims of sociocultural system from the point of view of bifurcation theory

Cultural norm is a semiotic characteristic of a socio-cultural system showing the connection between the spiritual and material through the transmission of activity ways and crystallization of values of this activity to provide conditions for the formation of subjectivity within a particular civilization.

Subjectivity: an integral characteristic of an individual's activity, reflecting the balance of external and internal focuses of the self. Subjectivity is a two-dimensional characteristic of a sociocultural system, expressing both the effectiveness of activity in the plane of material existence and the degree of maintenance of super values in the light of spiritual existence. Thus, in the subjectivity dimension, the "equilibrium point of self" characterizes the balance of individualization and integration processes.

Personal safety: a characteristic of a socio-cultural system that provides the conditions for the subject's upward movement along the line of cultural development through the unfolding of the processes of individualization and integration in dynamic balance.

Civilization is a materialized projection of a particular culture on the timescale (pic. 2).

The higher the level of civilizational development, the more likely is the refraction and deformation of cultural processes formed as a response to the previous civilizational challenge.

Discussion

Due to G. Spencer, who defined evolution as "a universal process characterized by integration, differentiation, and ordering," the evolutionary approach for analyzing the social change became traditional [42]. His point of view on the interdependence of social evolution and the evolution of people's physical and intellectual abilities, which is reflected in the unity of spiritual, cultural, and material existence of the three-dimensional space of the sociocultural system we have constructed, is crucial for us. Bibler writes that culture is created by humans in such a way that it allows him to reflect, refract, and transform all powerful determinations from outside. Therefore, *the change in the trajectory of social development is carried out in accordance with the change in the cultural norm* [26]; culture acts as a kind of filter, which, on the one hand, "does not give a foothold to random and destructive changes, and, on the other hand — "provides legitimacy to changes in the lifestyle, which express the very essence of new existences" [19,

p. 25]. Accordingly, culture acts as a stabilization factor for society [38], which restores the connection of times, "allowing to find points of support in the changing reality" [13, p. 396]. Turning to the cultural norm as a key characteristic of the sociocultural system, linking the axiological focus of the individual and the target component of his/her activity, we emphasize its role in the formation of subjectivity [18]. Note that the idea of subject mediating the relationship between civilizational development and culture correlates with D. Zibelman's position on the existence of culture only in individuals. "An individual who fulfills cultural functions and, due to this, satisfies his needs, can potentially find himself at the heart of a bundle containing any combination of such functions from those represented in the culture" [6, p. 43]. Distinction of two poles: individualization and integration within the subjectivity is crucial for us. From a scientific perspective, social evolution itself is a two-way process of differentiation and integration. Such consideration of subjectivity correlates with the understanding of external and internal subjectivity by G. Prygin [14]. D. Risman also bases his typology of traditional and modern society on the distinction between "the personality oriented from within" and "the personality oriented from outside" [6, p. 275]. Defining the bifurcation point as a crisis state of a three-plane sociocultural system, we note that according to Sorokin, the crisis of personality becomes the integral expression of values and social relations' crisis [25]. In this aspect, there is an emphasis on the topic of personal safety as a problem of ensuring conditions for its creative inclusion in the new cultural space. Analyzing the issue of naturalization of the world of civilization, V. Zinchenko points out the need to make civilization "man-sized" but "not suppressing man" [7]. It is essential to note the role of sociocultural design, objective multipurpose programming, and norming as key tools of society to manage the risks of transformation of cultural norms [29; 30]. Defining the particular instruments, we can denote the potential of the "developmental step" scheme by G. Schedrovitsky [7]. The scheme fixes the necessity of artificial and technical transformations for co-organization of the indicated processes and implementation of the developmental objectives of a given sociocultural system., We note two aspects that are postulated by the "development step" scheme in the context of this bifurcation theory: 1) development takes place when natural and artificial-technical components are combined and 2) control is possible only in relation to the future.

Conclusions

1. In the framework of bifurcation theory, a socio-cultural system can be constructed as a space with three topologically equivalent planes: material existence (activities mediated by the type of civilization), cultural

existence (cultural norms and standards), and spiritual existence (personal meanings, super values). The dynamic and systemic characteristics of the sociocultural system are highlighted. The dynamic characteristics of the system are analyzed from the perspective of changes in the cultural norm, articulated through the categorical pairs “artificial and natural” and “artification-naturalization”.

2. According to the multidimensional analysis of time cycles, the sociocultural system is currently experiencing a state of qualitative transformation associated with changes in the critical indicators of the control parameters of the sociocultural system – safety, norming, and subjectivity.

3. The transition from one quality of the system to another is associated with the need to choose the trajectory of cultural norm development in the conditions of breaking cycles of translation and intensive growth of the number of new elements due to the emergence of intellectualized digital spaces. The bifurcation point within the constructed theoretical construct is a critical point of changing security norms.

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Final statement

Thus, we consider the sociocultural system from the point of bifurcation theory. This theory made it possible to correlate three aspects of human existence – spiritual, cultural, and material – within a single dynamic system, identifying critical positions for the system and outlining possible vectors of sociocultural change. It is stated that presently the sociocultural system is in a state of qualitative transformation of the control parameters of the system – safety, subjectivity, and norming. Depending on a set of factors, including random fluctuations of the system and the strength and position of attractors and repellers, the probable transformation scenarios for the sociocultural system are determined. This paper is focused on the change of cultural norms related to personal safety. It is obvious that the limits set on personal security are determined by cultural norms from the point of physical, psychological and social conditions of human existence and must be correlated with the human proportionality and human appropriateness of the ongoing institutional and ideological processes.

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