

HUMAN DIMENSION OF THE HOLIDAY WORLDVIEW AS THE WORLD OUTLOOK AND VALUE POTENTIAL OF HUMAN SOCIALITY

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Annotations:

Поправко Ольга. Людиномірність святкової картини світу як світоглядно-ціннісний потенціал соціальності людини

Розкрито значення святкової картини світу як засобу впорядкування культурного буття людини та освоєння нею реальності. Відчуваючи свою недосконалість, людина створила культуру, у якій продублювала світ у символічній реальності. Свято як символічна форма культури виступає своєрідним ціннісно-смысловим універсумом, що сформувалося у процесі становлення людини як соціальної істоти для різнобічного й осмисленого розуміння нею дійсності. Святкова картина світу завдяки суперечливому поєднанню реального та ілюзорного через сукупність знаків-символів об'єднує всі відомі людині образи й поняття в єдиний загальний образ. Це дає змогу людині впорядкувати світ свого культурного буття за допомогою символічного оволодіння часом.

Поправко Ольга. Человекомерность праздничной картины мира как мировоззренческо-ценностный потенциал социальности человека

Раскрыто значение праздничной картины мира как средства упорядочения культурного бытия человека и освоения им реальности. Ощущая свое несовершенство, человек создал культуру, в которой продублировал мир в символической реальности. Праздник как символическая форма культуры выступает своеобразным ценностно-смысловым универсумом, который сформировался в процессе становления человека как социального существа для реализации возможности разностороннего и осмысленного обогащения его действительности. Праздничная картина мира, благодаря противоречивому сочетанию реального и иллюзорного, через совокупность знаков-символов объединяет все известные человеку образы и понятия в единый общий образ, что позволяет ему упорядочить мир своего культурного бытия с помощью символического овладения временем.

Popravko Olga. Human dimension of the holiday worldview as the world outlook and value potential of human sociality

The article reveals the meaning of the holiday worldview as means of regulating man's cultural existence and his exploring the reality. Feeling his imperfection, man created the culture in which he duplicated the world in its symbolic reality. Holiday as a symbolic form of culture represents a specific value-semantic universe that emerged in the process of becoming a man as a social being in order to realize the possibility of diverse and sensible enrichment of his reality. Owing to the controversial combination of real and illusory via a set of signs and symbols the holiday worldview brings together all known human images and concepts in one common way that allows its ordering the world of its cultural existence with the help of symbolic mastery of time.

Key words:

святкова картина світу, символічний світ, буття, цінності.

праздничная картина мира, символический мир, бытие, ценности.

holiday worldview, the symbolic world, existence, values.

The relevance of this article is determined by the formation of a society of a new type, and hence a culture. In periods of social development bicrystalline "organic integrity of the era" (M. Berdiaev) is destroyed, and a human life and consciousness are found in a "boundary situation" (K. Jaspers), which destroys the basis of human existence and severely affects the outlook of a person. This situation requires the formation of a new picture of the world that would meet the challenges of modern civilization. One of the ways to attract the person to the process of social development is the holiday as a means of developing cultural life.

The phenomenon of the holiday has repeatedly been the object of research in various fields of knowledge. Such an important characteristic, as human dimension, did not remain without attention of researchers. Wide and sometimes contradictory ideological range of concepts proves anthropological beginning of the holiday. On the one hand, they are the results of the research of the ritual part of the holiday, received by the representatives of different schools of cultural studies: structural anthropology (F. Boas, P. Lévy-Bruhl, C. Levi-Strauss, A. Radcliff-Brown), functional (B. Malinowski, K. Preis, M. Eliade), as well as socio-psychological school of anthropology that focuses on the social role

of the ritual in society integration (R. Benedict, A. van Gennep, M. Mead). On the other hand, they are those interpretative models, in which the holiday is considered as a specific aspect of social behavior, that forms a specific system of cultural symbols and is connected with the outside of everyday life, with the opposition in relation to it (P. Berger, G. Bloomer, K. Girtz, E. Goffman, T. Lukman, J. Mead, A. Shuts). In fact, such a range of conceptual ideas and theoretical and methodological approaches indicates at the multidimensionality of the holiday and its constructive potential in relation to a person and its cultural life.

The aim of the article is to uncover the world outlook and value potential of the holiday as a mechanism for the assertion of men in their anthroposociological quality. The necessary theoretical background for determining and disclosing the world outlook and value potential of the holiday is identifying the variety of human needs and intentions that led to its emergence and development as a symbolic form of culture. This gives the opportunity to reflect on the holiday as a universal of cultural human existence. The origins of the holiday as a symbolic cultural artifact that is already present in ancient cultures, we need to look for in the overall specificity of the human way

of being in the world, as well as in anthroposociogenesis - the process of human formation as a natural, social and soul and spiritual integrity.

This theoretical and methodological direction, in fact, means that the analysis of the holiday as a symbolic form of culture must be begun with the identification and disclosure of its anthropocultural bases. By choosing this approach we proceed from the understanding of culture in general as a phenomenon generated by the incompleteness, the openness of human nature, the development of human creative activity, aimed at the search of the sacred sense of life. The essence and methodological implications of this understanding of culture is very well described by P. Gurevich: "culture is not only social, but primarily anthropological (i.e. human) phenomenon. It is based on the unsettled state of a man in nature, the need to implement those needs that are not instinctive. Culture in this sense is a product of open human nature, which has no final fixity. This means that the study of culture should begin with anthropological information, and not with entering into the space of social history. Finding out the specifics of the culture (and its symbolic forms) is impossible without anthropological observations and without revealing the sacred sense of human activity" [3, p. 20].

The thesis on the imperfection and incompleteness of human nature in many modern philosophical-anthropological concepts became generally accepted. From the point of view of compensatory anthropology, the human being can distinguish two types of needs: biological, determined by the requirements of self-preservation of a man as a living being, and superbiological determined by compensation claims of human nature insufficiency for human survival. As for the latter, the suppression of the destructive instincts, the desire for social stability, the search for value-significant foundations of the existence - it's not the whole range of superbiological problems that needed to be solved by a man as homo sapiens. The transition to a settled way of life and the transition from consumerism to productivism revealed to man a completely new areas and ways of life, which required the use of new, specifically human forms and means of development and transformation of the world. The nature of human activity and life more and more began to be determined by the awareness of superbiological needs, which can be roughly described as "the limit needs". To meet the latter is not enough simply to interact with physical reality. Man creates objects that have no immediate practical application, creates the world of "animated objects" - values that are actually human sense and value. This new, value-sense universe determines the specificity of the human way of being in the world. Let us remember the utterance of S. Franco, that the man,

unlike the animal, is not pushed by the instincts, is drawn by the values [9, p. 238].

Creating a value-sense universe was determined by the fact that the real world was not enough for the human's comprehensive and meaningful understanding of reality. Having created the culture as the "second" nature, the human dubbed this creation in a symbolic reality, depriving its direct relations with the physical world. The reason for such a radical turn in the "development" of reality can be explained by the need of expressing, venting, objectifying, fixing that huge layer of emotional and intellectual knowledge, which was in the soul of an ancient man in the form of emotional experiences, feelings, shocks and fears. All this did not found its practical application, since it had no direct utilitarian value. However, this kind of emotional experience also needed broadcasting for both the energy release of human consciousness and to transmit the results of their achievements to future generations. "The tumult must obtain permission for "atonement" in the images, the rhythms and actions, in the presence and transmission of objective forms," Viacheslav Ivanov wrote [10, p. 40].

For specifically human exploration of the world the human has found the support in a symbolic reality, which became a way of understanding of the world. As noted by E. Cassirer, "the man lives from now on, not only in physical but also in the symbolic universe. Language, myth, art, religion are the parts of this universe, the different threads, of which the symbolic network and complex fabric of human experience are interwoven" [5, p. 28]. It is this symbolic universe that becomes a necessary tool for the formation and reproduction of the world picture, which people need in order to adequately perceive their environment, to carry out purposeful activity and appropriate life-sustaining activity, to interact with other people. If a person, having a mental illness or a traumatic brain injury (A. Luria) suddenly loses his or her own picture of the world, he or she will be completely deprived of the possibility to live in the society, because the so-called "real world", with which he or she faces every day, it will mean nothing for him or her [6, p. 68]. Admitted became the statement that the man is not able to respond to external objects that she can't categorize, describe and explain, placing into a special "semantic field".

The world of culture, in which the life of a man both as a species being, and as an individual, has not four, but five of attributive dimensions. The man continues to reside in the object world, which ontologically is contained in four dimensions, three of which define the space (height, width, depth), and the fourth is the time of the objective world. However, the man cannot discover the objective external world beyond the fifth dimension, which is nothing more than a "semantic field", in other words, the system of meanings. Orientation in the world

is impossible if the man who perceives it, has no stock of meanings acquired in the cultural (social and personal) experience. He or she can only interact with a comprehensible and known world, which replaces his or her "real" world. In fact, the semantic field, called the fifth dimension, is a kind of picture of the world. Only by creating a world more understandable (than a "real" one) in the form of a complete picture, the man is able to adequately perceive the world and act in accordance with cultural norms.

Holiday as a symbolic form of culture also takes an active part in the formation and reproduction of the picture of the world so necessary for a man. In this regard it is worth recalling the interpretation of the holiday as a model of worldview and world outlook (M. Bakhtin). Owing to the totality of signs and symbols a holiday picture of the world is created, repeating the acts of the universe, overcoming of the chaotic forces and synthesizing of the space running parallel to it (V. Toporov), important aspects of human life, etc. Holiday picture of the world is built around the holiday which is main in the specific cultural traditions. According to V. Toporov, "many features and attributes of this holiday are in one way or another in other holidays, but only in this main holiday they are gathered together and taken in their most salient and operational sense... "Primeholiday" – a kind of encyclopedic construction of archaic culture, and the means of creating of new forms of culture in its symbolic images in the course of holiday games" [8, p. 18]. The notion of *Homo feriens* ("the man who celebrates") marks an important stage in the development of human culture and touches the problem of reconstruction of the holidays in the Paleolithic age, as well as the search that could correspond it at earlier stages (before hominids) [8].

In some sense the picture of the world is a map of space and time; the relationship between objects; the manner specified by the rules. Figurative holiday picture of the world is "the matrix", which simultaneously generalizes, is ahead of experience, detects it and operates it. The picture of the world brings together all images and concepts known to the man into a unified global image, which contains everything that he or she encounters in life. It is no coincidence that the picture of the world is often compared with the map that leads the man through life. Extremely exacerbating cognitive abilities of the man, the picture of the world by as much categorically canonizes them, operating in familiar phenomena and concepts. Holiday picture of the world is characterized by the brightness of the images, emotional richness, the richness of the visual and verbal expression of symbolic language, etc. But the most specific sign is a contradictory unity of the real and the illusory. As the holiday at the same time covers two areas – real-practical and conditional-

playing ones, the man, being in a holiday atmosphere, experiences internal events of holiday acting as real ones, moreover, they become specific events of his or her emotional and spiritual world. This process occurs due to experiences (thinking) of the man, which largely consist of expectations of something plausible, possible, and also fictional, unreal. So, the holiday is an illusory world, therefore there is no real threat, and the man feels safe at the holiday.

The man tried to organize the world of his or her cultural being not only by creating a symbolic picture of the world, but with the help of symbolic acquiring of the time. And the holiday as a symbolic form of the culture has emerged to meet this need. We fully share the opinion of K. Zhygul'skyi that the causes of the holiday appearing, which determined its cultural meaning, since the dawn of time have been hidden in the grounds of origin, the main among which is the desire to understand the rhythm (natural, mythical, historical and so on), "...to honor it and to indicate, to recall important moments of the past, the desire to merge with this rhythm and attempts to influence it, to prevent its possible violation" [4, p. 57]. Creating a symbolic analogue of the universe was the big "breakthrough" of mankind in the exploration of the world not only because of the development in the culture of a particular picture of the world. In reality the ancient man was a person, imperfect in biological terms, "crucified between body and spirit" (M. Mamardashvili). On the one hand, the man was threatened by his or her own destructive instincts, and on the other hand, the merge with the physical world was already quite weak. The man didn't feel protected from the natural elements and his or her biological draws. This fear of the reality increased the awareness of his or her own finitude, mortality. Consequently, the transition to their cultural hypostasis first appeared to the men the transition into the world of deprivation and needs, while their new identity persistently claimed their free and immortal predetermination.

The entire range of existentially significant problems for the men found emotional rethinking in the symbolic world. Its creation was the first step of men to overcome their existential freedomless. Understanding the world through the prism of the symbolic universe gave the man the key to the mysteries of nature and life as an individual ontology. Holiday as a symbolic form of culture also covers a wide range of existentially significant problems for the men. We share the position of those scholars who justify the holiday is the existence of human being. So, M. Sliusarenko proves that "existence of the holiday, constituted as an independent mode of man's existence human is caused by sense-creating values of human existence in their social dynamics" [7, p. 7]. I. Cartage shares this position, focusing on the fact that "holiday

attitude occurs at the moment of man's awareness of his or her ability to build an artificial world of culture as a natural one, that is, according to the laws of harmony. In this desire for harmony the man shows his or her nature as a creator and a culture-bearer, as well as the criterion of meaning appropriateness of their life. So, the holiday world outlook appears as a justification for cultural self-realization and gives an optimistic mood of the individual and the society" [2, p. 149].

Interpretation of the holiday as the modus of existence of human being, expressing and accumulating specifically human values and meanings, is consistent with the original settings of the symbolic approach. According to it both the culture and the holiday as a cultural phenomenon become an accumulator and exponent of specific human senses. "Values and meanings are the thing on which the expressing power of culture is based, the thing that makes possible its aesthetic mode; they are the points to "grip" the man with the world in which there is not only his or her identity as a separate entity, but also the identification of the culture as the only sense-creating horizon of existence" [2, p. 128]. It is value-sense dimension of the culture that is expressed, reproduced in the holiday and transmitted through it: "the culture in the holiday is not a set of technologies and a set of values and senses, which it translates in sensual images for the participants of the event" [2, p. 128]. In this theoretical context, it is necessary to consider that the holiday do not offer ready-made sense for the man, it takes the man to the way to it, and the "holiday world outlook is born not of the stability of the sense, but with awareness of its loss. This is one more specific feature of holiday sense-creating - it does not produce new sense, but returns the lost ones to life because it sees in them the grounds of the measure of the culture wholeness" [2, p. 137–138].

Aesthetic experience and aesthetic reflection get special significance during the process of holiday sense-creating. They provide all the holiday activities with existential persuasion and influence. It is worth agreeing with I. Guzhova that "the holiday is a cultural phenomenon, continuous integrity which is defined by the act of aesthetic reflection, the objects of which are, on the one hand, the men themselves as culture bearers in search of a harmonious unity of their essence (natural, social and individual), and from the other hand, the culture as a way of human life that requires fixing its sense-creating vector, and in which the subjects of reflection are seeking for creative objectivation in the symbolic and communicative forms of emotional and aesthetic feelings such historically-cultural, mythological or existential experience in which the men manifest their activity orientation to harmonize world-human relations, guided by the ideals of beauty, recognizing the integrity of the culture and thereby solving

the existentially or publicly significant problem" [2, p. 149–150]. Holiday as an existential modus of being arose from the direct men's experience of their "forlornness" in the world that has found expression in a mythological worldview. In this sense, "the holiday in its essential and functional bases is a ritualized way of justifying the optimism of cultural implementation, because no other artifact does not express in culture the human pride and joy as the ability to harmonize their relations with the world" [2, p. 150].

Conducted analyses of anthropo-cultural basis of the holiday gave us the opportunity to consider its constructive potential in the context of social history. Here it can be recognized as one of the factors to anthroposociogenesis, no less important than those that traditionally were in Soviet philosophy – work, speech, communication. The holiday is a fundamental and integral part of the cultural being of the person, and one that does not belong to a particular synchronous layer of the culture and permeates it through, constituting its anthroposocial dimension. Its appearance in culture in the early social history was determined by a number of specifically human generic needs, without satisfaction of which the approval of the men in being in their human, anthroposocial quality wasn't possible. In the social history of the men since the very beginning, the holiday was a universal form of emotional-symbolic expression, assertions and translation of the most important value and world view directive of the culture in its specific social and historical form. Due to the holiday picture of the world and holiday rituals generalization, canonization, and transmission of socially meaningful experience, as well as its individual acquiring occurred. This favoured to constituency, stabilization and conservation of both social continuum of human being and social quality of the man himself.

It can be assumed that the holiday as a symbolic form of culture provides more opportunities for the formation and development of abstract thinking, language of the second signal system and specifically human forms of communication than the labour, with its close connection with satisfaction of utilitarian, purely biological needs of a man. This does not mean the opposition of the holiday and labor as factors of anthroposociogenesis. These factors, of course, are complementary. On the one hand, as it was recorded in the employment concepts of the holiday, the holiday culture is a kind of continuation of the world of work: during the holiday rituals, calendar and national holidays people satisfied those needs that were related to practical work. On the other hand, as the representatives of compensatory concepts of the holiday state, the holiday culture not only provided the man with the needed rest from hard work, but also created the necessary cultural

space for the formation and development of such specifically human abilities, as transcendentalism, imagination, aesthetic perception of the world, the pursuit of beauty, harmony, freedom, etc. Holiday as a symbolic form of culture also created the space of utilitarian values and meanings that are required for specific human communication. The holiday provided the society with a social integration and social consolidation, necessary for its normal functioning and development.

The view on this phenomenon as a specific, "nongenetic" memory of people group that underlies the interpretation of the holiday as a symbolic form of culture is proved in favor of the recognition of the holidays as an important factor of anthroposociogenesis. It is recognised that the common, collective memory is an essential condition for the existence of any society. The holiday is a sphere suprapersonal, general meanings that people retain, reproduce and transmit from generation to generation in a special way. In its quality the holiday constitutes not only men's sociality, but their personality as well. By E. Burke's definition, the holiday is a public system of symbols and values, within which "self being", emotional and subjective experience are formed" [1, p. 368].

So, summing up the written above, we can say that the holiday as a universal of cultural being is a means of self-identification and socialization of the person, and also contributes to maintaining the continuity of human being.

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