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**ON THE ISSUE OF THE CULTURAL VALUE SYSTEM CRISIS****К ВОПРОСУ О КРИЗИСЕ СИСТЕМЫ КУЛЬТУРНОЙ ЦЕННОСТИ****M.V. Kovaleva****М.В. Ковалева**Kursk state University,  
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**Abstract**

The relevance of the article consists in the fact that in a number of modern scientific research cultures is assessed as being in crisis. This adversely formed on the functioning and formation of cultural values. The problem of values is most acutely manifested in the critical times when social foundations are collapsing, cultural traditions are devalued. In our society there is a change of values, different value systems function. This leads to value conflicts, to misunderstanding between representatives of different generations and different social groups. New and old values, coming into conflict, lead to a personal crisis, to the maladaptation of the personality. The personality loses its integrity, loyalty to the principles and readiness for strong-willed efforts in the name of these principles, the motivational sphere of the personality loses the reference points for choice. In the history of mankind there has been a change of value systems. In Russian philosophy there were many philosophers who turned to axiological problems in the transition era. One of them was S.L. Frank. Turning to his legacy, we will try to highlight some common features of the flow and overcoming of the value crisis.

**Аннотация**

В ряде современных научных исследований культура оценивается как находящаяся в кризисе. Это отрицательно сказывается на функционировании и формировании культурных ценностей. Проблема ценностей наиболее остро проявляется в переломные эпохи, когда рушатся социальные устои, обесцениваются культурные традиции. В нашем обществе происходит смена ценностей, функционируют разные ценностные системы. Это приводит к ценностным конфликтам, к непониманию, возникающему между представителями разных поколений и различных социальных групп. Новые и старые ценности, вступая в конфликт, приводят к личностному кризису, к дезадаптации личности. Личность утрачивает свою целостность, верность принципам и готовность к волевым усилиям во имя этих принципов, мотивационная сфера личности теряет ориентиры для выбора. В истории человечества не раз происходила смена систем ценностей. Так не стоит ли нам обратиться к опыту предшественников, переживших ценностный кризис? В русской философии было много философов, обращавшихся к аксиологической проблематике в переходные эпохи. Один из них – Семен Людвигович Франк. Обращаясь к его наследию, мы попробуем выделить некоторые общие черты протекания и преодоления ценностного кризиса.

**Keywords:** Russian philosophy, culture, value crisis, value system, cultural traditions, axiological problems.

**Ключевые слова:** Русская философия, культура, ценностный кризис, система ценностей, культурные традиции, аксиологическая проблематика.

The issue of values is the most acute one in the crucial era when the social fabric is crumbling and cultural traditions are being devalued [Inglehart, 1997, P. 440]. At the moment different value systems are functioning in our society which causes a shift in the value system. This leads to value conflicts, misunderstanding arising between representatives of different generations and different social groups. For an individual changes of value orientations is very painful, because values are at the core of personality, determine its orientation and integrity. A person cannot but respond to changes in value systems in society. Every individual has to assert and maintain their values or radically change them. This change of values contributes to so-called "model of success"—an image of a successful man, which clearly manifests values related to different aspects of life. A person pursuing for success begins to cultivate values of this model [Дорофеева, 2007, с. 314]. But why is this process a painful and unsafe one for an individual? Values are sustainable, many of them are unconscious, and cannot be instantly replaced. Conflict between new and old values leads to personal crisis and maladjustment of personality. Personality loses its integrity, adherence to principles and readiness to make strong-willed efforts in the name of these principles, motivational sphere of the person loses reference points for selection. As soon as the questions "why" and "what" acquire personality-pessimistic overtones, the person may lose the desire and ability to engage in constructive activities. Value contradictions can lead to personal crisis.

There has already been change of values in human history. So why not use the experience of our predecessors who survived their crisis of values? In Russian philosophy there were many philosophers approaching ethical issues in the transitional era.

One of them was S. L. Frank. Turning to his legacy, we will try to highlight some general features of value crisis when it occurs and how to overcome it. Frank wrote that in the spiritual path of Russian thinking man who consciously survived the late nineteenth and early twentieth century he indeed borrowed a lot from that tragic time of the social and spiritual history, he borrowed something objectively valuable, and now he can contribute it to the new generations. According to S.L. Frank, the changes occurred under the influence of one highly significant process, which had begun long before the revolution and was completed in its tragic experience. He defined this process as the process of the religious faith nascence. But most important that this process was carried out through the collapse and death of all idols, which were so tempting for the soul of the Russian intelligentsia of the nineteenth century and which Western European humanity worshiped.

Speaking of the tragic nature of his epoch, Frank noted the unprecedented abundance of evil and blindness, loss of all conventional rules and life principles [Сидорина, 2003, с. 307]. All this makes immoderate demands on human soul, the demands which are often impossible to meet. What are these demands? Frank argues that the soul is exposed to extreme temptation either to renounce all the Holy or abandon to emptiness and illusory freedom of cynical unbelief, or cling to the wreckage of the crumbling building of the old life, with cold hatred to turn away from the world and withdraw into shell.

Value crisis destroys old principles and society begins to believe that these principles are either false or relative. Man risks losing their reasonable and living attitude to life, if they believe in the old values. But man is even more at risk if confined to their denial. Then, according to Frank, one can become spiritually corrupt and can be carried away by the muddy stream of the universal meanness and dishonesty. Frank's words are frightening but he speaks about the time of crisis, when smart and real people tend to become mean and abandon their spiritual principles; and honest and spiritually profound nature tends to become stupid and lose the living attitude to the reality [Франк, 1990, с. 115].

What is value crisis defined by? According to Frank, value crisis is defined by perverted effect of, in fact, fruitful and healing spiritual process. There is no more place and time for quietism and simple naïve faith. Cynical unbelief destroyed them, thus clearing space for something that would not be illusive, but would become true, solid Foundation of being [Франк, 1991, с. 183–184]. Frank believes that value crisis kills the worlds of old, partial and superficial



humanitarianism and the ability to perceive revelation of the eternal and true life appears again in the depth of our hearts [Франк, 1990, с. 115]. This is the meaning of value crisis.

S.L. Frank identifies a number of idols, collapsing in his crisis era. The first one is the "idol of revolution". The Russian intelligentsia believed in revolution. Existing political organization seemed to be the source of all evil; it was blamed for all disasters of Russian life: people's misery, people's ignorance, backwardness of Russian culture. The Russian intelligentsia thought that destroying the political organization and removing those people from power could help terminate evil and achieve universal happiness and brotherhood. Moral ideal coincided with the ideal of political freedom. Frank notes that the best poets were the poets glorifying the sufferings of people and calling for life renewal that was revolution. Any faith, no matter what content it has, has a great power over people. A lot of people voluntarily sacrificed them for the sake of revolution and persistently abdicate responsibility for the evil they caused, justifying their action by political necessity. They shifted the blame on the individuals or party only because they did not have enough courage to abandon the false faith. Frank comes to the conclusion that everyone who searched for the truth in different governmental, political, social forms of life, all who believed in monarchy or Republic, socialism or private property as universal good and absolute sense, all of them did evil and found the lie while hunting for the truth and wishing to do good. The most important question is why a man lives; he cannot live for any political, social or public order. This identifies the second idol collapse – "idol of politics" [Франк, 1990, с. 121]. Frank is sure that the idols of revolution and politics" collapsed in the souls following the tragic experience of the Russian revolution. But the most stable idol is the "idol of culture. The Russians admired European culture and worried about the cultural backwardness of Russia. What did the Russians value in European culture? Education, science development, respect for citizens' rights, diligence and industrial wealth, comfort, organization of life, sense of dignity. What did the Russians try not to notice? Selfishness, pettiness, bourgeois vulgarity and narrow-mindedness, middle-class prejudices, repressions against violators of bourgeois law and morality.

World war destroyed the faith in European culture. Frank notes with some sadness that even then we, Russians, being material and spiritual impoverished looked for some advice from Europe. But we, being liable to humility, are always lack of national vanity that we cannot learn anything and no one can teach us, and that using the bitter experience, we have had can teach something useful to humanity.

Disappointment of the "idols" was not just the result of social experience. It was also caused by personal spiritual revolution, the collapse of "Idea idol". "Idea" was presented, according to Frank, by external and distant goal, task or rules, which people were following to in their lives. For example, a man must "devote his life" to the state, embodiment of some particular political ideal, development of public education. The thirst, prevailing in the society, to give one's life away for the sake of something and through this sacrifice and self-denial to understand the essence of life is nothing but senseless human sacrifice to idols.

The crisis of values destroys all the idols. The values which were false and enslaved us are being depreciated. What does values destruction lead to? Spiritual emptiness? S.L. Frank says that this path, when the soul wanders in hopelessness and despair, when grief and spiritual thirst cannot be tolerated, the soul meets the real God. And what values does the soul want to meet nowadays? That is the question.

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