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System of Culture in Krasnoyarsk Region: Main Subjects and Cultural Values

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The article is devoted to research on the system of culture in Krasnoyarsk region adequate to the present social reality. The aim of this study is to work out an effective model of operation with human capital, which could allow us to make long-term programs and project a strategy of the development of social and cultural space in the region.

The article proposes a review and an analytical research on existing theoretical and methodological approaches to modelling of the system of culture in contemporary Russian and foreign culture studies. There have been studied and correlated specific processes in culture at the level of the world, Russia, and region, namely, the processes of globalization, social mobility, acculturation, cultural distance, national model of the world, regionalization, and cultural context.

The structure of culture includes the whole social and anthropological structure of society distinguished by complex and multistage formation in the situation of decay of the post-Soviet cultural space and human need of cultural identification. The regional system of culture appears to be an integrated social and anthropological structure of society geographically limited as a subsystem included in the more extended system of national culture. The aim of cultural policy is defined as an establishment of favorable conditions for viable social and cultural forms and proposition of communicative-valuable foundations of the global «system of society» representing national Russian advantages in the organization of that globalization.

In the article, there has been substantiated the selection of subjects of culture as basic elements of the system of culture and bearers of cultural patterns and values. There has been proposed a scientific research on the basic elements of the structure of cultural system of Krasnoyarsk region and essential (fundamental) connections between those elements, which allows us to achieve scientific precognition and strategic control over social and cultural processes in the territory of the region. The grounds apt for the selection of subjects of culture were comprehension of culture as a system of institutions intended for basic and productive human needs to be satisfied in a specific human way (B. Malinowski); then there follows the model of system of culture based on A. Maslow's theory of needs and the principle of stratification. The inefficiency of the traditional system of culture in Krasnoyarsk region can be disclosed on the basis of the national idea of culture existing at present. Regional departmental offices of culture and trends of traditional cultural policy are only the first stage of functioning of the living body of culture as a dynamics of cultural patterns and values borne by «living people» with their social nature.

The paper fixes a system crisis of the modern Russian science, videlicet, violent dominance of theoretical comprehension of culture as a specific phenomenon of human being, development of categorical apparatus of science and complete deficiency of fundamental applied studies of culture, and the

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existence of only fragmentary practical researches including those ones in culture of Krasnoyarsk region. Solving this problem, the article is oriented to realization of contemporary applied methods of culture studies, which give an idea about the system of culture in Krasnoyarsk region and propose a possibility of social engineering and rational control over social and cultural processes at present.

Student society has been chosen as a representative field for carrying out of applied culture studies; it allows us to fix actual and real social and cultural processes. Students give a possibility to prognosticate a situation of development of knowledge about «culture» and «system of culture» phenomena for the nearest thirty years at least; there is also a possibility to elaborate adequate models of development of modern Krasnoyarsk region. The key applied methods of the study are an associative experiment carried out according to the approach called «Series of subject associations», a questionnaire survey based on M. Rockich's «Value orientations» methods, and a sociologic interview «The system of culture in Krasnoyarsk region: the main subjects» with the students at Siberian Federal University.

The basic model of the system of culture in Krasnoyarsk region is a specific structure of polycultural unity heterogeneous socially and culturally; this structure requires formation of adequate links between its elements: confessions, ethnoses, strata, and other local cultures. The socio-anthropological cultural system of Krasnoyarsk region is to register actual social and cultural processes, needs of different classes of the population (strata and groups differentiated by age, ethnos, religion, and gender), and variety of types of culture in the modern society. It is recommended to take notice of realization of specific features of social and cultural dynamics of postindustrial age, which refuses from cultural barriers in the situation of globalization.

In the course of the experiments carried out in culture and interpretation of the obtained results, there has been identified a nearly polar discrepancy between the ideas about the system of culture given in scientific definitions and those ones of real representatives of society. There has been found out a situation known as «reification» of a concept in contemporary science. The article is characterized by the dominance of «etic» methods, implying measuring, testing, objectivization, etc., applied in the study. In prospect, we plan to carry on the research; its methodical component will be a complex of «emic» methods of study, i.e. complete immersion in the field of the problem and cultural experiments carried out not only among the students but also among the population of the city and region. In conclusion, there have been formulated the chief trends of effective management of contemporary basic subjects of culture in Krasnoyarsk region.

Keywords: system of culture, regional culture, culture in Krasnoyarsk region, subjects of culture, value orientations, theory and history of culture, methodology of culture, contemporary methods in applied culture studies, association test, social and cultural potential, operation with human capital, value orientations, social culture studies.

Introduction

Modernization of culture of the Russian society takes a special place among the other kinds of modernization which can be fixed in Russia today. Its brief formula: a transitional period between Soviet and Post-Soviet cultures. But this formula should have one more «correction»: that period takes place in the situation of the second stage of the world modern epoch. The main point of the second stage is formation of the global society taking into account very acute postmodern critique of univocacy of rationalism and repudiation of distinct (totalitarian) definiteness of theoretical conclusions and references.

Modernization of culture of the Russian society is stipulated by the system crisis of the Soviet culture (in the situation of the observable cultural models being artificially archaized) and modification of the basic elements of that system and connections between them. The situation of system crisis provokes lots of theoretical discussions, alteration of fundamental ideologic concepts, and reliability trial of the «universal» concepts of culture. It is no mere chance that the discussion of the definition of «culture» concept has been at a deadlock for many years in the Russian human science.

There happened a «revolution» in the European human science about 150 years ago, which meant rejection of the messianic prophesies of philosophers-predictors (normally that was on behalf of a universal philosophical system), transition to an ideal of thorough and scrupulous applied studies and turning to directly observable social action of the fixed social groups. An ideal of human and social sciences is formed with orientation to application of the methods and methodologies analogous to those ones in natural science. The goal of human and social sciences, oriented to the priority of applied studies, is social engineering and realized rational control over the most complex social processes, which leads to the good and prosperity of as many people as possible.

The ideal of applied studies was objectified in cultural studies about 100 years ago. There appeared a spectrum of scientific schools with their applied studies which helped and still help to solve the most complicated socio-economic and socio-political problems of rational control in the sphere of processes of culture.

There was a real «boom» of culture studies in the 20th century. Human, social, and historical sciences directed their traditional scientific problematics towards culture: history turned into history of culture, social studies in culture took their central place in the range of all social studies, and ethnology was transformed into cultural anthropology. There appeared rather a lot of «sciences of culture».

That «boom» at culture studies was determined by objective circumstances: the real cultural variety, being more and more revealed in culture studies, is accompanied by the serious crisis of cultural identification. The more a man discovers cultural senses, patterns, and values in the world saturated with information, the more acute the question: who are we in culture and what culture is really «ours»? A contemporary man

more and more becomes an object of management, and the sphere of his subjectivity and individual liberty has been extremely narrowed. On the one hand, cultural identification also becomes an object of social management; on the other hand, it is impossible without free self-determination in the situation of permanent intercultural dialogue.

Nevertheless, there is an unaccomplished social (and political) convention about the meaning of «culture» term. This term is very often loaded with the content close to such meanings as arts and crafts, amateur talent performances, activities of departmental «organizations and offices of culture», organization of artistic education in according educational institutions (specialized schools, institutes, and academies of culture, etc.), and research into all those processes mentioned above by means of certain methods (mostly statistical and historical ones). In this sense, the state investments «in culture» are organization of amateur talent activities, arts and crafts, artistic education, and financing of museums, libraries, art galleries, etc.

We suppose that while there is an unprecedented importance and system-formative value of departmental offices of culture for the society, the existence of those offices and trend of traditional cultural policy is only a first stage and precondition of functioning of the real body of culture as a dynamics of cultural models and values; their bearers are «living people» in their social nature.

Structure of culture is the whole social and anthropological structure of society. Institutions of culture carry out cultural influence on social and anthropological processes of health, knowledge, and motivation to life and labour.

Regional system of culture is a social and anthropological structure of society geographically limited; it has system wholeness and can be represented as a subsystem included in the larger system of national culture.

From political and economical point of view, the regional system of culture is to solve many problems including economical, political, and social questions directed to development of the territory. Siberia as a region of the Russian Federation (and a part of North and North-East Asia in the global map) has a special mission – it is to promote and control the civilized reclamation of those Russian lands in the situation of demographic crisis and erratic economic and social development. Therefore the functioning of regional culture implies, besides in all things, establishment of centers of high surplus value as far as in the contemporary world the sources of excess profit are technologies, intellect, and people.

The regional system of culture is characterized by all those radical processes endured by the Russian system of culture in the situation of post-Soviet cultural space:

1. There appear borders fixed between the new social and economic groups, which inevitably become different cultural groups.
2. The barrier between the generation brought up in the Soviet society and that one, which knows that society just as a chapter of a textbook on history, becomes more and more distinct.

We cannot say that the state disregards the system-formative importance of cultural processes. There is an active search for the formula of national unity. But, unfortunately, the formula of national unity is very often deduced from a simple mechanical synthesis of different symbolic forms.

«The transition of communication from paper materials – books and press – to electronic sources – TV, the Internet – has led to an unexpected development of the sphere of means of mass communication and unprecedented densification of communication networks. Public sphere, where intellectuals were in their element,

has become more and more all-embracing, and the social dialogue has become more intensive than ever» (Habermas J. Ein avantgardischer Spürsinn für Relevanzen. Was den Intellektuellen auszeichnet // Blätter für deutsche und internationale Politik. 2006. № 5. S. 550-557). The consequence is that the right to say something doesn't exist without the right to be heard, which can be lost in the total information rumble when it is scarcely possible to draw anybody's attention to something without support of large media-holding companies. Cultural policy can be the most exact and flexible policy armed with the last information communications.

The aim of cultural policy is to provide auspicious conditions for viable social and cultural forms.

Every complex culture has a sufficient number of institutions and values necessary for realization of its goals. For example, Confucianism in China, if it is necessary, is able to ensoul capitalism in the society like protestant ethic does. And whatever religious taboos of shariat are enforced against usurers, Islam is able to establish the most effective conditions for the functioning of financial capital. Every culture can represent amazing examples of persistence and ingenuity connected with labour activity and its organization. But there are the conditions which favour the functioning of those values and institutions while the other ones make those values and institutions fall into decay and even play dysfunctional role. As early as in 1906, Max Weber wrote in his paper «On the situation of bourgeois democracy in Russia» that the success of zemstvos (country councils in Russia) was to «put an end to all the talks that the Russians allegedly «haven't ripen» for governing the country in the situation of freedom»; he added that «in comparison with zemstvos, «the state authorities» seems to be just a parasite despite it has superiority in bureaucratic «procedures».

It is unlikely that we have been culturally impoverished so much that we are not able to rule ourselves «in the situation of freedom» now, centuries later.

We assume that *the chief aims of contemporary cultural policy* are:

1. To save the integrative elements existing in the sphere of culture as well as to keep up any old and new forms of integration on the basis of the Russian language, Russian and Soviet cultural heritage, Russian education and science. Russian remains an attractive centre for the adjoining states in spite of the wasteness of the post-Soviet period.
2. To rise above the local systems and codes of values and communications (power, knowledge, and economy) in order to propose communicative and valuable bases for the GLOBAL «system of society» and demonstrate the Russian national advantages in organization of that globalization.

Culture often has a function of a social myth as far as there aren't any fundamental and ontological criteria of belonging to it connected with level of education, earnings, readership, class-consciousness or profession in contemporary complex society. The circle of «people of culture» becomes more and more diverse; it includes the greater part of society by means of education, ultimate democratization, and accessibility of electronic and other kinds of mass communications. As a result, the functions of culture are realized by anybody: in the army, at the university, in business, at the government, theatre, in newspapers, and Internet-communities. What does unite them then? Is there any sense in abstraction of all signs of culture into some social institution integrated by certain aims and values? And won't it be the reduction from social complexity to absurdity?

We think that contemporary Russian culture including the regional one is a complex

and multilayered formation which has a real contradiction between centripetal tendencies, stipulating cultural wholeness primarily on the state level, and centrifugal forces, directing plurality and complexity of local cultures one way or another corresponding to the plurality of social strata, ethnic groups, confessional communities, linguistically predetermined subcultures, etc.

Scientific research into this complicated object requires assimilation of the most modern Russian and foreign research practices. The foreign culture studies of strongly pronounced applied nature were activated about 100-150 years ago; as a result, there appeared scientific schools, trends, and approaches actively working out methods of applied studies. In Russia, culture studies are only detecting their own objects and methods. There is an acute problem of applied methods furthering the possibility «to skim» scientific information more or less adequate to social reality undergoing high-speed qualitative and quantitative changes. Serious applied studies of cultural system of Krasnoyarsk region have never been carried out. There are the fragments of research models connected with assimilation of statistic materials and elaboration of new forms of functions of «institutions of culture»; the first steps of sociologic measurements in culture are being made. That's why scientific research into basic elements of the cultural system of Krasnoyarsk region remains a topical and urgent object.

The goal of the study of the cultural system of Krasnoyarsk region is scientific modelling of basic elements of the structure of culture and substantial (fundamental) connections between those elements, which promotes implementation of scientific precognition and strategic control over social and cultural processes in the territory of the region.

This investigation is going to be carried out according to the positive ideals of scientific

research implying the application of observation, laboratory experiment, and other applied methods, which allow us to make a model adequate to the social reality and implement strategic control over its basic processes.

Point

Theoretical and methodological approaches to modelling of the system of culture in contemporary culture studies

The specific character of cultural processes in the modern Russian society can be analytically divided into various bases or axes: global – national, global – regional, industrial – postindustrial, Soviet – post Soviet, and many others. Hereafter there will be represented some theoretical and methodological approaches revealing one or another specific character of the cultural processes taking place in Russia in the beginning of the 21st century.

Globalism as a leading tendency of the modern culture noticed by all the experts without exception is neutral in the aspect of values. It cannot be defined as absolutely good or bad. It contains the potentials of social progress unseen before and new global risks. Everything depends on a subject of globalization, on someone, whose aims and hands will use the new accomplishments in different areas affording grounds for statements on the globalization and its risks.

A grand revolution, information revolution, has been spread out in the contemporary world. The speed of spread of information, images, and sounds all over the world changes all the traditional structures: political, economic, and, certainly, social and cultural. Globalization provides all the users with access to information in real time and thereby stipulates new forms of creative activity, instant representation and spreading of its results around the world. The modern humankind has common information space which promotes

formation of planetary thinking immediately and keenly reacting to all the events in the world. There has been generated the world information field, i.e. international system of production, spreading and use of information; its direct consequence is globalization of culture.

The specific character of the processes of globalization of culture has many aspects: demographic, political, economic, technological, and ecological.

The demographic aspect is connected with the intensification of migration processes: hundred thousands of migrants bring their ethno-culture into national states.

The political aspect means that there appeared and more or less successfully function international political organizations combining efforts of many states and influencing (also by enforcement) on the cultural policy of national countries (UNESCO, for instance).

The economic aspect is connected with formation of one whole planetary economic mechanism as a subject of cultural policy and a subject-creator of cultural ideals (in particular, ideals of professional and corporate culture, ideals of international business, etc.).

The technological aspect of globalization of culture is connected with a rapid spread of new technologies all over the world and culture as well as achievements of science and technique saving time, energy, labour, health, etc.

The ecological aspect of globalization of culture is stipulated by the fact that ecological culture is a recognized factor of ecological security today; there is also an accent on the dying local cultures as far as their extinction must mean something for the whole earth civilization.

Globalization of culture can be discovered in the dialogue of cultures, which invariably helps to form and renew some kind of «heart» of panhuman culture made of the elements

generalizing historical, cultural and religious experience of different nations and countries. There is no any culture, taking part in that dialogue, which could pretend to the right of exclusive vote or the only true world view. As a rule, the process of globalization of cultures is realized in so called imperialistic model when a certain cultural model is imposed on the humankind as a universal standard compulsory for everybody. The monopolistic position of postindustrial countries in production and distribution of information made researchers speak about «imperialism of mass media» and «cultural imperialism» [30]. «The threat of independence represented by the modern electronics is more dangerous than colonialism... The new information media can be inculcated into a «receiving» culture more deeply than any western technologies used before» [33].

Nowadays the only potential competitors of Euro-American cultural imperialism can be the rising Asiatic giants – China and India.

We have the main source of globalization of culture in our houses – something the experts call «home cultural centre» consisting of TV set equipped with satellite device, radio, video system, player of high quality. A new universal and unified model of the world is generated and spread through this channel in almost all the regions of our planet.

Still the world has kept its ethnocultural diversity. It has dozens of local cultures. But is there any chance to save them in the wild and rapid globalization? The paradox is that it is possible provided that a culture doesn't fall into self-isolation. Self-isolation of a culture in the situation of globalization means inevitable archaization, loss of dynamism, and disability to accept the challenge of the contemporaneity. In this case, the processes of acculturation are the most optimal when two interacting cultures equally assimilate the elements of each other.

Acculturation is an adaptation of human ego to other culture without rejection of one's own.

Intercultural communication has a reverse side. There are donor and recipient kinds of culture. There can be found an aggressive and stronger culture bringing about radical changes for another culture in the situation of immediate interethnic contact and direct or collateral pressure; one nation would be completely assimilated by the other. A certain national culture would become extinct.

We can point out the following stages of intercultural interaction educed by the contemporary researchers [38]:

1. «Honeymoon» characterized by enthusiasm, elation and great hopes.
2. «Adaptation» implies the situation when unaccustomed cultural information has a negative influence bringing about disappointment, frustration and depression.
3. Cultural shock comes up to a critical point. At the same time, there appear people who are able to assimilate the language of a new culture successfully.
4. Depression is substituted by optimism, firmness and contentment.
5. The last stage is described by relatively stable changes of a model of the world of people in response to requirements of the changed cultural sphere.

The five stages form U-shaped curve: good, worse, bad, better, good. And not all people are able to get over this way. Some stay on certain stages of this process.

The next important notion is cultural distance. The more new culture takes after the native one, the less traumatic process of adaptation. The researchers put into practice an index of cultural distance, which includes language, religion, structure of family, level of education, material comfort, climate, food, clothes, etc.

The interaction with a foreign culture can obtain four results:

1) integration: when every group taking part in the interaction preserves its own culture and simultaneously establishes close intercultural contacts;

2) assimilation: when a group loses its culture;

3) separatism: when a group preserves its own culture and declines the contacts with groups of foreign culture;

4) marginalization: when a group loses its culture without establishment any close contacts with another culture.

Nowadays the source of marginalization is global cultural processes leading to growing slackening of ties of a person with ethnic medium, which can give it a clear model of the world, system of norms, values, and standards of behaviour.

Ethnocultural diversity has many vital functions in the modern society; the most important one is to surmount social entropy and sociocultural homogeneity. The more primitive internal structure of society the fewer chances society has to survive. Society should have a quite complex structure to be more resistant to social cataclysms, convulsions, and external pressure.

Socially and culturally variegated, asymmetrical and antinomical world is a normal and viable world. It is necessary to establish adequate connections between the elements of that system, religions, ethnoses, strata, and other local cultures. Only diversity of the contemporary world gives it stability and makes it internally integrated.

K.N. Leontyev, a Russian thinker, put into practice of social science a poetic term «bloomy complexity», and according to his words, «the peak of development externalizes a triumph of the unity saturated with diversity and based on one or another common internal idea. In a prosperous state, that is idea of existence of many estates, social multilayers, multicorporativeness,

manyformness and even unity of different races and diversity of spheres, complex «everyday patterns», variety of morals, tastes, customs, and manifold originality of every local creative activity» [16].

Having applied the conception of another Russian philosopher V.S. Solovyov to the contemporary Russian ethnocultural diversity, one can say that different local cultures «should exist and develop their specific features like living organs of the humankind do; its unity would be vain and dead without them, and that dead world would be worse than war. The true unity and desirable world of the humankind should not be based on weakness and oppression of the nations but on the supreme development of their powers and on free cooperation of the nations complementing each other» [34].

Hence the state has a particularly difficult task: it is pointless to try to resist the influence of other cultures including the tendencies of globalization of culture; it condemns culture to inevitable degradation. It is necessary to mind that cultural interaction wouldn't lead to destruction of specific national model of the world. Rejection of national culture means denial of culture at all.

The modern researchers refuse to make a hierarchy of cultures and divide them into progressive and retarded. An outstanding researcher Claude Levi-Strauss defined the problem as follows: «The European civilization devoted itself to supply a man with more powerful mechanic instruments two or three centuries ago. If we take it as a criterion, the level indicator of development of human society will be expenditures of energy per head. The European civilization in its American implementation will be at the top... If we take the ability to surmount extreme geographic conditions, undoubtedly, the garland will be won by the Eskimos and the Bedouins. India managed to work out philosophical and religious system better than

any other civilizations did and China gave a style of life able to compensate psychological consequences of demographic stress. Three centuries ago, Islam formulated the theory of solidarity of all forms of human life: technical, economic, social, and spiritual; the European countries couldn't find such solidarity until recently and its elements appeared only in some aspects of Marxist ideas and modern ethnology. The Western countries, masters of machines, reveal rather elementary level of knowledge of the use and capacities of the supreme machine called a human body. On the contrary, The East and Far East have outstripped the West for several millennia in the sphere of connection between material and moral: there were formed such broad theoretical and practical systems as Indian yoga, Chinese methods of breath and the Ancient Maoris' exercises for internal parts of a body».

Thus, globalization and regionalization of culture are mutually dependent process, and each of its aspects can be neither bad nor good uniquely. Everything depends on the persons whose aims and deeds are being realized in real cultural processes at the moment.

Having considered the problems of globalization of culture, we should point out specific processes in the sphere of culture connected with its regionalization.

In the Soviet period, the regional development of the country took planned course as far as regions were considered as a complex of «geographically linked productive and technological grounds providing balance, self-sufficiency, and dynamic development of economics» [37]. The post-Soviet epoch has led to appearance of new regions considered as relatively separate cultural and socioeconomic establishments.

Region is a certain group of people living in a territory; it includes people's ideas about their locus, its interrelations with the centre, state as a whole, and other regions, and a certain model

of life formed on this base, value orientations and behaviour. Cultural subjectivity of a region is also accentuated: «Region is a text that writes itself. Region is a frame and window to reality; it is clear that lots of things depend on how that window is arranged and directed and if the glass of the window is crystal» [7].

Every region has certain peculiar values bringing forth special cultural status of the whole. As a rule, regional culture is closely connected with ethnonational cultures, and it also implies its own model of integration of different cultural types (including historical ones: for example, simultaneous coexistence of models of the Soviet culture and developed standards of the post-Soviet culture). Thus, regional culture inevitably turns out to be a specific model of polycultural unity (ethnic, confessional, territorial, and stratified).

The specific character of East Siberian regional culture is determined by the fact that European and Asiatic cultures come together and directly interact with each other here: the settlement of that enormous space took place due to migration from adjoining regions of Southern and Eastern Asia, on the one hand, and from the western part of the Ural, on the other hand.

Theoretical studies of culture of Eastern Siberia of the 16th-18th centuries weren't regular and systematic. Those are generally inconsequent and fragmentary information about everyday life, morals, religions, customs, which are comprehended as «exotic» features of Eastern Siberia. There has been formed a general idea about Siberia as a savage and ignorant country, which explains rigid forms of administration characteristic of the 18th and the beginning of the 19th centuries.

The Russian and West-European explorers and researchers point at the ancestors of Siberian inhabitants described by the ancient historians Plinius and Herodotus. But they didn't speak

the languages of Siberian aboriginals; they were deeply influenced by the rigorous climate, level of general education, and the fact that the chief aim of the expeditions they took part in wasn't connected with the study of culture of the people of Eastern Siberia.

The foreign and Russian researchers of the East Siberian culture go through a certain evolution of their conceptual forms: they advance various hypotheses about ancient origin of the peoples of the region, the nature determining their culture, and their natural choice and right of existence. The problem of Christianization of the autochthonous peoples is raised.

Vast scientific material about Siberia was gathered in the 18th century. The cultural space of the region grew as a special ethnocultural landscape. The conception of local history of Siberia as an indispensable territory of Russia appeared in P.M. Slovtzov's works for the first time in the beginning of the 19th century.

The East Siberian regional culture was studied in the context of regional identity starting from the 19th century: 1) there was accentuated the importance of Siberia as a region of Russia; 2) there were fixed regional specific features of the population of Eastern Siberia (appearance, mental organization, and everyday life of the Siberians).

The amateur studies were turned into professional and scientific ones in the end of the 19th century. Culture of the aboriginals of Eastern Siberia began to be studied not only by the Russian and foreign researchers but also by its bearers at that time. The regional body of active local intellectuals was formed and the Siberian human science studying culture of the region was professionalized. The study of culture was dissected into its components (art, science, system of education, librarianship, museum activities, literature, folklore, and cultural-enlightenment work).

The area studies of regional culture had the following achievements: 1) there appeared a necessity for the study of local history and culture as a part of geographically and culturally large state; 2) there appeared regional specific features of the processes proceeding in the centre and in the rest territory of the state.

The activity of regional studies was violently ceased under the badge of struggle with Siberian «separatism» in twenties-thirties of the 20th century. After liquidation of the movement of regional studies, the investigations upon local history and culture turned from the mass movement into some kind of amateur hobby of some individual intellectuals.

The study of regional culture starts its new development in the last decades of the Soviet period. Fundamental sciences were involved in the scientific research. However the continued state's fears of separatism in any of its forms, on the one hand, and general methodological crisis characterizing post-Soviet human science on the whole, on the other hand, don't lead to any significant results.

The beginning of the 21st century is characterized by a new effort of scientific modelling of integral social and cultural image of the territory when Eastern Siberian and Krasnoyarsk regions are being prepared for new qualitative changes in their social and economic development. Human and social sciences dealing with such modelling are to solve several most complicated problems spontaneously:

1) overcoming of fundamental methodological crisis connected with crash of Marxist-Leninist methodology based on a range of stable ideological units: class struggle, economic materialism, struggle of materialism with idealism, etc; it is necessary to remark that many even contemporary young researchers were brought up in the spirit of those ideological units (even under another «name»), and they principally

hardly discern methodological dead-end of its absolutization;

2) adoption of sesquicentennial experience of the world science at culture studies, worked out methods and methodologies, their dependence on the object of study, the necessity for reflection of a researcher's point, rapid development of cross-disciplinary methods and methodologies at culture studies, understanding of the essence of postmodern critique characterizing human and social sciences of the 20th century, and search for the ways of negotiation of the disadvantages of methodological pluralism together with the Western scientific community;

3) temporary denial of the messianic scientific position when a scientist has a role of a prophet with natural privileges «to tell the truth» on behalf of one or another Absolute idea and to adopt scientific pattern of scrupulous applied research work when the entire general idea is formed from the sum of probative local models; each model is to present all the methods it was formed by.

Thus, together with maintenance of the high status of modern scientific investigations on regional culture, there is a necessity for methodological «revolution» in culture studies and the accent on applied empirical methods of study fixing the real processes observed and preconditioning adequate models of development of the Russian society and modern Krasnoyarsk region.

All the contemporary researchers admit **cultural context** to be a requirement for an adequate interpretation of any phenomenon of culture.

The fundamental principle of the context is its meaning-formative aspect and wholeness originating as a result of interaction between subject and object. Cultural objects and cultural context appear simultaneously as a part of one biosocial and cultural process of development.

Cultural context has multilevel structure. Acceptance and description of that multilevel structure of cultural context will allow a researcher to carry out its full interpretation. Specificity of cultural context determines the choice of a subject matter, theoretical conception and method of study at the sphere of culture.

The choice of a strategy of research connected with the dichotomy (universal / local, cultural) mentioned above is of great importance. It is also formulated as a contraposition of research approaches «etic / emic» («etic» – external, objective; «emic» – internal, subjective) in contemporary sciences of culture. The advantage of etic approach is considered to be a possibility of comparison of cultures, its disadvantage is leveling of specific features of concrete cultures and disregard of cultural context; the advantage of emic approach is possibility of more thorough description and interpretations of cultures on the basis of cultural context, its disadvantage is difficulties in comparison of discovered phenomena with those ones of other cultures.

It is known that contemporary culture studies don't have a concrete definition of the scientific object, i.e. culture, and that brings about not only multiplicity of definitions of culture but also plurality of methodological approaches to the study of culture. Accordingly, there can be distinguished the following spectrum of methodological approaches in contemporary culture studies:

A) functional approach – comprehension of the essence of cultural phenomena proceeding from their functional significance in organization of human life;

B) structural analysis method intended for revelation of archetypical structures which underlie social existence of a man;

C) axiological approach oriented to revelation of ideals and values topical for certain cultural communities;

D) genetic approach to comprehension of cultural phenomena, according to which culture is defined as extragenetic inheritance of a man and is studied from the point of influence of cultural heritage and cultural human memory on modern culture;

E) cross-cultural method of study implying comparative analysis of comprehension of cultural phenomena realized by representatives of different types of culture and chiefly by representatives of various national cultures;

F) hermeneutic methodological approach oriented to comprehension of cultural phenomena through interpretation of the texts existing in culture; that is an approach, according to which the existing philosophical, literary, and scientific texts contain full knowledge about culture and cultural phenomena; in this case, a researcher's goal is comprehension of senses and meanings of those texts and actualization of the senses for modern culture and a man;

G) linguo-cultural approach is based on conceptual ideas that specificity of human attitude to the world is reflected in a human language. National mentality is externalized in a national language. According to these conceptual statements, linguo-cultural approach involves investigation upon specificity of grammatical structures, syntax, and lexis of a national language; the aim is to distinguish a national model of the world and human world view positions, determined by specific features of national mentality, by means of such analysis.

On the whole, there are two approaches to solution of cultural problems in contemporary Russian culture studies. The first approach is theoretical conceptualization of culture as a specific phenomenon of human being, elaboration of categorical apparatus of science, and development of education programs at «culture studies» discipline. The other approach is carrying out of investigations on culture

directed to theoretical conceptualization of the obtained results in the context of their significance for comprehension of contemporary cultural processes. Carrying out of applied research on culture often has cross-disciplinary nature. An applied research on culture can include the methods of such sciences as cultural anthropology («field study» method), archeology (archeological expedition and scientific research on archeological artifacts), history (historical and genetic, historical and typological methods, etc.), social science (sociologic inquiries, interviews and focus-groups), psychology (association test and other methods), art history and theory (philosophical and art critical analysis, method of research on ideal-formative capacities of works of fine arts and architecture), and advertising with its modern technologies (PR and design directed to realization of transformative functions in modern culture).

*Selection of subjects of culture
as basic elements of cultural system
and bearers of cultural models and values*

System (from the Greek word σύστημα – «composed») is variety of elements related with each other forming some kind of wholeness and unity. The study of system of culture presupposes distinction of the elements on the common basis and revelation of relations uniting those elements into cultural wholeness. It is obvious that the common basis can be various. What allows a researcher to distinguish one or another COMMON basis as a system-formative source of culture? The answer to this question is formulated in structural functionalism founded by Alfred Reginald Radcliffe-Brown, a British scientist, in the first half of the 20th century. He worked out an extensive program of scientific investigations on culture declaring that culture studies are not to be limited by data collection only. The main purpose is their theoretical interpretation, i.e.

education of exactly formulated significant and probable generalizations of laws immanent for cultural reality as a system and complex of events and interrelations between them.

A cultural system has its specific character, and its objective principles can't be reduced to the laws at biology, individual psychology, etc. The study of those principles requires logical methods based on *experimental and inductive method* free from evaluative judgments and including such common scientific research procedures as observation, classification, and generalization.

The laws of a cultural system are firm and significant generalizations of one or another class of facts or events; theoretical comprehension of social and cultural phenomenon can be reduction to such kind of generalization. It is possible to point out two main categories of generalization: the laws of cultural statics are about conditions of existence and conservation of cultural systems; the laws of cultural dynamics are about stable qualities of cultural change.

Culture studies apply induction for formulation and proving of laws. Induction is realized as application of definite and appropriate notions for a complex of cultural facts. Induction is a bilateral process including generalization of facts and explication of notions.

The study of cultural system of Krasnoyarsk region is a gradual acquisition of broader generalizations constantly based on facts. Firstly facts are drawn out of observations, and then a hypothesis is enunciated to explain those facts. The next step is a repeated resort to field observations for a purpose of proof and verification of the hypothesis. That process proceeds until we are able to turn our hypothesis into a theory with a certain degree of probability. Field data and reliable historical documents can become practical materials for induction. The entire process of inductive investigation of the system of culture in Krasnoyarsk region includes

observation together with classification and generalization.

Culture of Krasnoyarsk region is an integral wholeness consisting of partially autonomous and partially coordinated institutions. Institution is a concrete unit of analysis of culture and some general model concentrating a researcher's attention on organization of people in a certain sphere of life, on objects and norms the members of an institution are guided by, and on the character of material means conducing to achievement of the aims which underlie an institution.

There are a great number of research strategies of the study of system of culture. One should choose one of such strategies to carry out basic investigation on the cultural system of Krasnoyarsk region.

The choice of a research strategy is stipulated by its closeness to the methodology dominating in Russian human and social science during the second and the last third of the 20th century (so called «Soviet» science), i.e. Marxist ideology asserting priority of mode of production of material values in definition of the type of cultural system dominating in the society. That closeness will allow the use of all the intellectual discoveries stored in Russian science until now.

It is the question of the conception of Bronislaw Kasper Malinowski, a father and a founder of contemporary approaches and methods of culture studies, who comprehended culture as some kind of biological phenomena. Culture is based on biological grounds: a man is an animal, so the first problem he solves is satisfaction of elementary biological needs. While a man satisfies his needs, he gets food, firewood, builds his house, makes his clothes, etc. Thereby a man creates new derivative and secondary sphere; that sphere is culture. But it must be constantly kept up and reproduced; thus, a man sets cultural standard of life. Culture is material and spiritual apparatus which allows

a man to solve his concrete specific problems. Besides the basic needs, there are secondary ones brought forth by cultural ambience. The means of satisfaction of both basic and secondary needs represent a certain organization. An elementary unit of organization is institution of culture. Those institutions together form culture.

The study of culture is a concrete analysis of standard units of cultural organizations. Changes and evolution continuously take place in culture and new cultural features appear. But all those processes of evolution and adoption proceed just as transformation of cultural institutions. Every invention and adoption is incorporated in the system of organized human behaviour and they gradually transform institution of culture.

The critics of that conception stated that it doesn't explain diversity of types and forms of culture of different nations. The supporters point at the fact that human needs are all the same but the ways of their satisfaction can be quite different, which stipulates diversity of cultural systems.

Proceeding from such conception of culture as a system of institutions intended to satisfy basic and secondary human needs in a specific human way, we can propose a model of system of culture based on well-known Abraham Maslow's theory of needs. In view of its special importance for the further analysis of the system of culture of Krasnoyarsk region, let us reproduce it in its famous graphic form (Fig. 1).

Having rested upon the conception of culture as ideal-formative human activity, one can suppose that every «layer» of needs has its special cultural institution of satisfaction of needs as well as there are models and ideals created by such subjects-creators as: 1) heroes-prophets; 2) communities; 3) every individual particularly.

For instance, satisfaction of physiological needs takes shape of such cultural institutions as cooking, collective partake of food, gastronomy as an art of cooking, cultural selection of articles of food, etiquette of eating, collective partake of food on feast days, special establishments intended for such partake of food, skills and technologies of

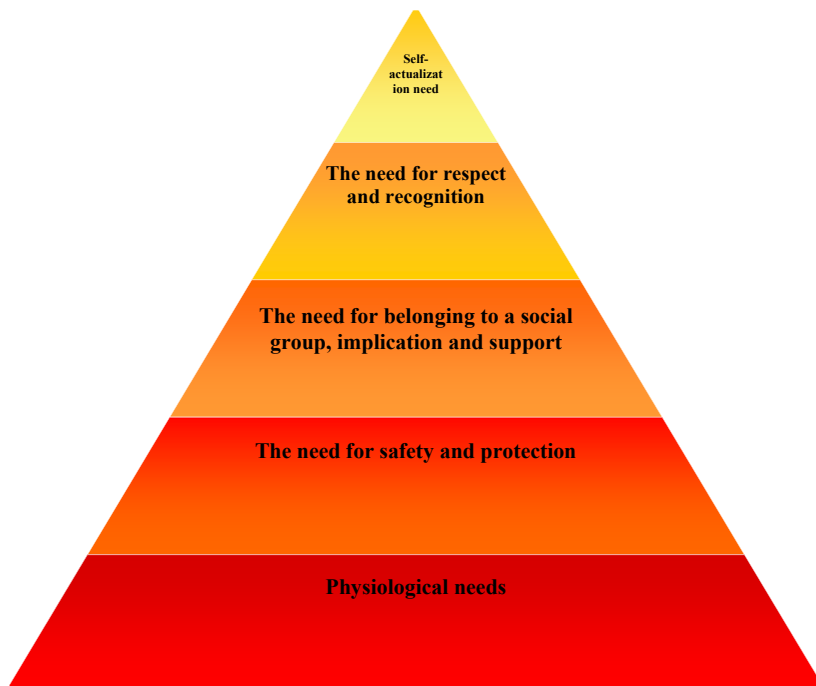


Fig. 1. Graphic model of A. Maslow's theory of needs

cooking, a system of institutions of organization of mass and elite nutrition, and many other things (symbols, signs, artistic images, etc.).

In such a way we can describe all cultural institutions of satisfaction of human needs fixed in Abraham Maslow's pyramid.

There appears a question: which kinds of needs fixed in the pyramid satisfy the institutions traditionally connected with departmental offices of culture? Apparently, the right answer would be all the needs without exception. Statistical information formed on the basis of statistical indexes of main institutions of culture in Krasnoyarsk region (museums, theatres, concert organizations, libraries, establishments of cultural-leisure type, motion-picture apparatus, and artistic education) is very significant in this regard (see Appendix 1). This information was adduced in the analytical report of Office of culture of Krasnoyarsk region for 2008.

However contemporary investigations carried out in the sphere of social and cultural activities assert and prove that cultural institutions include not only libraries, museums, galleries but also cafes, entertainment centres, restaurants, etc. In this case, the system of culture of Krasnoyarsk region is the whole complex of institutions satisfying basic and secondary needs of people, existing and functioning in Krasnoyarsk region. Moreover, the system of culture of Krasnoyarsk region consists of living people, subjects, whose needs are satisfied appropriately and whose activity creates stable cultural institutions and subjects able to form standard methods of satisfaction of basic and secondary needs.

The system of culture of Krasnoyarsk region as a system of interacting subjects of culture can be also characterized according to different bases. The first stage is supposed to be consideration of *the system of subjects of culture as bearers of basic cultural values*. They can be strata, confessional groups and ethnic ones. In

this case, stratification approach is to be chosen as far as social stratification goes along with any human activity. Social stratification suggests that society is to be divided into social layers (strata) by unification of various social positions with relatively equal social status forming a vertical (social hierarchy) along its axis according to one or several stratification criteria (indexes of social status). A certain social distance between people is established and unequal access of members of society to one or another kind of resources in short supply is fixed by installation of social filters on the dividing borders. For example, division of social layers can be implemented according to income level, education, power, consumption, kind of labour, spending of leisure time. So elementary distinction between people (from gender to level of education) necessarily has nature of stratification.

The contemporary ideas about the model of stratification formed in society are compound, multilayer and multidimensional (they are implemented in several axes), and they are variational (they assume existence of many stratification models). The modern Russian society is distinguished by openness, latitude of social movements (mobility) from one social layer to another, which is characteristic of most of the countries beginning postindustrial stage.

The student ambience has been chosen as representative space of carrying out of applied culture studies. But it doesn't mean limitation and insufficiency of the results obtained in the course of cultural experiments. According to contemporary practice, the organization of student space as representative multilayer space of the study of stratificational organization of the whole society involves all strata of modern society. Moreover, the obtained results of different applied experiments are topical as far as it is possible to find out not only the most contemporary idea about the phenomenon studied but also

to prognosticate the situation of development of knowledge about «culture» and «system of culture» phenomena for thirty years in advance at least. Students are the future creators of culture; therefore understanding of their ideas of culture provides the key of prediction of development of culture in future.

Example: Contemporary methods of applied culture studies: the results of association test, analytical report on the results of questionnaire survey «The system of culture of Krasnoyarsk region: main subjects», analytical report on the results of questionnaire survey «Value orientations of the students at Siberian Federal University»

This part of the article represents the results and interpretations of the results of applied culture studies revealing ideas about distinctness of the system of Krasnoyarsk region.

The key applied methods of study became association test carried out according to the method «Series of subject associations», questionnaire survey according to M. Rockich's method «Value orientations» and social interview «The system of culture of Krasnoyarsk region: main subjects» among the students at Siberian Federal University.

Association test has appeared to be one of the contemporary methods of cognition of the actual content of «culture» phenomenon. The traditional type of carrying out of association test is suggestion of a word-impetus which is to be answered with a word-reaction (or several words-reactions instantly arising) by the persons questioned in a short period of time. But the main disadvantage of such a type of carrying out of association test is acquisition of insufficiently deep and profound knowledge about a suggested word because the first words-reactions are connected with the most typical and stable educational associations; and, undoubtedly, it is a result but it doesn't exhaust all the accepted conceptualizations of anything. For

this reason, the test has been carried out as a type of «series of subject associations», which helps to deepen comprehension of the phenomenon in consciousness of bearers of conceptualizations and to fix domains of knowledge conjugated with experience in culture. Thus, in the course of the test, there have been fixed the results of both traditional association inquiry with one word-reaction (in the first word of association suggested in the questionnaires) and profound knowledge of conceptualizations. The procedure of association test is characterized by high educational potential for it uses all the spheres of human consciousness; this method is similar to individual «brain storm» in educational aspect. Such method is topical for carrying out of an experiment at culture studies directed to disclosure of distinctive features of ideas about regional culture.

The students of I-V courses of full-time tuition at Siberian Federal University were suggested that they should put down their associations of the word «culture» during twenty minutes (the total number of participants in the test is 300 men of such specialities as «history and theory of art», «culture studies», «philosophy», «law», «social work», «psychology», «foreign language», «advertising», «physical education», «physics», and «mathematics»).

There has been found out several ways of grouping of the results obtained during the processing of data of the experiment.

1) spectrum of the most widespread words-reactions to «culture» word ranged in the order of decrease of prevalence degree in the respondents' answers (Fig. 2);

2) spectrum of spheres of consciousness correlated and connected with the comprehension of culture phenomenon as its determinants. This fact is proved in the article of Nazarov A.I. and Sokolov R.V.: «Let us remind that the capacity of consciousness is enormous especially its part, which forms focus of consciousness (W. Wundt),

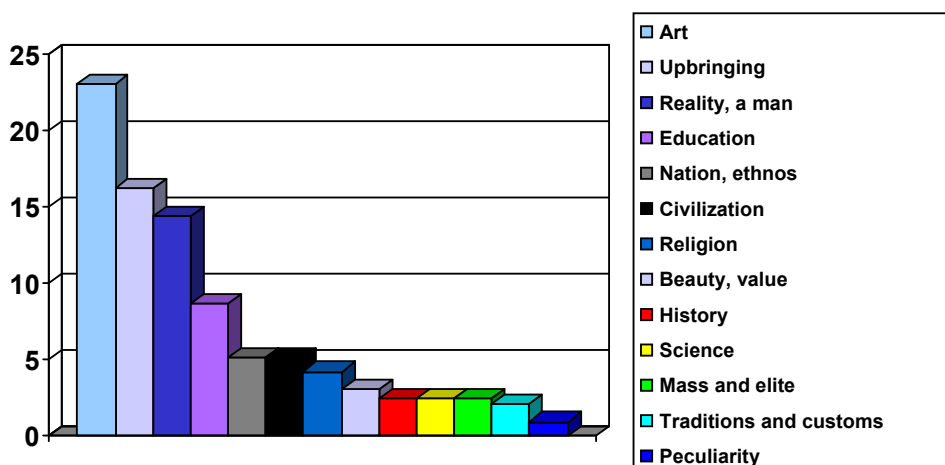


Fig. 2. The most wide-spread words-reactions to the word «culture» in consciousness of Krasnoyarsk students

therefore an image appeared at first is not able to embrace the whole known content of a subject. It controls spatiotemporal development of an executive action – denomination of associators... The very execution gradually exhausts an image and, consequently, another relevant content can penetrate into the focus of consciousness. When it happens, a new image appears and the whole cycle repeats. And it is to take place until new relevant content won't be able to be derived from memory by any efforts» [21]. Thus, in the process of interpretation of the results of the investigation upon lots of words-reactions to the suggested word, there can be found out certain sense groups where human consciousness can be directed in the reflection on the given word (Fig. 3);

3) the most widespread evaluative characteristics of culture phenomenon, specific emotional perception of the suggested word (positive and negative characteristics) (Fig. 4).

Thus, the diagram clearly demonstrates the most widespread and stable respondents' associations (the first ones in the associative range) with «culture» word arranged in the order of decrease of degree of their prevalence. They can be also represented as a text: Art (77) – 23,1%¹;

Upbringing (54) – 16,2%; Reality, a man (48) – 14,4%; Education (29) – 8,7%; Nation, ethnos (17) – 5,1%; Civilization (17) – 5,1%; Religion (14) – 4,2%; Beauty, value (10) – 3%; History (8) – 2,4%; Science (8) – 2,4%; Mass and elite (8) – 2,4%; Traditions and customs (7) – 2,1%; Peculiarity (3) – 0,9%.

So the diagram obviously represents the actual spaces forming and developing contemporary idea of culture among the students arranged in the order of decrease of degree of prevalence, which can be also set out as a text²:

1) **culture as a work of art, culture in its artistic aspect (72,8%)**: monument, pictorial art, painting, ballet, music, poetry, architecture, photo, dance, cinema, sculpture, performance, literature, masterpiece, anime;

2) **spheres of life perceived as something belonging to culture (67,7%)**: education, science, university, art, upbringing;

3) **culture as positive human traits (64,3%)**: well-bred speech, benevolence, culture of behavior, manners, mental work, decency, spirituality, morality, knowledge;

¹ of the association in 300 questionnaires percentagewise is hyphenated.

² The results are given according to the following scheme: designation of a group (per cent of the total number of the associators of 100 pollees): a word-reaction.

¹ The number of questionnaires with the association is given in brackets; the information about the prevalence

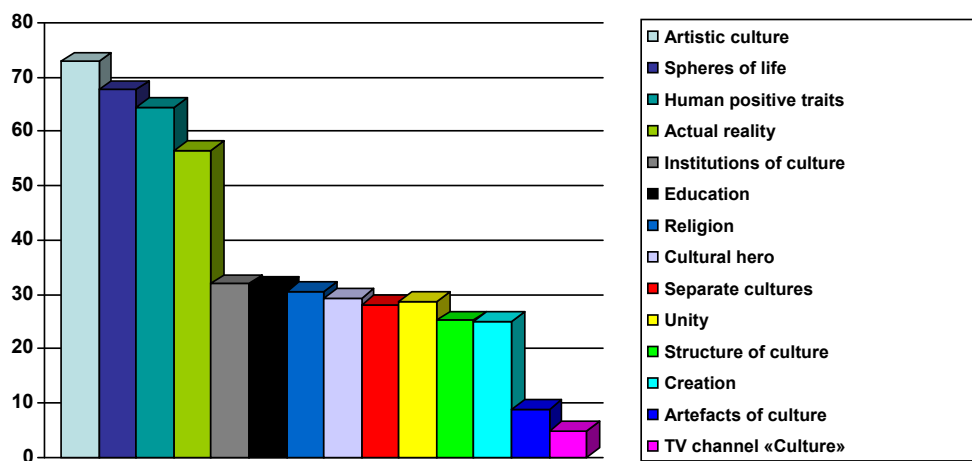


Fig. 3. Spectrum of actual spaces forming and determining realization of culture phenomenon among Krasnoyarsk students

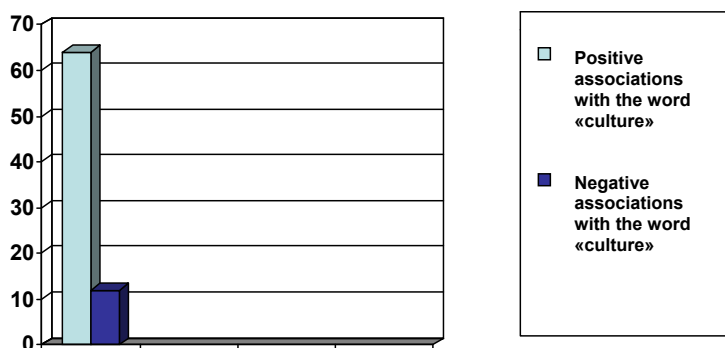


Fig. 4. The most widespread evaluative characteristics of culture phenomenon among Krasnoyarsk students

4) **culture as actual reality (56,5%)**: men, the humankind, the world, a man, society, various people, language;

5) **culture as alphabetical agencies of culture (31,9%)**: museum, theatre, cultural and historical centre, film theatre;

6) **sources of knowledge of culture (31,6%)**: terms, lecture, discipline, aesthetics, psychology, culture studies, philosophy, ontology, history, ethics, WAC, exam, physical education, self-knowledge, world outlook, psychoanalysis, inner life;

7) **religious quality of culture (30,5%)**: religion, light, God (gods), Orthodoxy, monastery, faith, Taoism, spirituality, state of mind (soul), church, cathedral, heathendom, cult;

8) **culture as a cultural hero (29,2%)**: J.S. Bach, Maslov’s lectures, V.I. Zhukovskiy, O. Spengler, A. Toynbee, N. Berdyaev, I. Kant, G.W.F. Hegel, B. Malinowski, J. Ortega y Gasset;

9) **culture as historically national and mental community (28,2%)**: Mesopotamian culture, China, mentality of different peoples, nations, Ancient Egypt, Russian culture, Azerbaijan culture, ethnos, New York culture, ancient civilizations, various countries, nationalities;

10) **culture as space of unity (28,6%)**: globalization, civilization, tradition, mentality, and customs;

11) **structure of culture (25,2%)**: national, elite, mass, and ethnic;

12) **culture as creative activity (25%)**: cultivation, progress, basis of spiritual development, endeavor to bring certain sense to people;

13) **artefacts of culture (9%)**: a piano, books, showplaces;

14) **culture as mass media (5%)**: TV channel «Culture».

Thus, there is a range of semantic spheres along which a thought shifts in the process of contemplation on «culture» phenomenon; those groups are correlated and form ideas of culture in contemporary reality of the student ambience. If we take notice of the quantitative characteristics indicating the frequency of immersion of the recipients' consciousness in each of these spheres, we will discover the topicality and importance of each of them.

Thus, the diagram distinctly reveals the correlation between positive and negative associations with the word «culture» arising in consciousness of the students of Siberian Federal University, which can be represented as a text:

1) **positive associations with the word «culture»** (64% of 300 pollees): beauty, morals, beauty of internal and external, liberty, self-actualization, newness, infinity, absence of frames, flight of fancy, choice, accessibility, expedience, non-standard, interest, important part for the society and other less spread associations.

2) **negative associations with the word «culture»** (12% of 300 polles): delirium, nonsense, doomsday, incomprehension, obscurity, strangeness.

The evident dominant of emotional experience in «culture» phenomenon is a spectrum of positive associations fixing Krasnoyarsk students' positive emotions about culture. This fact speaks not only for topicality and need of this sphere in consciousness of the young generation but also for the possibility of self-actualization in that space.

In evaluation of the results of association test, we didn't take into account individual associations with the word «culture» and the associations, which couldn't be identified in their connection with the word-stimulus (for example: wheat, plumbing, heating, etc.; about 50 words from 100 questionnaires altogether).

It is necessary to draw the following conclusions on comprehension of «culture» phenomenon among Krasnoyarsk students on the grounds of the results obtained in the course of experiment:

1) The dominant idea of culture in Krasnoyarsk students' consciousness is connected with the abstract concepts – art, education, upbringing, civilization, science, history. But the investigation carried out by the method «series of subject associations» indicates that the sphere of culture is concretized in quite certain qualities and fields, i.e. kinds of art (painting, sculpture, architecture, music, poetry, etc.), educational disciplines (philosophy, culture studies, ethics, psychology, etc.), specific features of human behaviour (manners, culture of speech, benevolence, tolerance, etc.), outstanding men of culture (at a level of the world and the region).

2) Only few associations (5% of 100 questionnaires) suggested by the students of SFU have connection with the regional culture, among them are educational space (SFU, KSU (abr. Krasnoyarsk State University), a lecturer on culture studies, the students trained at culture studies), men of culture (V.I. Surikov, A.G. Pozdeev, V.I. Zhukovskiy), the association with the word «Krasnoyarsk» can be found three times in 100 questionnaires. We should point out the fact that there isn't any association (an association range) connected with the concrete facts, actions or any other realias of the regional culture, culture of Krasnoyarsk city and region. We may draw a conclusion that there are some reasons why cultural actions of the city and

region are not perceived as a part of culture and are not required and actual among Krasnoyarsk students.

3) Comprehension of culture as an aspect of the world culture dominates in the idea of the students of Siberian Federal University. The largest part of the associations represents this idea; there appears an associative range which includes: men of the world culture (O. Spengler, N. Danilevskiy, J.S. Bach, Leonardo da Vinci), works of the world culture («Mona Lisa»), culture of particular countries and territories (Chinese culture, New York culture, Egyptian culture).

4) In spite of the fact that the students comprehend culture as distinct kinds of artistic culture (music, performance, painting, sculpture, architecture) there are occasional associations referring to the spaces where there is a possibility of communication with those kinds of art, i.e. museum (20,8%), theatre (25,7%), cultural and historical centre (3,2%), cinema (20,9%). We should point out the limited selection of those institutions of culture. Thus, we cannot find such associations as library, art gallery, creative meetings, cultural centre, etc. Whereby we may assert that there is a need of communication with works of art as spheres of culture while the traditional spaces are not effective and attractive for the new generation.

5) Education is one of the key spheres perceived as something related with culture. So the educational function of culture is specified and the idea of university as the space of acquirement of culture and cultural growth (the space of formation of a cultured person) is actual, moreover, educational process and educational institute combine most of the ideas of «culture» phenomenon among Krasnoyarsk students (university, educational disciplines, lectures, lecturers, scientific knowledge, leisure). Herefrom we can conclude that the space of university concentrates all the possible ideas of culture

today. If we take into account the prevalence of associations with the word «culture» connected with art and education, it is logical to assume that art is an educative space and a criterion of developed culture of a young person today. It is necessary to realize this fact, integrate the spheres of artistic culture and educational process and work out an effective model of realization of that integral.

6) Small amount of associations are connected with the traditional institutions of culture such as museum, theatre, exhibition; moreover, the total deficiency of the first words-reactions to «culture» word in the spectrum points to the lack of topicality, significance, efficiency of the traditional system of culture as a system of institutions.

7) The students' ideas of culture can be simultaneously represented as space of unity and community (globalization, civilization, humankind, integrity) and space of structuring (mass and elite culture, ethnic culture, Russian culture, Azerbaijan culture, subculture). Thus, it is logical to draw a conclusion not only about the dual nature of culture but also about transformation of the ideas of culture from structured to the global one, which is characteristic of contemporary reality on the whole. Culture is represented not only as a criterion of distinction according to territorial and national principle but also as a phenomenon able to organize relation between people in the situation of globalization (tolerance, respect).

8) The informative function of culture is required through such associative range as traditions, heritage, knowledge, and history.

9) Culture is realized by the students as creative activity in different spheres (creation, science, discoveries, external and internal transformation).

10) The sphere of realization of religious quality of culture (religion, God (gods), soul,

spirit Orthodoxy, and church) is a significant group of associations. The pollees consider culture as a sphere of spiritual realization of a human being; culture is conjugated with religious ideas of spiritual perfection of a person by means of culture. Proceeding from traditional religious systems, a man of modern culture will require the possibility of spiritual transformation and internal purity, which culture is supposed to have. We should notice that there isn't any association range connected with the ideas of culture as economically advantageous activity. Culture is steadily realized as exceptionally creative, spiritual and intellectual activity which is not aimed at material profit.

11) An interest fact is an insignificant part of associations connected with family and parents in the sphere of formation and conceptualization of culture. The minor part of the recipients' associations demonstrates the interrelation between family and culture (family, mother, parents, and grandmother). Thus, in spite of the fact that family can become a prototype of human conceptual ideas of culture, the modern students give priority to the educational space and mass media (TV channel «Culture»). We should also remark that the source of knowledge of culture of a modern student is educational process (educational disciplines) and mass media (television), which give information to a man reacting and forming his own attitude to such phenomenon as culture.

12) The distinction of such parameters as negative and positive experience of «culture» phenomenon will bring to the following conclusions: culture is comprehended as a necessary essence for human being in the modern world and perceived mostly positively in the student reality. We can also point out an insignificant range of negative reactions connected with incomprehension of some evidences of culture, the lack of knowledge at special spheres

of culture and insufficient knowledge of the world and regional works of culture. Thus, we can fix the vital need for a contemporary man to immerse in the space of culture and to be informed about the essence and processes proceeding in culture; we can also fix the need of actualization of knowledge of culture.

The next stage of the applied aspect of the research on specificity of the system of regional culture was carried out by questionnaire survey according to the M. Rockich's method «Value orientations» (see appendix 2); consequently, a set of value orientations and requirements of the contemporary students is defined. The students of Siberian Federal University of full-time tuition and tuition by correspondence («Art history and theory», «Culture studies», «advertising», «journalism», «law», «biology», «physics» specialities, the total number – 156 men) are the recipients.

The general view on *value orientations and ideals* of SFU students was formed in the course of the analysis of the inquiry carried out; it looks like as follows: 1) knowledge (the possibility to enlarge one's own education, horizon, common culture, intellectual development); 2) development (self-cultivation, constant physical and mental perfection), wisdom (adult judgements and common sense reached with life experience); 3) productive life (maximum possible application of one's capacities, energy, and talents); 4) the beauty of nature and art (experience of beauty in nature and art). The key values-means as orientations of the students' successful development are: 1) education (breadth of knowledge, common culture on high level); 2) dutifulness (discipline); 3) responsibility (call of duty, the ability to keep one's word); 4) rationalism (the ability to think logically and maturely); 5) efficiency in work (industry and productivity in work).

The concluding stage of identification of specificity of the system of culture of Krasnoyarsk

region was the sociologic inquiry «The system of culture in Krasnoyarsk region: the main subjects» among the students of full-time tuition (I-IV courses, specialities «physics», «mathematics», «art history and theory», «culture studies», «advertising», the total number – 98 men) at Siberian Federal university. An exemplar of the questionnaire for a participant of the inquiry (see appendix 3) consisted of 4 questions: 1) the general idea of the system of culture in Krasnoyarsk region; 2) if there are any special («group») types of culture in social and cultural space of Krasnoyarsk region according to social and economic factors (income level; professional and official status; education level; depending on sex, etc.); 3) if a recipient can subsume himself under a certain cultural group; 4) a requirement to indicate one's own cultural group; to point out the reason if it is impossible to define a cultural group.

Having summarized, we could find out a few topical ideas not only about the system of culture of Krasnoyarsk region, but also about the very subjects of that system. Thus, 47 pollees answered to the question of the general idea of organization of culture in Krasnoyarsk region that culture of the region is a system of relatively independent types of culture in the space of the dominant culture in Krasnoyarsk region (it is possible to distinguish particular ethnic cultures, which don't principally contradict to the dominant culture); we should remark that as many as 47 pollees believes culture of the region to be a system of independent and absolutely different types of culture (Russian culture, Azerbaijan culture, Orthodox culture, Islamic culture, culture of the poor, culture of the rich, etc.) united with one territory (the space of Krasnoyarsk region). The minor part of the answers (3 persons) made such idea of culture of the region as harmonious unity of a number of independent types of culture (it is very difficult to differentiate separate types of culture, for example, Russian culture, elite

culture, workers' culture, etc.). One person had difficulty to answer this question.

Then the pollees defined the criteria of determination of a group type of culture when they answered the question if there were any special («group») types of culture in the social and cultural space of Krasnoyarsk region according to social and economic factors (income level; professional and official status; education level; depending on sex, etc.): ethnic belonging (91 men answered positively), age (91 men), confessional belonging (90 men). Next – education (86 men), kind of labour (77 men), income level (75 men), professional and official status (64 men).

The next question suggested that the pollees could relegate themselves to a certain cultural group: 70 men answered positively, 16 men couldn't answer, and 12 men had difficulty to answer. Then a recipient was suggested that he should write him down as a member of a concrete cultural group he identifies himself with. The interest fact is that 48 men of 98 pollees indicated a concrete cultural group (culture of the students); 10 men subsumed themselves under other cultural groups (among them – 1 person is non-formal; 1 man is of male cultural group; Russian cultural group – 5 men; orthodox cultural group – 1 person; marginal group – 2 men). 29 men couldn't indentify their cultural groups mentioning such reason as variety of their cultural belonging and difficulty in determining of a concrete cultural group.

Thus, we should conclude that: 1) in the opinion of the young generation, culture looks like a system organized by relatively independent strata united with one territory of the region, but they don't have any essential unity; 2) the key criteria of identification of a cultural group are ethnic belonging, age, confessional membership, education, kind of labour, income level. We should point out the dominant of such criteria as ethnic and confessional membership. The emphasis on that criterion of definition of a type of culture

among students testifies of interest in that process and probably indirectly points at the present tension in ethnic and confessional membership. This problem demands its conflict-free solution in the situation of the region needing in the intensity of migration waves at present and in the future. On the other hand, age became a criterion non less important, and the problem of conflict of generations and change of value orientations. 3) the double position of a contemporary young man concerning the question of his attribution to a concrete cultural group. In spite of the fact that most of the pollees could subsume themselves under a concrete cultural group, when it was a real necessity (question 4), only 48 men indicated their concrete cultural group, «student group», the rest persons questioned couldn't identify their cultural group, having pointed at such reason as variety of their cultural belonging. Thus, there can be found out the situation of slacking of traditional cultural groups and formation of the new ones which don't differ in specifics of identification. In such a case, having archaized the traditional system of culture of stable social classes, departmental organization of culture is inefficient and futureless for a contemporary man. A reorganization of traditional comprehension of institutions of culture and their role in social and economic life of the region is required as the ideal content formed by them is not required at present and it isn't able to satisfy the needs of modern society.

Development of primary model of the system of culture of Krasnoyarsk region as a system of cultural interrelation of subjects of culture, bearers of cultural models and values.

The final part represents one of the possible ways of modelling of the system of culture of Krasnoyarsk region as a cultural interrelation of subjects of culture and bearers of cultural models and values. We should take into account the fact that a system of culture can be embedded

according to different grounds; in this case, subjects of culture and values they create, maintain and translate are taken as a system principle. In one's turn, the basis of differentiation of social and cultural groups (subjects of culture) is also the spectrum of criteria including social and economic status, confessional status, ethnic status, etc. Thus, cultural system appears to be social and anthropological as a way of discovery of an adequate model of culture in the situation of dynamic social reality; it takes into account actual social and cultural processes and requirements of different classes of people and variety of cultures (region is a conglomerate of different ethnic and confessional cultures); simultaneously it presupposes the possibility of formation of whole value attitudes among the inhabitants of the region. We can conclude the following: the number of social and economic groups coincides with the number of cultural groups, i.e. every economic group of population has status of social and cultural groups. We should pay attention to the fact that social and economic groups are formed not only according to material parameter but also depending on symbolic capital. For example, while the earnings of a scientist are relatively small, this social and economic group has quite prestigious symbolic capital recognized in the society, and that allows the cultural groups of «scientists» to ascend the social stairs higher. Thus, we can represent the system of culture of Krasnoyarsk region applying stratification method of classification of the population of the region, for example, according to income level taking into account symbolic capital, and prescribe cultural program for every social and economic group, which the system of departmental offices is going to plan and implement during the year (annual programs oriented to satisfaction of age, economic, ethnic, religious, and cultural values and needs). On conditions that social and economic stability of the population of

Krasnoyarsk region is discovered, it is necessary to ask which cultural needs of groups (strata) are satisfied by the traditional departmental offices of culture. And the other question: which cultural groups are used by those departmental offices of culture. In this case, a real picture of cultural system as well as real cultural status of institutions of the system of culture of Krasnoyarsk region are going to be formed (the direct scheme of that process looks like as follows: institutions of culture, departmental offices of culture, satisfying vital needs of every concrete social and economic group are to appear in the space of intersection of needs from physiological to more advanced ones (vertical line) and separate social strata (horizontal line)). Cultural program is to consider the necessity of glorification and formation of bright emotional feelings for every social and cultural group thereby giving the possibility of precise identification to a man.

However phenomenon of social dynamics (mobility) can be found out in vertical and horizontal lines in the orientation to social and cultural processes, cultural system of the modern life. This fact is regular taking into account Russian type of culture starting postindustrial epoch, which gives a possibility of momentary transition in cultural groups and social classes. In spite of crystallization of contours of social groups at present, the social system on the whole is characterized with sophistication in comparison with the previous industrial period. Then the modelling of any precisely definite cultural programs is principally impossible because a necessary consumer doesn't exist.

In this case, it is recommended to realize the diversity of cultural and social dynamics of the postindustrial epoch characterized by denial and erasure of cultural barriers in the modern society in the situation of globalization. It is necessary to pay attention to the key value orientations of the global culture – openness and tolerance

required by contemporary Krasnoyarsk culture; its development is a condition of successful formation and prosperity of economy and culture of the region under the real migration waves in the future. Then cultural programs are to be oriented to satisfaction of many needs simultaneously: education, entertainment, communication, information, etc. Thus, the traditional institutions of culture are to be reorganized and integrated on the grounds of the necessity of some cultural groups and satisfaction of a number of needs of different levels.

The main trends of effective control over the modern basic subjects of culture of Krasnoyarsk region can be the following.

1) Creative cultural groups are to be noticed (people of creative professions on different levels), which understand the multiplicity of cultural requirements and can orient their activity to different social groups. This cultural group of creative professionals is suggested the subject topical for one or several social and economic groups as a guaranteed grant (topical for the regional culture on the whole). As a result, the works of art as a final product of that creative activity become means of realization of cultural programs. Financial support is given to all those who project actual cultural values not merely in the form of appeals and slogans but through effective cultural practices and cultural experiments on the basis of similar applied cultural centres.

2) Establishment of centre of expertise on the analysis of cultural values projected in regional media projects, for instance. We recommend the cultural expertise of image projects as a new system of values is to be required in the situation of liquidation of the previous system.

3) Projection of cultural events integrating value (elite) and mass (popular) aspects, which allows a greater number of people to be joined to an elite cultural event providing new possibilities (for example, implementation of the project

«The ancience of Siberia» in the territory of the present (popular) commercial and entertaining complex). In general, formation of integrative cultural entertaining and educational spaces containing elements of mass culture as the most attractive way of involvement of the population is very topical. Success of such programs lies in orientation to mass culture.

4) It is essential to take into account the necessity for the unity of the region in the situation of migration waves and variety of ethnic cultures in the territory of the region. The specialists are required, who could help to eliminate social tension by formation of cultural values of tolerance, integration, etc.

Resume

The cultural system of Krasnoyarsk region is represented as social and anthropological system considering actual social and cultural processes and needs of different classes of population and variety of types of culture in the modern society. We should pay attention to realization of the distinctness of cultural and social dynamics of postindustrial epoch refusing from cultural barriers in the situation of globalization. The key value orientations of the global culture are openness and tolerance, which should become fundamental values in Krasnoyarsk region. Cultural programs are indispensably to be oriented to synchronous satisfaction of the spectrum of needs: education, entertainment, communication, information, etc. The aspect of mass culture can be activated as a primary (attractive) stage intended for attraction of the population to elite values. Regional cultural offices and activities are necessarily to satisfy needs (of different levels) of several social groups.

In the course of realization of the scientific project, carrying out of cultural experiments and interpretation of the obtained results, there has been found out polar discrepancy of ideas of the

system of culture given by scientific definitions and real bearers of society. This problem has been named as «reification» (externalization of ideas and concepts) in modern science. The scientific project «The system of culture in Krasnoyarsk region: the main subjects and cultural values» has confirmed nonequivalence of the meaning of this term in science, contemporary reality, and among the students. There is a prognostication of intensification of that nonequivalence in the future. In such a case, choice of research strategy is of great importance and the following approach to an investigation can become topical: specification of the sphere of analysis and search for an adequate method of investigation formed in the process of analysis. It is required to apply quite various methods of investigation due to multiplicity of the cultural system. We have already mentioned that today science formulates two contrapositive research approaches or research levels – «etic/emic» («etic» – external, objective, and essential; «emic» – internal, subjective, and descriptive). According to K. Pike, an American linguist, an anthropologist and a representative of Ann Arbor school of descriptive linguistics, «emic» approach is referred to subjective comprehension and consideration of meaning in sounds of a language while «etic» approach is connected with the objective study of those sounds. The researcher asserts that only bearers of a language can authentically consider the emic aspects so they have a decisive role providing research materials when the experts, who don't belong to that group, apply scientific methods in the analysis of a language and formulate etic aspects, which can be examined or reproduced.

The complex of mainly «etic» methods of investigation, implying measuring, testing, objectivization, etc., has been realized in this cultural investigation. In the future, it is possible to carry on the investigation with such its methodic component as the complex of «emic» methods of

investigation, i.e. the utmost immersion in the space of problem, empathy of feelings, great interest in the raised problem and carrying out of cultural experiments not only among the students but also among the population of the city and region.

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APPENDIX 1

*1. Museums (for the year-end)**

	2000	2001	2002	2003	2004	2005	2006	2007
Number of museums of RF Ministry of culture system**	39	41	42	45	45	45	46	49
Number of museums (including filial branches)	54	56	57	55	57	56	56	58
Number of museum visits of the system of RF Ministry of culture, Total number of men (in thousands)	1549,7	1839,6	1964,0	1765,6	1688,0	1625,8	1699,3	1682,8
Number of museum visits								
Total number of men (in thousands)	1656,3	1940,8	2074,3	1879,4	1786,0	1714,4	1792,4	1769,3
On average per 1000 men of the population	550	649	698	637	609	588	618	612
Units of the objects of the capital fund exhibited	63490	72317	85772	93693	92690	93337	104525	102431
Number of the lectures read	1737	2302	2398	3167	3803	3223	2729	2805
Number of titles of exhibitions	1117	1344	1518	1644	1751	1876	2109	2123

* Culture of Krasnoyarsk region (analytical report) // Ministry of culture in Krasnoyarsk region, Territorial agency of State statistics Federal service in Krasnoyarsk region. – Krasnoyarsk, 2008. – P. 28.

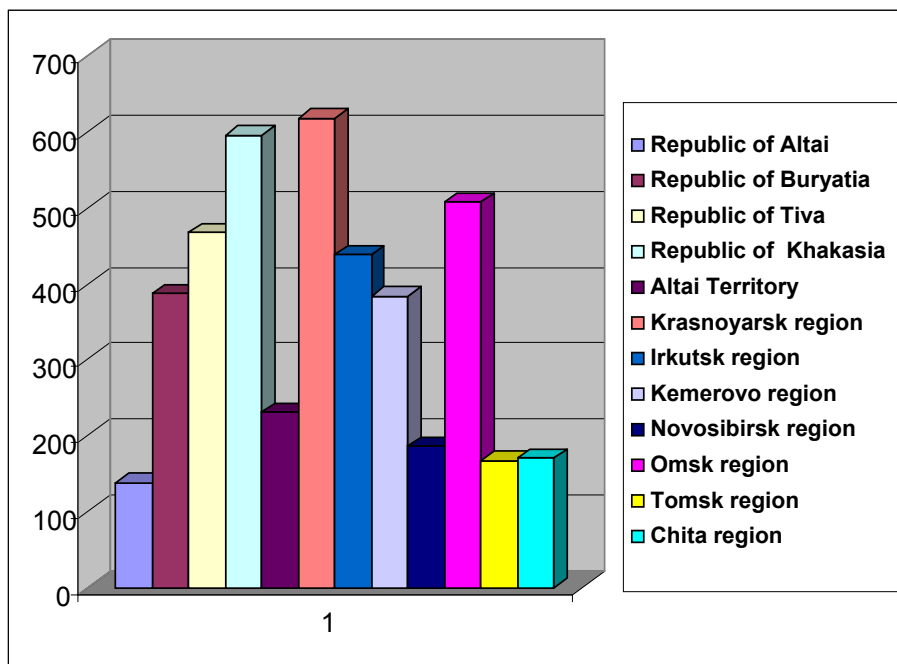
** Statistics given by Ministry of culture in Krasnoyarsk region.

*2. The number of museum-visits per 1000 men of the population as subjects of Siberian federal district (number of men)**

	2000	2001	2002	2003	2004	2005	2006
The Russian Federation	499	509	517	511	517	528	556
Siberian Federal district	347	361	376	351	358	360	373
Republic of Altai	124	99	151	114	102	130	138
Republic of Buryatia	249	361	14	347	372	392	387
Republic of Tyiva	643	457	612	605	670	524	467
Republic of Khakasia	564	597	642	668	678	667	595
Altai Territory	262	209	221	221	233	225	231
Krasnoyarsk region	550	649	698	637	609	588	618
Irkutsk region	383	451	478	377	427	408	438
Kemerovo region	399	357	375	356	367	396	383
Novosibirsk region	202	180	124	173	179	186	186
Omsk region	416	420	409	423	430	454	507
Tomsk region	150	201	158	126	147	154	167
Chita region	153	141	207	151	130	127	170

* Culture of Krasnoyarsk region (analytical report) // Ministry of culture in Krasnoyarsk region, Territorial agency of State statistics Federal service in Krasnoyarsk region. – Krasnoyarsk, 2008. – P. 29.

3. The number of museum-visits per 1000 men of the population as subjects of Siberian federal district in 2006*



* Ibidem, p. 29.

- Republic of Altai
- Republic of Buryatia
- Republic of Tyiva
- Republic of Khakasia
- Altai Territory
- Krasnoyarsk region
- Irkutsk region
- Kemerovo region
- Novosibirsk region
- Omsk region
- Tomsk region
- Chita region

APPENDIX 2

QUESTIONNAIRE «VALUE ORIENTATIONS»

Please, indicate your speciality; underline the right variant of your data in «status» column.

Speciality:

Status: First-year student, Second-year student, Third-year student, Fourth-year student, Fifth-year student, Graduate.

Instructions: Here is a table with the list of value orientations. The table consists of two columns. You should fill in the second one.

Examine the table carefully and, after you have chosen the value most significant for you, put it in the first place in the second column «The place in your individual scale of values»; put number 1 opposite the value. Then choose the second significant value and put it after the first one. Then do the same operation with the rest values. The least important value will be the last one and take the 18th place.

Do not hurry and work thoughtfully. The eventual result is to reflect your true position.

List A: Value orientations providing for formation of individual model of attitude to the world

Value	The place in your individual scale of values
– active life (plentitude and emotional depth of life);	
– wisdom (ripeness of judgments and common sense achieved by means of experience);	
– health (physical and psychical);	
– interesting job;	
– beauty of nature and art (experience of beauty in nature and art);	
– love (spiritual and physical intimacy with a beloved person);	
– materially independent life (absence of material difficulties);	
– true and unfailing friends;	
– public recognition (respect of the people around, collective, colleagues);	
– cognition (possibility to enlarge one's education, horizon, general culture, intellectual development);	
– productive life (maximal use of one's talents, energy and abilities);	
– development (self-cultivation, constant physical and mental perfection);	
– entertainment (pleasant and light pastime, absence of duties);	
– liberty (self-sufficiency and independence in judgments and actions);	
– happy family life;	
– happiness of others (welfare, development and perfection of other people, the entire nation, and the whole humankind);	
– creative life (possibility of creative activity);	
– self-reliance (internal harmony, freedom from inner contradictions and doubts).	

List B: *Values providing for the most effective actions in any life and educational situation*

Value	The place – degree of importance of value as an orienting point in your individual life program
– tidiness (neatness), ability to keep things and affairs in order;	
– politeness (good manners);	
– high demands (high pretensions to life);	
– buoyancy (sense of humour);	
– dutifulness (discipline);	
– independence (ability to act independently and decidedly);	
– irreconcilability with shortcomings of one’s own and others;	
– education (latitude of knowledge and high level of general culture);	
– responsibility (call of duty, ability to keep one’s word);	
– rationality (ability to think sanely and logically, to take well-considered rational decisions);	
– self-control (restraint and self-discipline);	
– audacity of assertion of one’s own opinions and views;	
– strong will (ability to insist on one’s own point of view, not to recede because of difficulties);	
– tolerance (of points of view and opinions of other people, ability to forgive others their mistakes and errors);	
– open-mindedness (ability to comprehend point of view of others and to respect other tastes, habits, and customs);	
– honesty (faithfulness and sincerity);	
– efficiency in affairs (diligence and productivity of one’s work);	
– delicacy (solicitude).	

APPENDIX 3

PARTICIPANT'S QUESTIONNAIRE ON TOPIC

«THE SYSTEM OF CULTURE OF KRASNOYARSK REGION: MAIN SUBJECTS»

Dear participant! Here is a sociologic questionnaire in front of you. We ask you to take part in this scientific investigation and help us in the joint solution of topical problems concerned with detection of specific features of culture in Krasnoyarsk region (the participation is anonymous).

1. In your opinion, culture of Krasnoyarsk region represents:

A) harmonious integration of many autonomous types of cultures (it is very difficult to differentiate separate types of cultures, for example, culture of the Russians, elite culture, the working class culture, etc.);

B) the system of relatively independent types of culture in the space of culture dominating throughout Krasnoyarsk region (it is possible to distinguish independent ethnic, professional, confessional cultures, which practically don't contradict the dominating culture, etc.);

C) the system of autonomous and fundamentally different types of culture (culture of the Russians, culture of the Azerbaijani, Orthodox culture, Moslem culture, culture of the poor, culture of the wealthy, etc.) united with the territory (the space of Krasnoyarsk region);

G) I have difficulty in replying.

2. According to your opinion, is there any special («group») types of cultures formed due to certain social and economic indexes in social and cultural space of Krasnoyarsk region:

A) income level (culture of the wealthy; culture of the middle class; culture of the poor)?	Yes No I have difficulty in replying (<i>underline the variant needed</i>)
Б) professional and official status (culture of directors; culture of managers; culture of officers of state; culture of commercial officers)?	Yes No I have difficulty in replying (<i>underline the variant needed</i>)
В) education (culture of people highly educated; culture of people with secondary trade education; people with secondary level of education; culture of uneducated people)?	Yes No I have difficulty in replying (<i>underline the variant needed</i>)
Г) position in the hierarchy of power (culture of a head of non-state organizations; culture of a representative of state power; other variants)?	Yes No I have difficulty in replying (<i>underline the variant needed</i>)
Д) confessional (religious) membership (Orthodox culture; Catholic culture; Moslem culture; culture of the Old Believers, etc)?	Yes No I have difficulty in replying (<i>underline the variant needed</i>)
Е) ethnic membership (Russian culture; Khakas culture; Tadjik culture; Armenian culture, etc.)?	Yes No I have difficulty in replying (<i>underline the variant needed</i>)
Ж) kind of labour (culture of a worker; culture of a scientist; culture of a teacher; culture of a service worker, culture of an agricultural worker, etc.)?	Yes No I have difficulty in replying (<i>underline the variant needed</i>)
З) age (culture of the students; culture of the pensioners, etc)?	Yes No I have difficulty in replying (<i>underline the variant needed</i>)
И) existence of a record of conviction (culture of the habitual criminals; culture of the convicted prisoners, etc)?	Yes No I have difficulty in replying (<i>underline the variant needed</i>)
К) sex (male culture; female culture; culture of the gay people, etc.)?	Yes No I have difficulty in replying (<i>underline the variant needed</i>)

3. Can you subsume yourself under a concrete cultural group?

Yes No I have difficulty in replying

(underline the variant needed)

4. Can you point out the cultural group you belong to? _____

If you cannot, indicate the reason _____

Thanks for your attention and participation!



Students of Siberian Federal University, participants of associative experiment. Foto N.Schipko



Students of Siberian Federal University, participants of associative experiment. Foto N.Schipko



Square of V.I.Surikov in Krasnoyarsk. Foto N.Schipko.



Students of Siberian Federal University, participants of cultural study. Foto N.Schipko



Students of Siberian Federal University, participants of cultural study. Foto N.Schipko

Система культуры Красноярского края: основные субъекты и культурные ценности

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Статья посвящена исследованию системы культуры Красноярского края, адекватному современной социальной реальности, с целью создания эффективной модели управления человеческим капиталом, дающей возможность формировать долгосрочные программы, проектировать стратегию развития социокультурного пространства региона.

Статья предлагает обзор и аналитическое исследование существующих теоретических и методологических подходов к моделированию системы культуры в современных отечественных и зарубежных культурных исследованиях. Изучены и соотнесены специфические процессы в сфере культуры на мировом, российском и региональном уровнях, а именно процессы глобализации, социальной мобильности, аккультурации, культурной дистанции, национальной картины мира, регионализации, культурного контекста.

В ситуации распада постсоветского культурного пространства и насущной потребности человека в культурной идентификации под структурой культуры понимается вся социальная и антропологическая структура общества, отличающаяся сложностью и многослойностью образования. Региональная система культуры предстает в качестве ограниченной территориально и имеющей системную целостность социальной и антропологической структуры общества, представляющей собой подсистему, входящую в более объемную систему национальной культуры. Цель культурной политики определяется как создание благоприятных условий для жизнеспособных социальных и культурных форм, предложение коммуникативно-ценностных оснований для глобальной «системы общества», репрезентируя российские национальные преимущества в организации данной глобализации.

В статье обоснован выбор субъектов культуры как базовых элементов системы культуры, носителей культурных эталонов и культурных ценностей. Предложено научное исследование базовых элементов структуры культурной системы Красноярского края и существенных (устойчивых) связей между этими элементами, позволяющее осуществлять научное предвидение и стратегическое управление социально-культурными процессами на территории региона. Возможным основанием для выбора субъектов культуры стало понимание культуры как системы институтов, призванных специфически человеческим способом удовлетворять базовые и производные потребности людей (Б.Малиновский), далее, модель системы культуры, основанная на теории потребностей А.Маслоу, а также принцип стратификации. На основании существующего государственного представления о культуре обнаруживается неэффективность традиционной системы культуры Красноярского края в настоящее время. Краевые ведомственные учреждения культуры и направления традиционной культурной политики являются только начальным этапом для функционирования живого тела культуры как динамики культурных эталонов и ценностей, носителями которой выступают «живые люди» в своем социальном качестве.

В статье фиксируется системный кризис современной российской науки, а именно засилье теоретического осмысления культуры как специфического феномена бытия человека, разработка категориального аппарата науки и почти полное отсутствие фундаментальных прикладных исследований культуры, наличие лишь фрагментарных практических исследований, в том числе культуры Красноярского края. Для разрешения этой проблемы статья ориентирована на реализацию современных прикладных культурологических методов и методик, раскрывающих представление о системе культуры Красноярского края, предполагая

возможность социального конструирования, рационального управления современными социокультурными процессами.

В качестве репрезентативного пространства для проведения прикладных культурологических исследований избрана студенческая среда, которая позволяет зафиксировать актуальные и реальные социокультурные процессы. Студенчество дает возможность спрогнозировать ситуацию развития знания о феномене «культура», «система культуры» как минимум на будущее тридцатилетие и создать адекватные модели развития современного Красноярского края. Ключевыми прикладными методами исследования стали ассоциативный эксперимент, проведенный по методике «Серия тематических ассоциаций», анкетирование по методике «Ценностные ориентации» М.Рокича, социологический опрос «Система культуры Красноярского края: основные субъекты» среди студентов Сибирского федерального университета.

Первичная модель системы культуры Красноярского края представляет собой специфическую систему поликультурного единства, социально и культурно неоднородную, требующую создания адекватных связей между элементами этой системы, между религиями, этносами, стратами, другими локальными культурами. Социально-антропологическая культурная система Красноярского края должна учитывать актуальные социально-культурные процессы и потребности различных категорий населения (страт, возрастных, этнических, религиозных, гендерных групп), многообразие типов культур в современном обществе. Рекомендуется обратить внимание на осознание специфики культурно-социальной динамики постиндустриальной эпохи, отказывающейся от культурных барьеров в условиях глобализации.

В ходе проведения культурологических экспериментов и интерпретации полученных результатов определяется почти полярное несоответствие представлений о системе культуры в научных определениях и среди реальных носителей общества. Обнаружилась ситуация, известная современной науке как «реификация» понятия. Статья отличается доминантой применения «этных» методов исследования, предполагающих измерение, тестирование, объективацию и т.п. В дальнейшем планируется продолжение исследования, методической составляющей которого станет комплекс «эмных» методов исследования, а именно максимальное погружение в пространство проблемы, проведение культурологических экспериментов не только в студенческой среде, но и среди населения города и края. В заключении сформулированы основные направления эффективного управления современными базовыми субъектами культуры Красноярского края.

Ключевые слова: система культуры, региональная культура, культура Красноярского края, субъекты культуры, ценностные ориентации, теория и история культуры, методология культуры, современные методики прикладных культурологических исследований, ассоциативный эксперимент, социально-культурный потенциал, управление человеческим капиталом, ценностные ориентации, социальная культурология.
