Civilizational Code as a Definition, a New Scientific Discipline and an Innovative Paradigm (Socio-Political Trends)

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Abstract — **The work explores the concept of a civilizational code, its features, structure, functions and analysis of the main subjects. The author's definition of the concepts of civilization code and code relations is proposed. The study of the civilizational code allows us to consider it not only as a scientific concept, but also as a teaching discipline and a scientific paradigm that would not only reveal the essence and content of the meanings and guidelines for the development of local societies, but also analyze the causes that determine the processes and phenomena taking place in society.**

Keywords — *theory of civilizational coding; civilizational code; historical memory; identity; traditional values; national idea; mentality; code relations*

I. INTRODUCTION

In modern society, traditional values are lost, the mentality of citizens is deformed, and the value norms of culture and morality are eroded. The magnitude and impact of political crises are increasingly being felt throughout the world.

In addition, society regularly faces many other unsolvable problems: the global economic crisis, the fight against disease and hunger, environmental disasters and catastrophes. The worst blow was dealt by coronavirus, which aggravated the economic crisis, affected the future health of the entire population of the planet, claimed many human lives, and forced to rethink the concept of life.

The state to which modern society came was foreshadowed by many doctrines and scientists, but many problems remain unresolved.

II. GENERAL DESCRIPTION OF THE WORK

A. Purpose and object of the study

The purpose of the work is to study the concept of "civilizational code" and nominate it for the role of a new educational discipline and scientific paradigm, which will be able to reveal the essence and content of the meanings and guidelines for the development of local societies, as well as analyze the causes that determine the processes and phenomena taking place in society. The object of the study is the civilization code of Belarusian society.

B. Relevance of the topic

Social and political crises and upheavals in society require the development of a new paradigm that reveals the interrelationship of events, phenomena and processes of the past and the present, and also allows social design and forecasting taking into account the socio-cultural, political, economic specifics of society (code), which is located in the depths of the consciousness of societies, transmitted from generation to generation and able to consolidate the nation.

III. THEORETICAL BASIS FOR THE STUDY OF THE CONCEPT OF "CIVILIZATIONAL CODE"

A. The concept and essence of a civilizational code

The main problem in the study of the civilizational code is that the definition of "civilizational code" has a terminological ambiguity. In addition, the essence of this concept is not understood. Each domestic and foreign scientist gives his own understanding of what he implies under the civilizational code ("tradition," "mentality," "archetype," "core" or "iconic scheme of activity") and based on this, builds its semantic construction of the interpretation of the concept.

In this regard, in this context of the study, we will use the author's concept of "civilizational code." The civilizational code is a set of fundamental patterns (models) of human existence and life activity, in which enshrines basic human life meanings and values, ideas and images, traditions and innovations, norms and rules characterizing the mentality of both individuals, social groups and the population of the country as a whole [1].

The civilizational code has the following features:

1) length in time (historicity). The civilization code has a long centuries-old stage of formation and development;

2) a certain spatial position and stability compared to other socio-historical entities. Political regimes and leaders, political ideology may change, the borders of states may change during national liberation and

conquest wars, but the code will remain in the memory of the people forever;

3) the presence of specific social institutions as carriers of fundamental values   and ideals;

4) a significant influence on the development of culture. The civilizational code and culture are directly dependent and mutually interrelated. For a long time, the terms "civilization" and "culture" were considered completely synonymous;

5) universality (inclusiveness). The scope of the civilizational code is the whole society.

6) sociality - orientation towards inclusion, joining the community. The main purpose of the civilizational code is to unite society into a single whole, to help the people identify themselves civilizationally;

7) mentality - a civilizational code is fixed on a subconscious level in human consciousness, in the emotional and intellectual component in which values and meanings are accumulated that connect people into groups and are transmitted to new generations;

8) high social significance;

9) ideology expressed in the totality of values, meanings reflected in various spheres of human life;

10) heredity and memory, which reproduces the continuity of social being [1].

The civilizational code also assumes the presence of certain grounds - these are the sources, the supporting parts on which it is formed, developed and maintained. These include: mentality, knowledge of the world, social experience, social expectations, skills, abilities, social structures, traditions, valid values and meanings, culture, standards of behavior, spiritual ideals of the people, identity, historical memory of the people, national ideas, etc. [1].

Mentality is a set of attitudes and perceptions, value orientations, views and assessments, norms of behavior, morality and ethics, and many other factors that characterize a particular group of people. Mentality makes it possible to understand the mindsets of the broad masses, the behavior of various social groups and stratum, nations and ethnic groups.

Historical memory is a constantly developing socio-cultural phenomenon that contains a set of knowledge and beliefs, ideas and opinions, assessments of events and processes of the past. It is very important to maintain the continuity and succession of social being, transferring to future generations the past experience, the accumulated values, behaviors and elements of the national-cultural heritage, all that our ancestors have accumulated and preserved in memory.

The individual's social experience refers to the experience of a person's participation in various types of activities and interpersonal interaction in the performance of a set of social roles that imprint the understanding of life.

Social expectations mean subjective orientations in the form of a combination of social attitudes, stereotypes of behavior, assessments that are shared by members of a social group or the whole society about events. Social expectations ensure the cognitive, emotional and behavioral readiness of individuals for certain events.

The world of meanings legitimizes the life of a person in society, gives it meaning and order, allows you to more clearly perceive and evaluate the history of the people, connects the past and the present in their collective memory. The meanings of each people include their own values that are not reduced to the values of other peoples. On the basis of common meanings, common values are developed and a common culture is created.

The main component of the civilizational code is the traditional national values, the spiritual ideals of the people, which for thousands of years formed the spiritual, moral, worldview basis of any society.

Functions of the civilization code:

1. theoretical function - promotes the knowledge of sociocultural, political and other phenomena and processes in society, reflects social reality and reveals its inherent objective connections and patterns;

2. the function of socialization means that the civilizational code helps both citizens and the whole society to understand and assimilate existing values, norms and ideals, traditions and innovations, to join them, to absorb experience, to preserve all this and to transfer it to descendants;

3. integrative function consists in the fact that the civilizational code unites socio-cultural communities, forms a single socio-cultural space, contributes to the emergence of a sense of collective "we";

4. the ideological function is that the civilizational code is always a system of socially significant ideas, traditions and norms, which are preserved and transmitted by individuals, social classes, stratum, groups and communities. The most striking expression of this function of the civilizational code is expressed in ideology;

5. constructive function - a system of signs, symbols, means of anthropological and sociocultural nature, human life meanings and values, ideas and traditions, norms and rules that can motivate the action of both individual individuals and social groups, inspire them to actively participate in various socially-public and cultural processes;

6. normative function - contains certain guidelines and norms that guide and develop society, form a general system of values;

7. educational function - the civilizational code will always carry the element of enlightenment, education of citizens, thereby building society and the state on the foundation of the most important national and human values, traditions, innovations, ideas and images;

8. orientation function - helps to navigate society and social space, to adopt the socially positive

experience of previous generations and to transfer these values, norms and guidelines to other generations, and, therefore, stimulates and guides human behavior, transforms and develops society [2].

B. Identity is the basis for the formation of a civilizational code

Identity is the basis of group self-consciousness in society, integrates the population of the country and is the key to the stability of the state.

For example, the vector of development of all subjects of social relations determines a collective identity, which is a complex of ideas that form a coordinated, solidarity motivation of individual and group behavior. In turn, social identity is a combination of a person's ideas about his place in society, about values and patterns of behaviors that are approved on the basis of correlating himself with socially significant cultural guidelines and social roles, with social institutions and relationships. Social groups, confessions, ethnos, the state, civilization are the carriers of social identity.

The origins of the study of the identity problem were laid in ancient Greece. It was there that the linguistic-cultural principle of self-identification was formulated: everyone who speaks Greek is Ellin, and someone who speaks a different language and adheres to other customs is a barbarian. Then many centuries later, the French sociologist G. Lebon proposed a slightly different concept of identity. To such features of the self-identification of the nation as the commonality of language, folklore and blood kinship, the scientist added "an unconscious connection of the person with an ethnic group" [3]. Another scholar, M. Barres developed the ideas of G. Lebon about innate ideas inherent in all members of an ethnic group and defined self-identification as a relatively coherent system of ideas and feelings, and a person - the heir to the physical and spiritual qualities of ancestors, which are transmitted from generation to generation in an unchanged form and their reflection can be found in the way of life, customs and traditions.

The scientific study of identity theory began with the work of the famous American psychologist E. Erickson, who defined identity as a sense of the individual's organic belonging to his historical era and the type of interpersonal interaction characteristic of this era. Identity is also a factor in creating material goods and strengthening the cultural heritage of the country, uniting society, ensuring its stability and security, maintaining the values of social justice in society, preserving and genesis of tradition. It is identity that is the ground on which the civilizational code grows, increases and feeds on, is preserved and transmitted to future generations.

Identity is formed on the basis of history and memory, language and culture, uniting all the accumulated collective experience. This experience can then be embodied in specific social practices, professional activities and civic engagement.

C. Institutionalization of subject-object relations

The subjects of the civilization code will be individuals, groups, nations, peoples - carriers and transmitters of certain code information. A specific subject will be the state as the main exponent of national interests, the spiritual, intellectual and innovative potential of the country, an instrument for preserving the historical heritage and educating citizenship and patriotism. The state forms the interaction of all agents within the framework of a single stream of socialization, focused on the assimilation of the required values of culture and ideology, and supports proper standards of behavior in society.

Important subjects of the civilizational code are social and ethnic communities, classes and social strata, the family, the army, educational institutions. A particularly important place is occupied by the institution of the family, as a bearer of a generic and family nature. The family conveys from generation to generation spiritual and religious traditions, national values and culture.

The sphere of the civilizational code is all spheres of society, the totality of ideas and images, values and traditions, certain norms that have accumulated in society over a long historical period. Accordingly, the object of the civilizational code will be all clusters constituting the civilizational code, with a combination of all the processes and phenomena that occur within them, values and traditions, experience and behaviors.

Thus, in a narrow understanding, the whole set of relationships and mutually agreed relations arising from the interaction of subjects and objects of the civilizational code can be called code relations.

In a broader sense, code relations are relations between the carriers of civilizational code (state, social communities, groups, classes, family institution, army, education, religion, individuals, etc.), as actors who have historically long-term, in a given territory, fulfilling certain social roles and functions, form ideas, values, customs and traditions, rituals and behaviors in various spheres of their life and objects, which are aimed at a certain mechanism of influence, the main goal of which is the transfer of the civilizational code to future generations [4].

D. Trends and prospects for the development of a civilizational code

Any scientific cognition is aimed at obtaining new knowledge and is a system of cognitive actions aimed at producing and theoretically systematizing of knowing about a particular existing reality. In the scientific knowledge of any object, it is customary to distinguish its essence and principles, subject-object study of the

problem, its regularity, a new conceptual and categorical apparatus, as well as certain methods of cognition. According to the analysis of all these requirements, we can argue that the civilizational code can claim a theoretically formalized branch of knowledge.

The material studied in this field, accumulated experience and knowledge can be systematized into a separate discipline "Theory of Civilizational Coding." In the system of categories of civilizational code, the concept of "code" is the source as a kind of cumulative meaning, which contains the basic values, norms, meanings, traditions of the people. The subject of study of this theory are phenomena, processes, relationships, mechanisms, patterns of formation and development of the civilizational code, its main elements and institutions.

A significant contribution to the study of the concept, content, essence and structure of the civilization code was made by the Belarusian scientist Doctor of Sociological Sciences, Professor I.V. Kotlyarov. The author not only explores this problem in his works, but also laid the foundations of the theory of civilizational coding. According to the scientist, the basis of this theory is "the idea of identifying and studying the influence of subjective factors and objective reasons on the formation of the future condition of states and societies, creating a paradigm of their civilizational development, expressing it in the form of a civilizational code, creating images of the future of sociums" [5].

ACKNOWLEDGMENT

1. The definition of "civilizational code" formed on the basis of two concepts "civilization" and "code," taken from different fields of scientific knowledge, nevertheless represents one holistic phenomenon.

2. The civilizational code has its own sphere of distribution, it is inclusive and covers the whole society, the totality of processes and phenomena that occur in society.

3. The formation of the theory of civilizational coding implies a deep study of such complex structural components of the civilizational code and its foundations as historical memory, national idea, mentality, historical and national values, stereotypes, ideology, etc.;

4. The civilizational code as a new scientific paradigm includes the presence of a variety of social institutions that are the bearers of fundamental values and ideals in each society. Together, subjects and objects of the civilization code form code relations.

5. In view of the fact that identity is one of the main grounds on which a nation can be consolidated, in the study of the civilizational code it should be given a special place, formed as a separate block for research.

6. When studying the civilization code, it became necessary to introduce a new categorical apparatus and interpret such new definitions as "code socialization process," "code culture," "code relations," "code identity," "code modernization."

7. Further work on the development of the theory of civilizational coding will include a more detailed and itemized study of the methodology of the subject using methods such as: sociological, historical, normative-value, comparative, structural-functional.

8. Scientific knowledge of the concept of the civilizational code gives us every reason to talk about it as a future scientific theory and knowledge paradigm.

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