Social – Cultural Deviation of the Creative Environment: a Conceptual Approach to the Phenomenon

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Abstract

The article discusses the main theoretical and methodological approaches to the study of deviation. It is revealed that the phenomenon of social reality deviation is still not well understood. The need for a conceptual approach to form an idea of deviation in the creative environment is indicated. It is substantiated that it is possible to form ideas about the creative elite as a special social space on the basis of using Narrative as an interdisciplinary methodological construct in modern social sciences.

It has been established that an integral part of any social system, its essential characteristics, its necessary and regular components are norms and deviations. It is substantiated that the functional characteristics of the representatives of the creative environment are the organizing force that makes any society a coherent sociocultural system. The outline of socio-cultural factors of deviation can be distinguished from the following. Each deviation determinants form a kind of "deviantogenic complex" in which the behavior of a particular individual of the creative environment under the influence of certain circumstances depends to a large extent on a complex of individual characteristics: nature, temperament, intellectual, volitional, emotional peculiarities, conditions of socialization, education, educational level, etc .; as well as from his social environment.

In the conclusions it turns out that from the presented conceptual approach it follows that as a phenomenon, deviation can not be explained "from itself," but only from the standpoint of the socio-cultural whole, in the context of the whole structure - a society whose substance forms a set of social relations.

Keywords: deviation, deviant behavior, creativity, creative environment, positive deviations.

Introduction. Deviation as a phenomenon is a special subject of knowledge, which has its own methodological features and specific features, and as a phenomenon of social reality is still not sufficiently studied. Hence the fragmentation of the solution of social problems, including in relation to deviant behavior.

The urgency of the appeal to rethink deviation is due to the fact that although the socio-cultural causes of deviations suggest different concepts, and these trends are largely influenced by the theories of anthropological and biological and psychological directions, but, given the natural in man, deviation consideration is required systemically, functionally, in the context of changes in social reality and the forms of human activity associated with it. A new stage of the development of deviation concepts is singled out, which is characterized by

systemic and functional approaches to the problem of studying the phenomenon of deviation as a sociocultural phenomenon.

The degree of elaboration of the problem. Despite the fact that the work of many researchers is devoted to the problem of deviance, there is currently no single point of view on the definition of deviant behavior in a creative environment.

Scientific interest in the study of deviation problems is observed from the second half of the nineteenth century. One of the first of these phenomena began to be investigated by C. Lombroso and E. Durkheim. Substantial contribution to his scientific development was further carried out by foreign researchers such as A. Adler, G. Eysenck, O. Akhieser, G. Becker, V. Bekhterev, M. Brusten, M. Gould, E. Hoffman, E. Husserl, R. Darendorff, P. Jacoby, F. Zack, R. Clouard, L. Kozier, A. Cohen, N. Christie, R. Quinn, E. Lemert, C. Lorenz, D. Mats, T. Matisen, R. Merton, J. Mead, R. Maurice, F. Nye, L. Oulin, R. Park, T. Parsons, W. Pearce, A. Reiss, V. Reich, H. Sykes, E. Sutherland, T. Selin, I. Sikorsky, D. Silverman, N. Smelzer, G. Tard, J. Taylor, D. Walsh, S. Freud, V. Chembliss, G. Sheldon, P. Filmer, M. Philipson, K. Shaw, A. Shuite . Jung et al.

As part of the socio-philosophical direction are considered different paradigmatic ways of developing a deviation problem. At the same time, as I.A.Kirichenko notes, socio-philosophical concepts, despite the wide range of their positions in the interpretation of deviation, converge in determining the existential (sociocultural) grounds of this phenomenon. The general feature of the concepts of this direction is also the definition of the logical nature of deviation as a phenomenon of being of society [1].

In general, it follows that some researchers attribute any actions that are not approved by public opinion, others - only violations of legal norms (the so-called delinquent behavior), and third - all types of creativity. All this determines the relevance of the social - philosophical methodological analysis of deviant behavior in the creative environment.

Insufficiently lit parts of the problem. Despite a sufficient amount of research on deviation, the main approaches to deviation in the creative environment are still not enough, and many ideas remain debatable, and the transfer of interest to the qualities of a creative person is productive.

The purpose of the study is to examine the presentation of the deviation and the disclosure of the main methodological approaches to research. To substantiate the need for a

conceptual approach to form an idea of the social and cultural deviation in the creative environment.

The main content (research methodology). Our conceptual approach to the study of socio-cultural deviation was based on the identification of the following methods: hypothetical-deductive, heuristic method, ascent from the abstract to the concrete, a systematic approach, and specific methods of socio-humanitarian cognition: comparative and historical methods, a functional method acting as necessary for the structural differentiation of the object under study, distinguishing the generatrix levels and their status differences, interpretation.

As an empirical material, it seems fruitful and expedient, in accordance with the methodological approach of S. I. Shelonaev, we consider an appeal to the statements of representatives of the creative elite. The words of representatives of the creative elite express the results of their moral reflection, rooted in the world of personal experience and individual meanings [2]. Despite the seemingly sufficient degree of elaboration of narrative issues, the methodological foundations include the idea of the interpretation of consciousness as a set of texts, recognition of the possibility of multiple interpretations of each text and the vision of society and culture as a unity of blurred, decentralized structures in postmodern. Ideas about the creative elite as a special social space can be made on the basis of using the Narrativ as an interdisciplinary methodological construct in modern social sciences [3, p. 41 - 48].

The main content (Discussion). In our study, we draw attention to the following theoretical and methodological foundations, in fact, already traditional and generally accepted, and indicate that it is necessary to synthesize them and build a concept based on the idea of deviation in the creative environment. In our opinion, this is the broadest definition of deviation. It emphasizes the essence of this concept, focusing on its social origin.

In various studies of the traditional level of deviation are considered as deviant behavior, always evaluated in terms of attitudes to ethical norms and rules adopted in a given society. To attract attention to Yu.Yu. Comleva, M.H. Safiulin that "there is no such society in which all its members would behave in accordance with the general normative requirements. Social life and especially a man tend to deviate from the axis of his

existence and development. The reason for this deviation is the peculiarities of the relationship and interaction of man with the outside world, the social environment and themselves. Some scholars believe that diversity in the psychophysical, socio-cultural, spiritual and moral conditions of people and their behavior, arising on the basis of such interaction, is a condition for the flowering of society, its improvement and the implementation of social development. But, on the other hand, this diversity can lead to the spread of deviations - deviations. In this case, from the standpoint of the generally accepted approach, deviation is an act of deviation that goes beyond one or several socio-cultural norms "[4, p. 24].

On the basis of the analysis, it may be possible to draw attention to the fact that the main aim of the psychological approach was to justify the thesis that deviations are psychically programmed phenomena and manifest themselves through the structure of the unconscious (Z. Freud) [5], through instinctive behavioral programs (K. Lorenz) [6]. Socio-philosophical concepts, despite the wide range of their positions in the interpretation of the deviation, converge in the definition of the existential grounds of this phenomenon, under which various aspects of social reality are understood. A common feature of the concepts in this direction is also the determination of the regular nature of deviation as a phenomenon of society's existence. The interpretation of the law of deviation in the concept of the anomy of E. Durkheim is revealed through the system-functional approach, which allows us to analyze the deviation as a definite functioning phenomenon [7]. The concept of R. Merton was of crucial importance for the analysis and identification of the structure of the deviation. The idea of the law of deviation is deepened in the theory of tension by R. Merton, who becomes the founder of the deviantological theory within the framework of the structural-functional paradigm [8]. At the same time, in the context of socio-philosophical concepts, the problem of ambiguity of the criteria of deviation and the grounds for its typology is raised (N. Smeszer) [9].

In modern domestic concepts deviation is considered not as a pathology, but as a natural and necessary result of the evolution of society. In this context, the position of AI Kovaleva and several others is highlighted, which states that social deviation is a broader concept than deviant behavior, which is only a "special case" of social deviations [10].

In our view, this understanding of deviant behavior allows one to clearly define the boundaries of this phenomenon and explain the scientific and practical significance of its

study. Socially approved deviations, which include all forms of "super-intensive social creativity" in the sphere of scientific, psychic, artistic activity, lead to positive transformations and, consequently, do not carry the threat of destabilization of society. Deviant behavior, as noted, in particular by V. I. Mareev, V. A. Shapinsky and others, represents a threat to the stability of society and requires constant control, study, and the search for ways of correction. At the same time, it is necessary to take into account the relativity of these concepts. In nature, there are absolutely "normal" or truly "deviant" personalities, deeds, phenomena. They become such only from the standpoint of specific norms that are specific to a particular society at a particular time period. Thus, as a result of the reappraisal of values that occurs in society, especially in the critical periods of its development, certain acts, aspirations, begin to be evaluated in a different way. What previously seemed to be abnormal, contrary to the commonplace, becomes a norm and is perceived, if not absolutely different, then more permissible [11].

From the research of N. I. Stepanova it turns out that norms and deviations are an integral part of any social system, the existential basis, essential characteristics, necessary and regular components of it. One of the basic elements of being society becomes socialization as a process of assimilation of norms. From the position ontology, it can be considered as a mobile social reality, involving all new individuals, which has many manifestations [12]. In the work of M. P. Berezhnoy, on the basis of the study of various forms and methods of alienation, conclusions were drawn about the presence of the so-called "phenomenon of cultural departure" from the alienated being. Immediately creative and deviant behavior of man as a variant of the form of an exit from social-moral exclusion, its positive and negative aspects are analyzed in the existence of man [13].

Thus, summarizing the above, it can be argued that in most research deviations - it is not a pathology, and natural and, in a sense, the result of the evolution of society is necessary, therefore, deviant behavior is one of the necessary conditions for the development of mankind and society.

In our opinion, in agreement with IA A. Kirichenko, the deviant behavior can be represented as a multi-level phenomenon: the first level - a deviation in the behavior of a particular individual; The second level is the rejection of a particular social group when it becomes typical for most of its members; the third - deviations in society, due to the crisis of

society, the discrepancy between socio-cultural values of society and socially approved means of their achievement [1].

The set of socio-cultural factors of deviation can be distinguished from the following. Each deviation determinants form a kind of "deviantogenic complex" in which the behavior of a particular individual of the creative environment under the influence of certain circumstances depends to a large extent on a complex of individual characteristics: nature, temperament, intellectual, volitional, emotional peculiarities, conditions of socialization, education, educational level, etc .; as well as from his social environment. Proceeding from the above, we distinguish a set of socio-cultural factors that influence the state, level, structure, dynamics of deviant manifestations.

Conclusions. On the basis of the analyzed material it is possible to make certain generalizations and conclusions.

In our opinion, the existence of various methodologies for the study of deviation in the creative environment requires a socio-philosophical view of the architectonics of spiritual production, which also makes it necessary to integrate the theoretical and methodological principles into the conceptual whole of the study, with the inclusion of narrative methodology.

Concepts and theories within the framework of the socio-philosophical approach, without degrading the biological and psychological determinants of deviation, attach great importance to its social causes. At the same time, socio-philosophical concepts and theories, despite the wide range of their positions in the interpretation of deviation, converge in determining the existential grounds of this phenomenon, which refers to different aspects of social reality. The general feature of the concepts of this direction is also the definition of the natural nature of deviation as a phenomenon of society.

Most studies correlate deviation with the social structure of society, but recently there are works devoted to the value of gender, ethnic, physiological factors.

From our conceptual approach it follows that as a phenomenon, deviation can not be explained "from itself", but only from the standpoint of the socio-cultural whole, in the context of the whole structure - a society whose substance forms a set of social relations.

Prospects for further research. It is necessary to continue the study of deviation, especially taking into account the changed realities in order to identify precisely its positive manifestations as creative activity and with the ability to make negative ones minimal.

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