

СОЦІАЛЬНА ФІЛОСОФІЯ ТА ФІЛОСОФІЯ ІСТОРІЇ SOCIAL PHILOSOPHY AND PHILOSOPHY OF HISTORY

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HOLIDAY AS AN EVENT IN THE PERSONAL AND SOCIAL LIFE OF A PERSON

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Abstract

The article reveals the heuristic potential of a holiday as an event in the personal and social life of a person, his/her cultural memory. The phenomenon of the holiday is analysed in the unity of philosophical, historical, psychological, artistic aspects and the mechanisms of representation and reconstruction of the past through mythologisation and sacralisation of fragments of life, semiotisation of space, and transmission of cultural meanings of the era in festivity are studied. The essence of a holiday is defined as an event in cultural memory in relation to the past, which is crucial for the present and the future, due to the presence of a mythologising component and the need for a constant proclamation of the basic values recorded in the cultural memory and the text of the holiday. The article considers the significance of the holiday as a specific form of ritual action practiced in specific communities and reproducing the meanings rooted in culture, being subject to modification in the context of social change. Reflecting the change in social guidelines, the holiday creates a cultural design of value and normative regulators of social behaviour. The event of a holiday and festivity is substantiated as a phenomenon of a certain culture and the most important social institution, which acts as a resource of tribal identity and intragroup cohesion of pre-industrial society, becomes an ideological means of forming social identity during the industrial revolution and an object of mass consumption in a modern society. The article shows how the modification of the holiday in the consumer society manifests itself in multidirectional trends: on the one hand, the degree of formalisation of the holiday procedure is decreasing, the symbolic privatisation of official holidays is taking place, and the utilitarian nature of the celebration is becoming more apparent. On the other hand, the holiday remains a tool for regulating social relations and a way of channelling group interests, which is manifested in its political involvement and ritual formalisation. As a subject of economic interest and information exchange, the holiday promotes the spread of cultural practices and standardised behavioural patterns.

Key words: festivity, joy, optimistic mood, spatial and temporal boundaries of the holiday, festive outlook, aesthetic expression, everyday.

Actuality and setting of a problem. Since ancient times, the holiday has been an integral element of culture in its personal and social dimensions. It has always been a significant event for society and each individual as a unique form of emotional and symbolic expression of value and worldview views and beliefs. The phenomenon of a holiday in its essential and functional bases is a ritualised way of realising optimistic moods in their cultural dimension, a culture artefact that expresses human pride and joy as an opportunity to harmonise personal feelings and social relations with the world. In modern society, there is a total existential expansion

of the phenomenon of the festive, which fills the attributive properties of the holiday in everyday life with meaning. The phenomenon of the holiday has repeatedly attracted the attention of cultural historians, ethnographers, cultural anthropologists and cultural philosophers. The essential characteristics of a holiday are defined through the prism of the concepts of “holiday time”, “holiday space”, “holiday outlook”. In everyday vocabulary, a holiday appears either as a rite or as a memorable date, a state of mind, a tradition, entertainment, an attribute of modern culture. The phenomenon of the holiday should be considered as a branch of humanitarian interdisciplinary knowledge, the subject of research interest of which is the problem of the modern “blurring” of the boundaries of the everyday and the festive. The conceptualisation of the concept of “holiday” becomes possible within the framework of philosophical and cultural discourse. Thus, establishing the spatial and temporal boundaries

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and essential characteristics of the holiday as a phenomenon of cultural memory, its conceptual modelling in the philosophical and cultural aspect is an actual and perspective theoretical task.

The holiday as a multidimensional cultural phenomenon in its formation and development is closely intertwined with such cultural forms as ritual and myth, so the works of C. Lévi-Strauss, L. Lévi-Bruhl, J. G. Frazer, A. van Gennep are important for the development of the genesis and structural specificity of the holiday. The range of problems of the holiday in the psychoanalytic aspect and the substantiation of the compensatory functions of the holiday are presented by S. Freud, C. G. Jung. The game nature of the holiday is substantiated in the works of J. Huizinga. A holiday as an event of public space is limited in time and has a secular or religious character. The study of the phenomenon of a holiday as an event is conditioned by a wide range of changes in the social life of a modern person caused by transformations in the political, economic, social and cultural spheres. In the situation of the crisis of cultural identity and changes in political life, new official dates of old and new holidays appear which have no cultural basis in the national socio-cultural space. Thus, a philosophical understanding of the mechanisms and conditions for rooting new dates of celebration in a consumer society is needed, where the holiday is replaced by the commercialisation of the festive with a fictitious sense of festivity.

The purpose of the article. To analyse a holiday as a special multifaceted personal and social event that reflects the personal life of an individual and society as a whole, acting as a primary form of human culture.

The presentation of basic material. The culture of celebration is capable of self-monitoring, which seeks out and schematises the purely illusory dimensions of the fragmented “Me” and society. At the same time, it rejects the notion of “fragmented Me” presented in social and cultural theory, aiming to understand the current mental and subjective foundations of the culture of celebration in modern society. An important role in this process is played by people’s vision of each other, mastering the modern cultural code, personal development and taking into account multidimensional intercultural communication in post-industrial societies. The analysis of the socio-communicative, existential and aesthetic prerequisites for the genesis of a holiday in culture reveals the necessary and sufficient properties of a holiday as a cultural phenomenon with the determining role of its socio-cultural function.

A holiday as an event that occurs only once or is periodically repeated, turning into a significant date in the calendar, exists in cultural memory as a form of emotional and symbolic expression and modelling by a person of his aesthetic attitude to the world as a way of gaining harmony with the world.

The state of “boundedness” inherent in contemporary culture is the result of the priority of technical and technological, informational scale in the socio-cultural continuum, the priority of the instrumental mind over the spiritual world of human, his personality as the centre of all cultural, moral and political values. The changes taking place in culture concern being as presence and, accordingly, the cultural and semantic function of the holiday, which is a manifestation of human being-presence, conditioned by the existentials of care and joy (Gazniuk, 2008).

When analysing the socio-cultural dynamics of holiday culture, the author notes the existence of an inevitable human need to obtain aesthetic pleasure in a collective way of living reality, the need to change activities as a condition for ensuring a full-fledged lifestyle, and the search for new forms of festive action and play that express the way of existence in the time horizon.

In the modern socio-cultural reality of being, the holiday exists mainly in decorative and entertaining, culturally disregarded forms and is manifested by transformed existential values, forming a festival culture characterised by the erasure of the differences between everyday and festive ways of being as a result of replacing the festive event with entertaining, spectacular extravaganzas (Haydukevich, 2016). The specificity of the structural organisation of a holiday is revealed in the interaction of its spatial-temporal and symbolic-communicative levels. A holiday exists in culture as a spatial and temporal chronotope, the temporal specificity of which is set by the context of the solemn event based on the positioning of the significance of a particular event. The integrity and value of the holiday as a cultural phenomenon is determined by the axiological reflection of the person who celebrates. Value reflection as an intention of the emotional and sensory experience of the subject determines the degree of integrity and content of the holiday. The dynamics of value reflection in a holiday is determined by the plot of the holiday idea and its symbolic and ritual dramatisation. The festive worldview is the culmination of the value reflection and aesthetic impression of the participants of the holiday, a criterion of its semantic content

and expediency in culture. The festive worldview is also a criterion of the meaningful relevance of cultural life, as it arises at the moment when a person realises his ability to build an artificial world of culture as a natural and harmonious one.

The conceptualisation of a holiday as a cultural phenomenon within the framework of a holistic approach allows us to define its boundaries and value certainty, taking into account the complementarity of systemic and structural parameters and the humanitarian and axiological core of the holiday, which is manifested through the characterisation of its phenomenality set by the aesthetic attitude of a person to the world. The holiday, being a cultural phenomenon in the process of human life, takes place in emotional and sensual communication and leisure, available for viewing within the limits of time and space through community. The holiday as a personal and social event combines the cultural memory of the past and the renewal of memory in the present, pointing to the future as an actualisation of the traditional. The holiday is accompanied by rituals and ceremonies, but never reduced to them, leaving room for the new and unforeseen. In the atmosphere of a holiday, a person feels particularly acutely as both an individual and a part of society, where communication is one of the components of people's life and the formation of an acceptable form of behaviour.

Significant events and dates of the traditional holiday calendar are aimed at implementing the philosophy of the holiday, expressed in solidarity and involvement in the imperishable values of personal and social nature (Marling, 2001). Holiday culture is a complex multifunctional system whose functions include collective behaviour, communication and goal-oriented actions of people in the information and communication, social organising, emotional and regulatory, artistic and aesthetic, and educational aspects. The holiday appears as an important personal and social phenomenon of life, as an established way of social behaviour, value world, emotional satisfaction and aesthetic experience.

In the consumer society, celebrations are a continuous process of consumption, but modern holiday culture has other contexts. In fact, the holiday has ceased to be a means of sacralising fundamental values, unlike the traditional holiday, which corresponded to the life and calendar cycle.

According to R. Barthes, the modelling of today's world of consumer society is based on the mythological principle, which is reflected

in the status of consumption as a mythologeme of the "golden age", as material well-being, peace and prosperity. "According to J. Baudrillard, the consumer society does not produce more myth because it is its own myth. The Devil, who brought gold and wealth (at the cost of the soul), has been replaced by mere well-being. And the agreement with the Devil has been replaced by the agreement of well-being, ... although prosperity does not exist, it is enough to maintain the belief that it exists to be an effective myth" (Baudrillard, 1988, p. 242).

As the consumer society emerged, the idea that all the most important cultural forms of celebration were created in the West began to dominate, and the main task was to fit into the "global" project, to be in line with it and to be interesting for it (Burke, 1978). Along with postmodernism and conceptualism, reconstruction has become fashionable, where any object, any social content is subjected to "analysis" and "deconstruction". Pathos, beauty and harmony began to be perceived as something negative, low, unworthy of attention. In elite art, destructive and dehumanistic tendencies began to develop from such a postmodern perspective. Astonished visitors wandered around exhibitions and galleries, reading the texts that accompanied each art object. From this postmodern perspective, destructive and dehumanising tendencies began to develop in elite art. All roles in the social theatre were questioned, a man was no longer a man, a woman was no longer a woman, a body was no longer a body, love was no longer love, family was no longer family, loyalty was no longer loyalty, betrayal was no longer betrayal, object was no longer object, beauty was no longer beauty, holiday was no longer holiday, and as a result, absurdity, decay, nothingness and social drama became palpable. A festive culture of "no" appeared: "no" to involvement, "no" to human and the visible world, "no" to being.

In everyday social communication, each person presents themselves and their activities to other people, trying to direct and control the impressions they do not form, and using certain techniques to support their game, just as an actor presents his or her character to the audience. "People playing" are in a hurry to learn something "new" (Goffinan, 2021). A postmodern technique seems fresh and interesting only once, and then it is endlessly repeated. A hero is not a character from a song, but a warrior at the front; a sacrifice for the sake of someone else, not a ritual phrase from a sacred text, a specific act performed in real time and space. Every existential choice has

a meaning and consequences, and verbal, musical and pictorial efforts aimed at destroying the foundations of human life, look evil and cruel in times of historical choice (Kukkonen, 2008). The culture of “no”, which denies the humanity in human beings, the common in the individual, is inevitably being replaced by a holiday culture of “yes” – a culture of full acceptance of time, situation and fate. Yes to involvement, yes to our place in history and on Earth, yes to unity. This is how the holiday culture of acceptance and understanding comes, which multiplies the personal and social experience of a person placed in his or her time and body, the universal experience of a generation, in memory of ancestors and hope for the future (Duvignaud, 1973). For the sake of its own preservation, society is called upon to maintain a culture of celebration that serves to affirm the human in human, unites people and understanding of existence. And in no case should it support a culture of disillusionment, deconstruction and self-destruction. There is a way out of the most desperate situation. “Of all the uncertainties, we should always prefer the one that gives us hope to the one that does not,” said the Roman theologian Arnobius at the dawn of the Christian era. Art in its thousands of reflections testifies to the fullness of the world and the optimistic tragedy of human presence in it.

In modern everyday life, festive tones are increasingly common, forming the basis of advertising discourse and being endlessly reproduced in shopping malls, nightclubs, leisure parks and various fairs. The holiday in culture is driven by the need for social integration and integrity at the level of both society as a whole and the individual. Holiday culture performs many functions, one of which is the function of self-identification (Radstone, 2005). Today, society is witnessing the breakdown of a single holiday culture, which affects the coexistence of religious and public

holidays, old and new holidays, “own” and “foreign” rituals and customs of celebration, and this is connected with the processes of globalisation. In recent decades, it has become commonplace to celebrate events and dates that are not related to national religious and secular traditions, but are perceived as a natural phenomenon through advertising efforts or by adopting a date for celebration at the legislative level. The process of preparation for the holiday and the process of celebration allow us to define the main stages: the first stage is determined on the eve of the holiday, at a time when there is preparation of information and material nature, involvement of people in the upcoming holiday event on a personal level and a good mood in anticipation of the holiday; the second stage is associated with the process of activation and covers the actual celebration and the festive mood; the third stage of the process of activation of participants covers the time after the holiday event and reflection on how the event went.

Conclusions. A holiday as an event of existential nature in personal and social life, due to its temporality, allows preserving the meaning and significance of human values developed and selected by a person in society. The holiday forms a mechanism for consolidating the experience of organising life, mentality and cultural traditions that are important for the being of an individual and humanity in historical diversity, including mythological archetypes and connections with rhythmic phenomena of nature, secular and religious calendar cycles. The personal scale of values, balanced by the semantic continuum of the community, is filled with passionate intentions through the holiday, which contribute to the creation of a certain emotional field for both the individual and the entire community in the space of holiday culture.

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СВЯТО ЯК ПОДІЯ У ОСОБИСТІСНО-СОЦІАЛЬНОМУ ЖИТТІ ЛЮДИНИ

Анотація

Розкрито евристичний потенціал свята як події в особистісному і соціальному житті людини, її культурній пам'яті. Проаналізовано феномен свята в єдності філософського, історичного, психологічного, художнього аспектів та досліджені механізми репрезентації та реконструкції минулого шляхом міфологізації та сакралізації фрагментів буття, семіотизації простору, трансляції культурних змістів епохи у святковості. Визначено сутність свята як події в культурній пам'яті стосовно минулого, що має визначальне значення для сьогодення і майбутнього, через наявність міфологізуючого компонента та потреби у постійному проголошенні основних цінностей, зафіксованих у культурній пам'яті та тексті свята. Розглянуто значення свята як специфічної форми ритуальної дії, яка практикується в конкретних спільнотах і відтворює укорінені в культурі смисли, піддаючись модифікації в контексті соціальних змін. Відображаючи зміну соціальних орієнтирів, свято створює культурне оформлення ціннісно-нормативних регуляторів соціальної поведінки. Подія свята та святковості обґрунтована як феномен певної культури та найважливіший соціальний інститут, що виступає ресурсом родоплемінної ідентичності та внутрішньогрупової згуртованості доіндустріального суспільства, стає ідеологічним засобом формування соціальної ідентичності в період промислової революції та предметом масового споживання у суспільстві сучасного типу. Показано, як модифікація свята у суспільстві споживання виявляється у різноспрямованих тенденціях: з одного боку, зменшується ступінь формалізації процедури свята, відбувається символічна приватизація офіційних свят і стає більш явним утилітарний характер святкування. З іншого боку, свято залишається інструментом регулювання соціальних відносин та способом каналізації групових інтересів, що проявляється у його політичній ангажованості та ритуальній формалізованій. Виступаючи предметом економічного інтересу та інформаційного обміну, свято сприяє поширенню культурних практик та стандартизованих моделей поведінки.

Ключові слова: святковість, радість, оптимістичний настрій, просторово-часові межі свята, святкове світо-відчуття, естетичне вираження, повсякденне.

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