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The Role and Status of Drama in Spiritual and Material Culture

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Abstract--- The relevance of the work is determined by the fact that the full development of society is possible only on the condition that dramatic changes occur in it. The basis for changes in any society is both culture and the motives that flow into culture in order to realise the factors of social formation as much as possible. We believe that culture and its development are possible if there are phenomena in society when an individual rethinks each aspect of his being. Consequently, the role of drama not only as an artistic device in literature, but also as a social phenomenon, has its own direction and significance for a number of projects for the development of both the individual and the social environment as a whole. The novelty of the study is the assertion that each aspect of the implementation of the drama forms, first of all, a response phenomenon that fully manifests itself both in the course of personal experience and in the formation of individual forms of material culture. The authors of the article show the way to form attitude to spiritual and material cultures on the basis of personal dramatic experience. The article reveals the aspects of gaining experience with dramatic experience and the formation of a sustainable social construct. The practical significance of the study is determined by the possibility of developing a social construct in a society that not only strives for product content, but also thinks about full implementation of its personal intentions.

Keywords---dramatic resonance, formation, material culture, spirituality, sustainable development.

Introduction

The basis for choosing the direction of development of spiritual culture is one or another system of values. First of all, it should be emphasised that the problem of values in our time is extremely urgent. This is due, on the one hand, to the fact that there is an ever-increasing devaluation (depreciation) of both universal and traditional values of society, on the other hand, the modern realities of our social

life lead to the formation of values of the predominantly material world (Daniels, 2013).

Since we are primarily interested in the effectiveness of the functioning of public life in the context of the development of spiritual culture, we should pay particular attention to the consideration of values (beliefs) that affect relations between individuals or groups, and relations in society as such. In this aspect, it is appropriate to give a classification of values:

- individualistic and competitive values;
- group and cooperative values;
- egalitarian and collectivist values.

In selected countries of the world, core values are more established and widely supported; in others, they are more pluralistic in nature. However, in the overwhelming number of states, a certain system of values is applied, or at least proclaimed as an axiom, in the form of the belief system that prevails in a given society (Hartmann, 1979).

Analysing the essence of individualistic and competitive values, it should be noted that they can be based on religious beliefs, a certain social experience and a rich material environment that has developed historically. The perpetuation of these values was facilitated by the absence of an immediate common external threat (Bondebjerg et al., 2017). It is worth considering how this value system has developed. Thus, according to some religions, a human is created above all beings, predetermined to dominate them (Palmer & Conner, 2016). Each individual has the right to focus on his own personality, both to satisfy his momentary needs, aspirations, and to seek the salvation of the soul. So, the main goal of a person's existence is to realise himself and provide himself an afterlife, which can only be achieved by personal efforts and merit (Andrews, 2014). To meet temporary needs and aspirations, a person must make a lot of effort. To secure an afterlife, he must fight off temptations, avoid evil and do good. In both cases, a person needs to make some efforts, although he also has the freedom to choose how persistent he is (Lutkus, 2016). Thus, in accordance with this, his efforts must be rewarded in different ways. The differentiation of rewards for these efforts predetermines and justifies the struggle for them. For each person, the measure of the success of any business is the success of the others; in relation to other people, success is achieved through competition. Some win, others lose (Strenger, 2011). The public good is a by-product of an individual's aspirations for self-realisation. Society should be built in such a way that it contributes to the aspirations of an individual, serves his interests and, thus, is subordinate to them.

In this understanding of the will, its distortion is possible, but it corresponded to the instinctive tendencies of a human (Burns, 1990). Further development and justification of these views occurred when a person was in a rich and favourable environment. An example is the young American nation of 1776. The presence of unoccupied space made it possible for each person to move freely, without affecting the interests of others; huge tracts of virgin lands were developed and turned into private property by individual efforts without the necessary deprivation of others of such an opportunity. Everyone should choose an original

path, rely on their own strengths and capabilities (Smith, 2018). Geographically remote authorities were not able to provide appropriate assistance to citizens, as well as to fully manage and comply with laws. There was a need for mutual assistance, but sometimes there were clashes due to conflicts of interest or attempts to restrict farmers. In such a situation, such behavioural patterns as strong individualism, self-confidence, pragmatism, mobility, non-conformism, ambition, desire for success, perseverance and competitiveness were formed. In a rich natural environment, individual success was also largely beneficial to the new community as a whole (Barnes, 2011). Even when the triumph of technology replaced the initial stage, the invention of one person not only ensured its condition, but also multiplied the capabilities of many. In the 18th and 19th century, the influence of the dominant religion, the spontaneous selection of people capable of self-affirmation, and a rich natural environment led to a common result and reinforced each other, forming and concentrating a system of individualistic values to the extremes (Milling et al., 2018).

All of these value systems recognise a person as an individual with inherent traits and characteristics that distinguish each of them among other people. Moreover, they all recognise that the meaning of each person's existence follows mainly from his interaction with other people. However, value systems differ in what importance they attach to a person as an individual or to a person as a member of society and, thus, the nature and role of its interaction with others. According to individualistic and competitive values, a person is an individual with inherent properties, self-interest, which is the most essential. In group and cooperative values, the voluntary subordination of individuals to the public good is of primary importance (Grazier & Cass, 2017).

In the egalitarian and collectivist system of values, preference is given to a person as a member of a community, his interaction with others and almost the merging of a person with a collective entity. Collective ideas and ideals come from certain religious beliefs, individual ethical and philanthropic motives, but they are most clearly defined in Marxist theory. Specific manifestations of these ideals have been observed in various historical periods: from early societies to modern states and in designing societies of the future (Howarth, 1993). The basis of this type of value is that people are born equal in terms of not only equal opportunities or equality before the law, but also equality of rights in relation to meeting their needs. So, the main principle is: "to each according to his needs", but the necessary condition for its implementation is the principle: "from each according to his abilities".

Thus, the classification of values is based on the definition of priorities in relations between a state (society) and a citizen (person). So, in the context of the functioning of the types of continuity, it can be argued that individualistic and competitive values serve as a kind of basis for informal continuity, and egalitarian and collectivist and group and cooperative values determine the influence of formal continuity.

Literature review

In modern scientific literature, there are various approaches to determining the essence of values. The most interesting, in our opinion, is an interdisciplinary approach, the essence of which is to develop a common, single definition of the concept of value and context of use, in which its various interpretations would be combined (Redvall, 2013).

In our opinion, the closest and most effective way to consider the mechanism of the functioning of continuity in spiritual culture is the approach that highlight: values-means, determined by subjective needs, and values-goals that a person faces as categorical requirements and which are the criterion of all values. It is in the choice of values-goals that the characteristic difference between formal and informal heredities is manifested (Favorini, 2008). So, the basis of formal continuity is mainly the values of the state and the ruling elite. This is especially evident in the sphere of spiritual values. With the help of continuity tools such as schools, museums, libraries, the church and the like, that is, through a system of certain social institutions, a person forms one or another attitude to reality, a certain system of values. In particular, feudal society has successfully used an institution such as the church to instil in a person a sense of the immutability of established orders, the stability of the world in which he lives (Bailey, 2016). In a capitalist society, money rises into the system of values. A person is credited with the ability to accumulate money, use it economically, treat them carefully, which inevitably affects the state of spiritual values of a given society. Thus, society encourages all that is aimed at justifying and strengthening its foundations, and does not welcome that which seeks to challenge them. Hence: the flame of the Inquisition, and excommunication and the prohibition of ideas that undermine the basic principles and authority of a given society, and the expulsion or destruction of their carriers (Bondebjerg et al., 2017).

The basis of informal continuity, unlike formal, is based on universal human values, which are aimed at developing and supporting both the material and spiritual life of a person, regardless of which social group or layer it belongs to (Pascoe & Yau, 2017). Thus, throughout the history of mankind, there have been individuals who, in a variety of conditions, sometimes even incompatible with life, sowed the rational, the good, the eternal (Rylance, 1992). The ideas of goodness, freedom, equality, peace in all societies with different political systems) found their supporters and heirs. These people, in essence, are the engines of the development of society, the bearers of informal continuity. It is they, as we noted earlier, that is the creative elite (or the Creative Minority, as A. Toynbee defines it), which is ahead of its time, its era. In this context, it should be emphasised that in addition to her participation in the creation of universal values, he primarily carries out a noble mission of disseminating them among other people (Higginbotham & Johnston, 2018).

However, it can be noted that in critical periods of development of a society, formal and informal continuity are closest to each other, that is, the interests of social development, social group and personality are as close as possible, which is typical for the modern stage of development of the spiritual culture of our country (Kryvylova et al., 2021; Liu & Alley, 2019; Woods, 2018).

Materials and Methods

The main research method is the search method, which considers all the results of human activity, both in the sphere of material production, and spiritual, encompasses what is called culture. The main thesis of the methodology is that society acts as a producer and guardian of culture.

At the same time, any person in his thoughts and reasoning relies primarily on his own experience, but he does not gain depth until a person seems to look at him from a distance. In this regard, the personal method is used in the work. That is, the modern must turn into the past in order to become a reliable foundation, a solid foundation for the future. We can say that human culture, according to Freud, on the one hand, embraces everything that has been accumulated by people in the form of knowledge and skills, which gives them the opportunity to master the forces of nature and get benefit from it to satisfy their needs; on the other hand, all the institutions necessary for streamlining human relationships, and especially for the distribution of benefits. This leads to the application of the historical method.

Nowadays, with all the urgency, the problem of considering the relationship of nation and culture arises. The actual reasons for attributing the elements of culture to the direct significance of the factor of the nation are quite heterogeneous. On the one hand, culture is the quality of a nation. The fate of the nation depends on the culture of the nation, its type and level of development, just as the life success of a particular person depends on his personal qualities. On the other hand, the factor of culture, as such, does not represent the nation, is one of the most important conditions for its birth. This determined the application of the culturological method.

Results and Discussion

The importance of culture for the formation of a national community is manifested in these three points:

- Belonging to one cultural type of units of a certain community, which
 means that they live in the same conditions, they have common interests,
 the same way of life, this makes them able to unite in a national
 community. The positive aspect of the unity of culture is, therefore, the
 promotion of nation building, and the negative is that it helps the nation to
 dissociate itself externally from other national communities.
- The general culture facilitates technical understanding between the members of the nation, of particular importance are the factors of language, writing. They are also the best external way to manifest their nationality and the knowledge of compatriots.
- In the end, a community of culture creates a community of cultural interests, which, although it does not solve the question of the existence of a community in a technical sense, is nevertheless a condition necessary for the emergence of a community.

In these three directions, the significance of culture for a nation consists primarily of superficial and external manifestations. It is completely impossible to fully agree that the deep essence of culture, cultural differences that do not lie on the surface and are not striking for the formation of a nation, is impossible, since external, surface manifestations are only a reflection of the internal processes that occur in this society. However, it should be noted that the external also plays a significant role (McDougall et al., 1994; Keddie, 1997). This is clearly illustrated by religion. Not its dogmatic side, but the rite and organisation itself sometimes very strongly influenced the life of the nation, the abrasion or deepening of national borders.

Not the past how such a nation creates. It played a direct role as a creative factor when it was modern. The mediated value of it, as a historical tradition, is closely related to its relation to the modern, which is connected primarily with what is relevant to it in the past, with modern experience, the further continuation of which it finds in itself. The historical tradition is not only a recall of the past, but also a review of the modern about the past, the consequences of experiencing the past remained in psychology, feelings, moods, way of thinking and the like. By reference, the past becomes modern. But for this it is necessary that certain events of the past be felt as their own. In other words, there must be a sense of subjective unity that embraces past and modern generations and forms a single whole with it. Therefore, the existence of such a community is a condition for the existence of a historical tradition as a factor creating a nation, thus turning into the opposite thesis about a nation as a source and prerequisite for the existence of a historical national tradition.

Considering the people as a product of the historical process in the struggle against the territorial government of the state, special attention should be paid to these three main factors: nature, culture and territory. Culture is a new factor that was not yet needed either in the family, in the gens, or in the tribe, or even in the state. There were states without a higher level of culture. However, a nation must have its own culture, thanks to which it becomes a nation. This culture includes: folk speech and other cultural values, common historical traditions and related customs, all those psycho-cultural moments that ideologically united a significant number of people without looking at the borders of the state. We are talking about assimilation, when a person belonging by descent to one people adopted the culture of another. At the same time, nature acts as a corrective culture. First of all, its effect is manifested when someone who is under the constant influence of a foreign culture, even a foreign language, does not want to break the folk ties that his origin gave him, or to break them, returns again to his people, to the faith of his ancestors.

Therefore, the point is not that a certain person takes possession of the national language of his people, uses his other cultural values, knows his historical traditions and lives according to his customs, but that the people as such have their own folk language, culture, their historical traditions, general customs, and those that are its members by origin would strive to be them in reality. Thus, culture in general and spiritual, in particular, arise as a result of the interaction of the universal and national. Unlike cultural heritage (the essence of which will be considered separately), spiritual culture is not some kind of frozen result of

human activity, but is a process of education and accumulation of cultural values (not only material, but also spiritual), which embody all the diversity of human nature that arise in the process of spiritual production as a separate nation (people) and humanity as a whole.

In the consciousness of creative synthesis, culture has known itself, because in its deepest essence it is nothing more than creative synthesis. Consideration of the process of continuity, which encompasses all cultural being both at the level of a separate society, an individual, and humanity as a whole, is extremely important for understanding both the essence of spiritual culture and the place of a person in it (in universal and state contexts) that. Continuity is a process of reproducing the generational integrity of a spiritual culture, which is immanently inherent in it, the essence of which is the creation, accumulation, transmission and use of all both material and spiritual results of human activity in the form of cultural achievements at the level of an individual and society as a whole (Eerkens & Lipo, 2005; Crane & Bovone, 2006). In other words, continuity is understood as the entire process of objectifying and distributing culture.

The content of continuity in the sphere of spiritual culture is social and historical experience. In this regard, it is first of all necessary to find out how experience and culture relate to each other. Experience is a process consisting of what has already been acquired, sustainable, and what is just being acquired, consolidated. Culture is that which is, was and will be, as long as the human exists (Cotton et al., 2006; Koenig et al., 2012). This is the result of self-expression and selfaffirmation of a person, his exit beyond the limits of his own Self. Experience relates to culture as a word with language. Without knowledge of words, language cannot exist. There are various aspects of highlighting experience as the content of continuity, but what is most questioned is that all experience is the content of continuity, or only a certain part of it. History is an ongoing process in which the positive and the negative are closely intertwined. Tearing out from it only positive (from the point of view of our time) moments, as a number of researchers do, would not be rightful. When considering a particular phenomenon, an event, they should be approached specifically historically. In history, it happened (and more than once) when the same phenomenon at different times was evaluated differently. It is also necessary to take into account the role of chance. Some moments of experience may be lost at some stage of social development, and therefore, they will not be included in the mechanism of heredity, although they could potentially be used. Each generation and each person choose what is needed for the solution of the tasks assigned to them, the possibility of their very existence, and the comprehension of themselves and their own essence (Moran et al., 2008; Robinson, 2004).

Thus, experience (social and historical) is the content of continuity in its entirety, with the exception of irrevocably missed points. Social experience is understood as the experience of a particular society and, accordingly, of each individual, historical experience – the experience of all historical development, since each person, on the one hand, is a citizen of his state, and on the other, a resident of the planet Earth.

Regarding the urgent problems of the cultural diversity of all cultures, it should be noted that the global goal of mankind should be not only tolerance for diversity, but also support and promotion of such diversity. Each culture is a treasury of experience in the drama of human life on Earth. Each historical ethnos has gone through a unique and specific way of self-preservation, adaptation and survival, and the experience of each of the existing social organisms can be useful not only for him, but also for others. Therefore, in the face of the threat of environmental disasters that may come to humanity in the near future, the culture, language, customs of each ethnic group, even a small one, are extremely valuable for all mankind.

Almost everything that a person inherits and meets in his life is a product of culture. When entering something new, people are guided by already accepted cultural patterns. Therefore, the unique experience of each people, ethnic group, nation requires a deep and comprehensive generalisation for the benefit and development of mankind as a whole, and certain element of this experience can be useful in the event of a difficultly biased extreme situation that may arise on the planet due to socio-environmental complications. In this regard, the time has come for mankind when different nations should open up to each other to exchange experiences, stop strife and mutual claims, become partners, not rivals, who prudently coordinate joint actions, otherwise humanity will not survive. The imperative of global solidarity is now becoming more relevant than ever.

It should also be noted that the current stage of the development of science is characterised by significant changes in the style of thinking, the methodology of scientific knowledge, in the structure of knowledge, which is inextricably linked with the transformation of the object under study and the wider involvement of abstract and theoretical constructions in the study of reality. Given the immanent (transcendental) nature of the studied process of continuity in spiritual culture, it seems more appropriate, while analysing it, to use an integrative approach, the main components of which are systemic and complex analyses. This is primarily due to the fact that continuity is considered as a single process consisting of separate interconnected elements in forms and means of continuity. It will also be appropriate to use structural and functional analysis as one of the principles of a systematic study of social phenomena and processes, structurally dissected integrity, in which each element of the structure has a specific (corresponding) functional purpose.

In addition, only with the help of a systematic approach, it is possible to take into account most complex causal relationships and interdependencies, get the opportunity to identify all the factors that influence the improvement of the effectiveness of managing the continuity process in the sphere of spiritual culture as an integrated whole. Knowing them makes it possible to more accurately judge the effectiveness of management. But even such an approach cannot provide an adequate measurement, since the effectiveness of managing the process of continuity in spiritual culture is not just the totality of influence of individual factors, but the result of a complex interaction of political, socio-economic, organisational, ideological, psychological, situational and motivational factors and the like.

It should be noted that there is a close relationship between integrated and systemic approaches. So, in a scientific study, an integrated approach is used to analyse not only the social or cultural phenomenon itself, which is due to the action of the continuity process in spiritual culture, but also to all the premises and factors that influence its course and determine it, even if they are not well defined, quantitatively and qualitatively recorded and deeply studied. At the same time, the task is to attract attention and use the available scientific data for the maximum possible disclosure of the essence of this phenomenon and the conditions of its existence, to know not only the system itself, but also the environment against which these processes take place, the nature of various influences, etc. The systematic approach suggests certainty of quantitative and qualitative characteristics, parameters and structure of the studied social phenomenon. In this sense, an integrated approach at a certain level of research can turn into a system analysis. It can be said that the systemic and integrated approaches complement each other and contribute to the most detailed study of the investigated phenomenon (process) and the like.

The integrated approach as a special, independent research method can be considered and applied in several aspects, namely:

- a method for studying a specific theoretical problem in which scientific "toolkit", means of cognition and data from various branches of scientific knowledge are used for this purpose;
- a method of analysis of an object, providing for the maximum possible coverage, disclosure of all its sides, manifestations, internal relationships, contradictions and driving forces;
- a method of studying the external environment, proceeding from a multiplicity of conditions and factors affecting the course of continuity in spiritual culture and its management by the state and requiring their comprehensive accounting and analysis;
- a method of organisational and practical transformations with the aim of improving the management of the continuity process in the spiritual culture, in which the measures taken are based on the whole variety and interconnection of external conditions of existence and internal properties of respective management systems.

The basis of the functioning of the continuity mechanism in the field of spiritual culture is the activity, primarily creative; it, as a way of being of a person, is a material transformation of natural and social objects, which is reflected in its "mind" in the form of the outcome and premises of this transformation. Activity, being a peculiar driving force of continuity, is a subject-object relationship, where a subject is versatile. The object, in this case, means spiritual culture, and the subject – society, social group, personality.

According to this heterogeneity of the subject, there are different types of continuity. The continuity that manifests itself through the influence of society, the ruling social group on a person, can be called formal, and that which acts as a measure of self-awareness and self-affirmation of oneself as a person through creative activity can be called informal. In other words, the bearer of formal continuity is society (the state on its behalf), the dominant social group; informal

- a person, a creative group of people. Formal and informal continuities are closely related. So, despite the fact that formal continuity is determined and guided by the political system of a given society, it nevertheless closes on a specific person, who, in turn, is also the bearer of informal continuity. It should also be noted that continuity is not limited to the framework of a given society due to the fact that each person is not only the bearer of social experience, but also acts (consciously or unconsciously) as the heir to all accumulated historical and social experiences.

It is expedient to review how the concept of a social group is defined in modern scientific thought. First of all, it should be noted that one or another social group is one of the main components of the subject of continuity, namely, the engine of the process of reproduction of the generational integrity of spiritual culture. In philosophical science, a social group is understood as a relatively stable set of people who have common interests, values and norms of behaviour that are formed within the framework of a historically defined society. In each group, some specific interconnections of individuals between themselves and with society as a whole are embodied, the diverse nature of these relations corresponds to the diversity of social groups. Three main features that are characteristic of most groups can be defined: interaction, membership and group identity, in other words, a group is a collection of people who interact with each other in a certain way, recognise their belonging to this group and are considered its members from the point of view of other people.

The American sociologist W. Thomas for the first time introduced the concept of the primary group as applied to the family, between whose members stable emotional relationships are formed. Subsequently, sociologists began to use this term, studying any group in which close personal relationships were formed that determined the essence of this group. Primary groups include family, neighbourhood communities, temporary recreation groups.

Secondary groups include large groups of people who mainly have no personal connections or contacts. Secondary groups are formed by people between whom there is almost no emotional relationship, their interaction is due to the desire to achieve a certain common goal. These are mainly people working together and the like. Over the past two centuries, social scientists have noted a weakening of the role of primary groups in society. But at the same time, the primary group turned out to be quite persistent and became an important link between the individual and the more formal, organisational side of life.

Society consists of many diverse groups. This group mosaic, according to political scientists, can be organised in terms of determining the subjects of politics. The subject of politics, in turn, is a large social group that interacts with other social groups, the environment and society, affects them, as well as itself and its members. It can be a subject of politics only to the extent that it affects other objects.

The criterion of the political subjectivity of the group is the ability to rational and sovereign actions. This refers to actions that are socially significant to meet the needs (realisation of interests) of the whole society, all large public groups and

members of society. Subjectivity and the ability to act are also associated with the choice of both the goal and the actions themselves. It is impossible to agree with the opinion of researchers that a group that does not have such an opportunity is not a subject, and even more so, an object of politics, because the state itself can create such conditions that exclude the possibility of choice at the group level. The choice at the individual level is always possible, in contrast to the choice at the group level. The group is limited in its actions both by its members themselves and by the conditions in which it operates, its environment. The state may officially prohibit a certain type of activity of this group, create situations of impossibility of choice. This is the main difference between the choice at the level of an individual and the choice at the group level. Although sometimes the choice at the group level is made more consciously than at the level of an individual.

Another criterion for the political subjectivity of the group is the significance of the consequences of such actions. Since the real subject of politics is only such a group, whose actions leave a noticeable mark in the political life of society establishing the content of political relations. Therefore, the main criterion for political subjectivity is the objectification of consequences and results of actions. Even if a group (at the moment) does not act, the influence of its previous and possible future actions guarantees it the status of a political subject.

According to researchers, social groups occupy different positions in society and play different roles, so some of them can actively influence politics, while others are less influential. The primary subjects of politics are large public groups as organised communities united by common interests and aspirations, the secondary are different forces: political institutions, their bodies, small groups, individual associations, which ultimately implement the interests of large social groups and play a significant role in politics since they can serve the interests and policies of important groups.

The position of the social subject (macro- or micro-groups) in the system of social relations is the basis of their interests. So, each social group has a certain position in the system of social relations, which determines the corresponding emergence of its interests. Social actors are in constant interaction; their life is continuously influenced by a society that has a dual character. Either the situation of people is endangered, worsens, destabilises, or, conversely, it opens up new opportunities for people to improve their lives, improve their own status and the like. From this interaction interest is born. It can be defined as the desire of a subject to strengthen his life position and status using social means. Specifically, interest is expressed as the desire of people for certain values, institutions, processes, relationships, norms, as a specific attitude to reality.

Conclusion

In order to make interests the driving forces of human activity, people must recognise them. This is due to a struggle of motives, a clash of ideas, a difficult and stressful choice of goals and means. Practical awareness of interests looks like their comprehension with the help of ideological recipes already available in the country's culture, as a more or less free search and choice of spiritual

guidelines and arguments. Most interests are truly conscious and balanced, but it's risky to say that all interests are like that.

We identified six groups of important group interests that form a historical and cultural interest in material spiritual culture through the implementation of a dramatic nature:

- interests of nationalities and ethnic groups (in multinational states);
- interests of social classes;
- interests of regional groups and local (local) communities;
- interests of social strata, strata arising from differences in lifestyle, education, income, types of labour, etc.;
- demographic groups to the extent that these groups have certain interests in the field of public life, regulated by the authorities.

One of the main aspects of reviewing the essence of social groups that act as peculiar (real or potential) subjects of continuity is to pay special attention to the essence, specificity and current state of such an important socio-political and cultural phenomenon as the elite (Pendzik, 2008; Martineau et al., 2011). In the further dialogue a further phased implementation of the structure of the search for material and spiritual culture through dramatic phenomena between the elite and the rest of society is possible.

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