

UDC 930.85

DOI: <https://doi.org/10.26661/hst-2019-3-80-04>

CULTURE AND CIVILIZATION: INTERACTION AND RELATIONSHIP IN THE CONTEXT OF SOCIAL AND PHILOSOPHICAL ANALYSIS

© NIKITENKO, VITALINA

Engineering educational and scientific Institute, Zaporizhzhia National University
(Zaporizhzhia, Ukraine)

E-mail: vitalina2006@ukr.net, ORCID iD: <https://orcid.org/0000-0001-9588-7836>
*Engineering educational and scientific Institute of Zaporizhzhia National University,
Soborny Avenue, 226, Zaporizhzhia, Ukraine, 69006*

Abstract

The relevance of this study is related to the need for a deeper understanding of the threat of culture leveling in social and spiritual life, the crisis of values of humanism as a product of scientific and rational thinking, free thought and creative beginnings of man. Modern civilization is characterized by an anthropological crisis: the loss of faith in mankind, whose activities, on the one hand, has created an extremely rich scientific production, technological, cultural opportunities world ("smart-society" and "information society"), and on the other, has caused global contradictions which development calls into question of mankind existence. The article analysis 9 civilization branches identifying their main cultural features which define their essence; the article substantiates civilization division according to the cultural principal and characterizes every civilization branch identifying the main cultural specific point of the socium. It is defined, that the study of historical waves of progress of human civilization requires in-depth study of the essence of modern civilizations and their culture. However, in the scientific and philosophical literature, the concept of civilization is still used in various semantic meanings - and as a form of existence of living beings endowed mind; and as a synonym for culture in general and a certain degree of development material and spiritual culture in particular; and as a fairly independent localized in space and time hierarchical holistic socio-historical formations. **The purpose of the study** is to conceptualize main cultural features of civilizations which define their essence in modern world. **The objectives of the study** are: to analyze 9 civilization branches identifying their main cultural features which define their essence and to substantiates civilization division according to the cultural principal which characterizes every civilization branch identifying the main cultural specific point of the socium. **The result of the study.** In this research, we have identified 9 civilizational branches of the modern world, formed on the principle of common individual, special values and culture and have a single main social need. **The used methodology** is justified - a set of methods of axiological, synergistic, cultural, necessary for deep penetration into the essence of these phenomena. **The practical value of the study** has stimulated scientific discussions at international and national scientific and practical conferences and developed reseaches in culture and civilization topic

Key words: civilization, culture, spiritual space, cultural grounds, spiritual characteristics

Statement of the problem

Civilization in general is the main form of human organization of space and time, embodied in certain principles that express the spiritual essence of peoples. Every civilization is a closed spiritual space, a spiritual community that exists in the past, in the present, and at the same time, facing the future. Civilization has certain qualitative characteristics by which it can be classified, has certain features and a certain scale of coordinates. The division of mankind into civilizations is no less important than its division into races. If races are the division of groups of people on physical grounds, then civilizations are the division of people on cultural grounds. If the race differs in skin color, hair structure and other physical characteristics, the peoples belonging to a particular civilization are divided according to certain spiritual characteristics, spiritual guidelines, mental, psychological characteristics, and conceive according to their culture.

Analysis of recent studies and publications

Rationalist conception of civilization as a civil progress society was developed by French historians of the XIX century. O. Thierry, F. Gizo, F.Minier. Quite original were the views on the civilization of L. Morgan, who, extending the idea of development to primitive society, explored the preconditions for the emergence of civilization. The present stage of civilization and culture investigation belongs to the foreign and domestic scientists: S.Hantington, F.Fukuyama, I.Boychenko, V.Voronkova, O.Punchenko, R.

Oleksenko, E.Kuznetsova, L.Grinev, L.Semennekova.

Objective of the article is to analyze 9 civilization branches identifying their main cultural features which define their essence and to substantiate civilization division according to the cultural principal which characterizes every civilization branch identifying the main cultural specific point of the socium [1].

Main Material

Especially feature of the development of Japanese civilization should be considered the intertwining of Eastern and Western cultural traditions, and the main need of the Japanese is the desire for constant modernization. Japan is a relatively young civilization, and perhaps at an early stage in its life it was secondary and peripheral to China. But Japan's cultural "borrowing" activity did not deprive it of its originality, which became more and more apparent over time: elements of Chinese civilization that had been transferred to the islands were transformed and produced other results. Also, over time, there was a tendency to full cultural autonomy. As a result, Japan has long been a completely isolated country, developing its own cultural traditions, without foreign influence [2].

The Japanese miracle lies in the extraordinary receptivity of this nation - a civilization that has received so many benefits from the sea, was able to perceive, adapt, but not dissolve in its own national treasury of traditions and aspirations. Harmony of family life is the basis of existence of any Japanese, and this explains his special love for the family, which adorns his

life. Patriarchal family life makes itself felt in rural areas, where the weakened wind of modernity arrives: hierarchy and ceremonies, the importance of marriage, the maintenance of religious rites, the child as the goal and the cornerstone of the family center. In the brutality of civil wars and power struggles, the emperor always remained a defender of his people [3]. He comes from the gods who created Japan, and among his ancestors considers the sun. The history of mankind knows many similar dynasties associated with the worship of the sun. Nowhere else has the charisma of the head of state evoked the trust and respect of such a high level. For a long time in Japanese history coexisted legitimate divine power - the power of the emperor and real power - the power of great vassals and shoguns. However the person of the emperor remained always a necessary attribute for efficiency of clearing holidays, the rhythm of change of seasons and observance of the way remote from dangers and troubles of a life of the separate person and a life of the people is connected with it. [4]. The emperor is a charismatic leader and head of the people. In religious matters of Japanese civilization there is tolerance, rare in other countries. Japan is characterized by syncretism. Beliefs, along with ancient cults, combine Confucian ethics aimed at achieving the wisdom of life. Characteristic are the various forms of Buddhism that fluctuate between mysticism and philosophy, and finally, Shintoism, which had no

founder, knew no discovered books, and is a reverence for the mysteries of nature. Great tolerance allows you to coexist with beliefs, rather than trying to destroy each other. This traditionalist spirit is a respect for the past, which allowed to preserve - even when fire or earthquakes destroyed everything - a huge number of monuments, and especially those related to the imperial family [5].

Collectivism is highly valued in the business world: when you do something together, you need to think alike. The ability to live up to expectations, perseverance and perseverance is also valued. The motto of the representative of the Japanese branch of civilization: Do not get down to business if you are not ready to invest in this activity all yourself. The main thing is for everyone to know: you did what you could. Many Japanese heroes, real or book, are people who did not reach the ultimate goal, but did everything in their power [6].

For the Japanese, the competition is not to earn more, but to serve better. That is why the producers of Japanese goods are fiercely fighting among themselves for understanding the tastes and desires of their consumers; they are absorbed in the passion to release the latest and greatest.

In the Japanese national character, in our opinion, the following stand out: a) general ethnic features, including diligence, highly developed aesthetic sense, love of nature, observance of traditions, propensity to borrow, ethnocentrism, practicality; b) features of group behavior -

discipline, devotion to authority, a sense of duty; c) everyday life traits - politeness, accuracy, self-control, thrift, curiosity [7].

Hard work and associated diligence in all spheres of work - the most important feature of the Japanese national character. Of course, we are not going to say that, for example, Germans, Americans, British are less hardworking. However, the diligence of the German is quite different. The German works measuredly, economically, he has everything calculated and provided. The Japanese work selflessly, with pleasure. Inherent in the Japanese sense of beauty, they express in the process of work [8].

It is worth noting that in every Japanese family, no matter how poor it is, there is always a pot with plants and a panel painting hanging in a special niche, and even on the smallest piece of land necessarily broken garden. These everyday moments undoubtedly emphasize the innate sense of beauty and the inner and outer aesthetics inherent in the representatives of Japanese society.

Aesthetic norms in general largely determine the life philosophy of the Japanese, artistic taste permeates the whole way of life [9].

Politeness, accuracy, patience, thrift, curiosity and other similar features of everyday life are grouped around the core traits - self-control, which has different shades [10].

Indian civilization has been evolving for more than 4,500 years. These millennia were filled with struggles, ups and downs, which manifested itself in the rise and fall of

dynasties, in the spread, prosperity, and extinction of religious teachings; there were more and more schools in philosophy, architecture, modeling, music and dance.

Indian culture is characterized by internal integrity with all the diversity of caste, national, linguistic and religious characteristics of different groups. The main border between the cultural regions is formed by the Windham-Kaymur Mountains, which stretch through central India and separate the Indo-Gangetic plain in the north from the Indian subcontinent in the south. In the north of the country they speak Indo-European languages, in the south - in Dravidian (except Marathi). In the south, marriages between relatives, including cousins, are preferred, and in communities in the north (other than Muslim), such a marriage is considered incest. Differences can also be traced in the nature of food, clothing, types of housing and other elements of material culture. The basis of the diet of northerners is wheat, and the inhabitants of the south - rice. Noticeable differences are also found in the caste system that has developed in North and South India.

In India, family ties are important, and marriages are often used for the benefit of two families who prefer to be related. Traditionally, parents themselves choose brides for their children. Nowadays, some Indians oppose these social rules, allowing young people to marry for love [11].

Every Indian from birth belongs to the community, caste, inherits the profession of parents and leads a life in accordance with religious and

ethical traditions dating back to antiquity. Of great importance is the horoscope and the determination of a favorable time to start a business. Despite the officially proclaimed equality, inter-caste marriages are rare and mostly in large cities. A person from a higher caste is ready to starve, but not to do the work that is usually done by members of the lower castes.

The caste system of India affected Hindus, Sikhs, Jains, Christians and Muslims. The hierarchically organized pyramid of castes ensured the coexistence of deeply differentiated social groups with different lifestyles and contributed to the development of ancient traditions of tolerance characteristic of India.

There are about 0.5 million villages in India with a population of over 600 million. There are noticeable territorial differences in material culture in the country. In the northwestern Himalayas, solid stone and wood houses are being built, while in many northeastern parts of the country, they are being built of bamboo and piled. On the west coast, the houses have a sloping tiled roof to allow water to drain quickly during monsoon rains, and in arid areas of the Deccan Plateau, the roof is flat and grain is dried on it, and in summer they sleep [12].

Islamic civilization has a number of characteristics. First of all, it contributed to the synthesis of Western and Eastern cultures. Its uniqueness lies in the fact that in contrast to previous world empires (Rome, the empire of Alexander the Great), based on military conquest,

there is an empire supported by a single religion. The dominant factor in society is the religion of Islam, which determines not only spiritual and religious, but political, social, civil life. Its influence, however, on the development of civilization is contradictory. On the one hand, Islam acts as a powerful integrating and consolidating force. On the other hand, since the second half of the ninth century, Islam has become increasingly intolerant of Christians, Jews, Muslim heretics, and secular science and philosophy [13].

Sharia (Arabic: sharia, literally - the right way, course of action), a set of religious, ethical and legal precepts of Islam, based on the Qur'an, Sunnah and fiqh. Sharia was developed in the 7th-12th centuries in the Arab Caliphate. In addition to guidelines on the basic religious responsibilities of Muslims, Sharia includes rules of state, civil, criminal and procedural law. It is used in countries where Islam is the state religion, especially in the field of family marriage and inheritance law. The principle of confession is central to Islam. To become a Muslim, it is enough to solemnly utter the phrase that there is no god but Allah and Muhammad his prophet. Prayer is a mandatory daily five-time ritual. Those who do not pray five times a day are unfaithful. Before prayer, the orthodox is obliged to perform ablution, the rite of purification. Muslims have only one main and obligatory fast - Ramadan, it lasts a month, during which from dawn to sunset the faithful, except for small children and the sick, have no

right to eat, drink, smoke and have fun. Everyone who is wealthy is obliged to share their income once a year, allocating part of it as alms to the poor. Hajj is a pilgrimage. It is believed that every healthy Muslim should visit the holy places in Mecca once in a lifetime. To these five is sometimes added another pillar of faith, the sixth - the holy war against the infidels (jihad or ghazawat). Participation in the war freed from all sins and provided the orthodox, fallen on the battlefield, a place in paradise.

The main feature of the Islamic spiritual tradition is the fundamental indivisibility of its religious and secular. This becomes especially evident in comparison with Christian, also monotheistic culture [14].

The peculiarity of Muslim civilization is its theocratic nature, which is manifested not only in religious consciousness, which is the main form of social, but also in the fact that, unlike, for example, the Christian religion, Islam regulates not only the spiritual but also the material, that is, the whole set of human life. [15].

Chinese civilization is undoubtedly a major challenge for Western civilization. Modern China, following the path previously traversed by Japan, is rapidly eliminating scientific, technological and economic backwardness, quickly becoming the world's second most powerful state. The gap in the field of material culture between the two civilizations - leaders is rapidly narrowing. At the same time, a huge gap in the field of spiritual culture is manifesting and probably will last for

a long time. In modern China, the traditional Confucian value system has not failed and now defines the spiritual face of the Chinese people. China revives the spirit of collectivism, sharply contradicts the individualism of Western culture, as well as the spirit of Eastern despotism, which is strongly opposed to Western liberalism.

China's culture is, first and foremost, its history. And the history of this state is very rich in events, and each historical period was accompanied by its own cultural and political discoveries. However, touching on such a majestic topic as Chinese culture, it is necessary to say about the religious teachings that exist in this country: Taoism, Confucianism and Moism.

Chinese culture has also made a huge contribution to world culture. Thus, at the turn of the millennium, paper and ink for writing were invented. Also at about the same time and writing was created in China. The rapid cultural and technical development in this country begins with the advent of writing [16].

American culture began to develop even before the United States became a country. Its early formation was influenced by British culture, through colonial ties with the British, who spread the English language, legal system and other cultural heritage. Other European countries, from which a large number of immigrants came, also had a strong influence. These include Ireland, Germany, Poland and Italy.

Some contribution to the development of US culture was made

by the peoples who originally lived in America (Indian tribes), as well as the ancestors of most African-Americans who came from Africa.

American civilization has traditionally been known as a branch of mixed culture, but modern civilizational studies allow us to speak not of mixed cultures, but of more cultural diversity. There are many adapted but unique subcultures within American culture. That is, American culture is a set of different cultures.

The affiliation of an American to a certain culture depends on social class, political orientation, religion, race, ethnicity, sexual orientation of a representative of the civilizational branch. At the same time, there are common symbols of American culture: apple pie, baseball and the American flag [17].

The cultural upbringing of Americans is such that they think first and foremost about their future. This is most evident in the distribution of income. In the first place is the pension fund. The pension fund determines their income after retirement.

Depending on the family's income, Americans save money for children's education, but if you have to choose between children's education and a pension fund, then traditionally choose a pension fund [18].

Another distinctive feature of American culture is that neither children nor parents help each other after graduation, and after graduation most children begin to live separately from their parents and lead independent lives.

Almost all cultural relationships between people in the United States are guided by the definition of human social class. American society is usually divided into three or five socio-economic classes, although at the present stage there are new ones. Social class is generally defined as a combination of education, income and professional prestige. Profit remains one of the main indicators of class in America, as it reflects the level of education and professional prestige.

The origins of modern national cultures of Latin America date back to the seventeenth century, when the colonial possessions of Spain and Portugal began to form new ethnic communities, which differed from each other due to differences in geographical conditions, racial composition, indigenous traditions and features of European colonization. The interaction of different cultures acted as an organic combination of elements of Indian, European and African heritage [19].

In countries where large indigenous groups with strong traditions have survived, a kind of "dualism of cultures" has developed. In these countries, for example, in Bolivia or Peru, along with European-oriented national city, the so-called. Creole culture, there is an original Indian culture, which has its roots in pre-Columbian civilizations. Back in the middle of the XIX century. in Guatemala, Bolivia, Ecuador, Mexico and Peru, the current of Indianism emerged as an antithesis to the views of the landowning oligarchy, which denied the possibility of independent

economic and cultural development of countries with Indian populations and considered this population a negative factor of progressive development.

As a negative reaction to this doctrine, a position was formed about the future dominant role of the Indian race. The ideologues of the traditionalist current in Indianism put forward the slogan of building "Indian communal communism" on the basis of the revived traditions of the Inca empire. Traditionalists contrast the "immanent humanism" of the Indian - kindness, love of family, closeness to nature, understanding of the beauty of the world, ie "natural" human qualities, Western standards with their inhumanity. But in the 60's of the twentieth century. the traditionalists departed from their basic thesis - the possibility of a communal path of development of the Indians - and recognized the need for their integration into the socio-economic and cultural life of the nation [20].

Only three Latin American giants, Argentina, Brazil and Mexico, have managed to build a relatively diverse industry, with microelectronics, robotics, aerospace and nuclear power even appearing. Despite the agrarian reforms carried out in many countries in the 60's and 70's, land tenure is still characterized by a bipolar system: on one pole - huge latifundia with their irrational use of land, backward agricultural relations and low agricultural output per unit area, on the second - large masses of landless peasants [21].

Most features of the culture of African peoples, as well as the peculiarities of their historical

development, were determined by the natural conditions in which they developed. Africa is the second largest continent after Eurasia. This is a relatively sparsely populated continent. Many different nationalities emerged in the vast expanses of Africa. In the north live the Arabs, as well as ancient nomadic tribes - Berbers and Tauregs. The population of the so-called Black Africa is divided into numerous ethnic groups, the classification of which is constantly being revised. Many migrants from Europe and Asia, including India, live in South and East Africa. Most African tribes believe in a supreme being, a higher power responsible for the creation of the world. Representations of these higher beings are quite diverse. Almost all nations have an image of a heavenly god, which is called differently. Not only names but also the characteristic features of the image of God differ. In some nations he is simply the personification of heaven, others worship God as the creator of the world and man. But in almost all cases, the heavenly deity is not the object of worship, he is rarely mentioned at all, and even more so - prayers are said. Most tribes are of the opinion that God is too different from humans and large and powerful enough to require their sacrifice, in any case, it is hardly necessary to attract his attention. Only in emergencies, such as drought or epidemics, that threaten the lives of the entire community, do some groups dare to turn to it. For Africans, the world is an organized system, and man takes his place in it, and should

neither try to rise higher, abusing the forces that made him a sorcerer, nor fall, moving into an animal. Rituals create barriers against disorder: they force you to respect the rules depending on the ancestors and magical powers. The most archaic forms of culture have survived in the South African nomadic tribes of Bushman hunters. As their culture was almost completely destroyed by the colonizers, information about it is based on descriptions compiled by European missionaries and travelers. The Western world or European civilization is a set of cultural, political and economic features that unite the countries of Western Europe and distinguish them from other countries in the world [22].

A powerful aspect of Western civilization is humanism and humanitarianism, which in other civilizations - especially in Chinese and Islamic - is not of great importance and is therefore permanently violated. Among the special values we will also highlight the focus on personal success, rationalism and material interest of most of the representatives of civilization, which we also emphasized among the values of American society, but among the individual values it is impossible not to notice leadership in the evil of the United States (Bologna system). Euro as a currency.

Due to its liberal-humanistic axiology, Western civilization becomes the embodiment of the dream of previous generations of a social order worthy of man. A

significant weakness of Western civilization, however, is the lack of social equality, all the more sensitive because, according to the classics of democracy, John Locke and Jean-Jacques Rousseau, the two pillars of democracy are social freedom and social equality. However, this weakness is reduced by the fact that in a democratic, ie pluralistic and open (in Popper's sense) society, everyone has the equal right to build their lives completely autonomously. This is the only civilization that independently created science (in the narrow sense) and on its basis highly developed technology, then turned into a scientific and technological civilization. Currently, its main feature is probably individualism, combined with liberalism, aimed at personal initiative, the preservation of human rights as an individual, civil liberties and a world-neutral state. Political consciousness is the dominant form of social consciousness [23].

Orthodox-Slavic civilization can be considered as a closed spiritual community, the holistic development of spiritual, moral and material forms of life of the Slavic peoples, which determined their historical destiny and formed the national consciousness. These forms of life, which we call the Orthodox-Slavic civilization, can be traced back to historical sources, approximately from the middle of the 1st millennium AD.

Orthodoxy is the spiritual and moral core of Orthodox-Slavic civilization.

Without an understanding of Orthodoxy, it is impossible to understand the significance of Slavic civilization. Orthodoxy crowned and strengthened the ancient worldview of the Slavs, endowing the peoples with more refined and sublime features of spirituality [24].

Slavic Orthodoxy is, above all, charity. To love the good is the main thing for a true Orthodox representative of civilization. This attitude to the faith comes from the depths of the Slavic national consciousness, according to which man is by nature good, and evil in the world is a deviation from the norm. Turning to the origins, we can note that this is a moral principle that originated in the ancient worldview of our ancestors. In the ancient Slavic views there is a clear idea of improvement, transformation of the human soul on the basis of good and order. Slavic Orthodoxy was born as a living faith, consisting in the unity of religious feeling and activity. Of course, Slavic Orthodoxy from the very beginning is an association of Orthodox people who have absorbed the whole ritual and dogmatic side of the faith, but it is not limited to this. Slavic Orthodoxy is not only a religious system, but a state of mind - a spiritual and moral movement towards God, which includes all aspects of the life of an Orthodox person - state, public and personal. Slavic Orthodoxy developed along with the national consciousness and national spirit of the Russian people [25].

Conclusions

In this research, we have identified 9 civilizational branches of the modern world, formed on the principle of common individual, special values and have a single main social need, as follows: Japanese society (the main need is work, and among the general and special define traditionalism, high-tech innate feeling beauty, workaholism, etc.), Chinese civilization (the main need of society is to continue the family, and among the common values are collectivism, secular culture, and cultural tradition, the desire to modernize, preserve the national language, gender equality, the family is of great importance and now military power, also characterized by rapid development, the construction of the economic zone of "Greater China", the authority of Confucius and rigid hierarchy), American civilization (society is characterized by the desire for world domination, secular culture, multiculturalism, the desire to modernize, preserve the national language, gender equality, The institution of the family and the deployment of military power are of great importance, as well as Westernization, rationalism, material interest, meeting the needs of NATO, etc.), the Arab-Islamic civilizational branch of religion, cultural tradition, preservation of the national language, and the institution of the family. and the development of military power, of particular importance are the Sharia and the Qur'an and human obedience to the will of Allah), Orthodox-Slavic civilization (the main need of its society is spirituality, attaches importance to collectivism, cultural

tradition, modernization, gender equality, family and institutions) social activity), Indo-Hindu civilization (the main need of society defined the caste hierarchy, among the common values are collectivism, monoculture, the desire for modernization, the institution of the family and religious syncretism, and among the special note the merger of religion and secular life), Europe civilization (dominated by humanism,

rationalism, the cult of personality and gender equality), African civilization (the main need of society is to solve the food problem, liberation from the effects of apartheid and the colonial regime, humanitarian values), the Latin American second civilization from Holocaust, the search for one's own identity, the dualism of cultures and the creation of associations without the United States).

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НИКИТЕНКО, В. А. – кандидат философских наук, доцент, доцент кафедры менеджмента организаций и управления проектами, Инженерный учебно-научный институт Запорожского национального университета (Запорожье, Украина)

E-mail: vitalina2006@ukr.net

ORCID iD: <https://orcid.org/0000-0001-9588-7836>

КУЛЬТУРА И ЦИВИЛИЗАЦИЯ: ВЗАИМОВЛИЯНИЕ И ВЗАИМОСВЯЗЬ В КОНТЕКСТЕ СОЦИАЛЬНО-ФИЛОСОФСКОГО АНАЛИЗА

Актуальность исследования связана с необходимостью более глубокого понимания угрозы уровню значения культуры в общественной и духовной жизни, кризиса ценностей гуманизма как продукта научного и рационального мышления, свободной мысли и творческих начал человека. Для современной цивилизации характерной есть антропологический кризис: утрата доверия к человечеству, деятельность которого, с одной стороны, создала чрезвычайно богатый научный, производственный, технологический, культурный потенциал в мире («разумное общество» и «информационное общество»), а с другой, вызвала глобальные противоречия, развитие которых ставит под сомнение существование человечества. В статье проанализированы девять цивилизационных ветвей и определены их основные культурные особенности, которые раскрывают их сущность; статья обосновывает цивилизационное разделение по принципу культуры и характеризует каждую цивилизационную ветвь, что означает основную культурную специфику социума. Определено, что изучение исторических волн прогресса цивилизации требует углубленного исследования сущности современных цивилизаций и их культуры. Однако в научной и философской литературе понятие цивилизации все еще используется в различных смысловых значениях – и как форма существования живых существ, наделенных разумом; и как

синоним культури взагалі та певного ступеня розвитку матеріальної та духовної культури, в частині; і як достатньо локалізована в просторі та часі ієрархічна цілісна соціально-історична формація. Метою дослідження є концептуалізація основних культурних особливостей цивілізацій, що визначають їх сутність у сучасному світі. Цілі дослідження: проаналізувати 9 цивілізаційних гілок та визначити їх основні культурні особливості, які розкривають їх сутність; стаття обґрунтовує цивілізаційний поділ за принципом культури та характеризує кожен цивілізаційний гілок, що визначає основну культурну специфіку соціуму. Результат дослідження. В дослідженні ми виділили дев'ять цивілізаційних гілок сучасного світу, по принципу загальних, індивідуальних, особливих цінностей культури, які мають головну соціальну потребу. Методологія. Використано сукупність методів – аксіологічних, синергетичних, культурних, необхідних для глибокого проникнення в сутність явищ культури та цивілізації. Практична цінність дослідження стимулювала наукові дискусії на міжнародних та всеукраїнських науково-практичних конференціях для подальших досліджень культури та цивілізації.

Ключові слова: цивілізація, культура, духовне просторі, культурний фундамент, духовні характеристики

НІКІТЕНКО, В.О. – кандидат філософських наук, доцент, доцент кафедри менеджменту організацій та управління проектами, Інженерний навчально-науковий інститут Запорізького національного університету (Запоріжжя, Україна)

E-mail: vitalina2006@ukr.net

ORCID iD: <https://orcid.org/0000-0001-9588-7836>

КУЛЬТУРА І ЦІВІЛІЗАЦІЯ: ВЗАЄМОВПЛИВ ТА ВЗАЄМОЗВ'ЯЗОК У КОНТЕКСТІ СОЦІАЛЬНО-ФІЛОСОФСЬКОГО АНАЛІЗУ

Анотація

Актуальність дослідження пов'язана з необхідністю більш глибокого розуміння загрози рівня значущості культури в суспільному та духовному житті, кризи цінностей гуманізму як продукту наукового та раціонального мислення, вільної думки та творчих початків людини. Для сучасної цивілізації характерна антропологічна криза: втрата віри в людство, діяльність якого, з одного боку, створила надзвичайно багатий науковий виробничий, технологічний, культурний потенціал у світі ("розумне суспільство" та "інформаційне суспільство"), з іншого, викликала глобальні суперечності, розвиток яких ставить під сумнів існування людства.

У статті проаналізовано 9 цивілізаційних гілок та визначено їх основні культурні особливості, які розкривають їх сутність; стаття обґрунтовує цивілізаційний поділ за принципом культури та характеризує кожен цивілізаційний гілок, що визначає основну культурну специфіку соціуму. Визначено, що вивчення історичних хвиль прогресу цивілізації людини вимагає поглибленого дослідження сутності сучасних цивілізацій та їх культури. Однак у науковій та філософській літературі поняття цивілізації все ще використовується в різних смислових значеннях - і як форма існування живих істот, наділених розумом; і як синонім культури взагалі та певного ступеня розвитку матеріальної та духовної культури зокрема; і як досить незалежна локалізована в просторі та часі ієрархічна цілісна соціально-історична формація. **Метою дослідження** є концептуалізація основних культурних особливостей цивілізацій, що визначають їх сутність у сучасному світі. **Цілі дослідження:** проаналізувати 9

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цивілізаційних гілок, визначивши їх основні культурні особливості, що визначають їх сутність, та обґрунтувати цивілізаційний поділ відповідно до принципу культури, який характеризує кожен цивілізаційну гілку, що визначає основну культурну специфічну точку соціуму. **Результат дослідження.** У дослідженні ми виділили 9 цивілізаційних гілок сучасного світу, сформованих за принципом загальних індивідуальних, особливих цінностей та культури і мають єдину головну соціальну потребу. **Методологія.** Використано сукупність методів - аксіологічних, синергетичних, культурних, необхідних для глибокого проникнення в суть явищ культури і цивілізації. **Практична цінність дослідження** стимулювала наукові дискусії на міжнародних та всеукраїнських науково-практичних конференціях для подальших досліджень культури та цивілізації.

Ключові слова: цивілізація, культура, духовний простір, культурний фундамент, духовні характеристики

Received date 20. 03.2020

Accepted date 25.03.2020

Published date 01. 04.2020