

The trends of the cultural studies development in the modern conditions: the case of Ukraine



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Abstract The trends of cultural studies development in current conditions are analyzed in the article, with the case of Ukraine serving as an example. Cultural studies are gradually being transformed from an abstract sphere of philosophizing into a scientifically significant field. This transformation is supported by the review of candidate and doctoral dissertations, which demonstrate a shift towards applied science. The research in cultural studies adequately reflects the particularity of the current state of scientific practice, characterized by interdisciplinarity that significantly expands its potential for a flexible understanding of cultural practices. This transformation is driven by objective reasons, as the network of educational institutions, creative teams, concert venues, and other organizations in the field of music is the most extensive. It is asserted that cultural mentality, like any other type of mentality, is based on archetypes and embodied in myths. Cultural myths appeal to larger social mythological systems, leading to the transformation of cultural studies into the meaning of culture, which carries the imprint of corresponding chronotopes and worldviews. The current project is rooted in the idea of a total synthesis of cultures based on universals. In contrast, the postmodern project is motivated by the idea of deconstruction and the rhetoric of differences. Consequently, universalistic cultural studies tend to integrate various disciplines at the methodological level and aim to model the totality of world culture. On the other hand, particularistic cultural studies tend to reduce cultural studies to one of the components of cultural studies (typically aesthetics and art studies) at the methodological and subject levels, focusing on the investigation of individual components (genres, styles, ethnicities) of the phenomenon under study. The roots of cultural axiology can be traced back to the archetypal matrix of Greek-Orthodox thinking. It has provided strong traditions of cultural philosophy and its axiological reflection in Ukrainian humanistic thought. The traditional understanding of culture in Ukraine is deeply symbolic, axiological, and sacred.

Keywords: cultural studies, Ukrainian cultural institutions, archetypal matrix, reflexive approach, identity

1. Introduction

Today, multiple disciplines examine culture from various perspectives, including philosophy, history, sociology, and anthropology. However, the problem of comprehending culture as a whole remains unresolved, as culture is approached differently by each discipline, each applying its unique research methodology. Consequently, numerous cultural definitions exist, each reflecting only specific facets of culture. Furthermore, the knowledge amassed by other scientific fields regarding culture is challenging to reconcile due to its lack of systematic attributes and its fragmented nature. Cultural studies aim to systematize this diverse body of knowledge and synthesize the various approaches employed by these disciplines. Moreover, cultural studies can address a wide range of issues, as this discipline is concerned with examining culture as a complex systemic entity comprising numerous subsystems. It also views culture as a global phenomenon closely intertwined with the progression of human development. The following reasons drove the emergence of cultural studies:

- The necessity to develop an understanding of culture that can facilitate the connection between theoretical conceptions of culture and its practical implementation in all spheres of human activity;
- the pursuit of developing a more objective understanding of culture in the context of globalization, based not on particularism but on universality, which can foster intercultural dialog (including European and non-European cultures);
- the need for a comprehensive analysis of culture as an object of state policy to make well-grounded decisions in this field;
- The need to shape the cultural needs of humanity in a consumer society;
- The rapid development of information technologies led to increased rationalism and technocracy;



The research subjects of cultural studies include the following:

- studying the patterns of cultural development as a supercomplex system - its content, structure, and functions;
- uncovering its functioning, transmission, and interpretation dynamics and technologies;
- clarifying the meanings of concepts such as "cultural dialog," "cultural interaction," "cultural crisis," "cultural type," "cultural dynamics," "cultural regression," "cultural policy," and many others;
- exploring the genesis and process of cultural-civilizational interaction;
- searching for commonalities and particularities in the historical destinies of different cultures;
- revealing the meanings behind each historically formed cultural type;
- studying the relationship between culture and science, culture and religion, culture and nature, culture and morality, and culture and ideology;
- identifying specific features and fundamental values of Ukrainian culture.

In sum, we note that cultural studies are:

- A science that sees culture as its object of scientific analysis - a unique, complex object, a global phenomenon not confined to time and space;
- An integrative science is a metascience that systematizes and integrates the knowledge about culture accumulated by various private sciences about culture: philosophy of culture, sociology of culture, history, art studies, literature studies, semiotics, ethnology, and others. It comprehends the accumulated knowledge about the culture at a higher level compared to individual sciences about cultural levels.

Cultural studies is a comprehensive science that encompasses the study of all aspects of cultural functioning, from the causes of its origin to its historical self-expression. Culture serves as the subject of study within cultural studies, and the interest in this phenomenon is motivated by certain circumstances. The surrounding environment, social institutions, and everyday life are subject to transformation due to the influence of modern civilization. Culture, in turn, emerges as a source of social innovation. The potential of culture and the possibilities for its activation are subjects of exploration.

The questions regarding the relationship between the concepts of "culture" and "society," "culture" and "history," and the impact of culture on social dynamics continue to be of relevance. The cultural objectives of the present are evolving rapidly, posing challenges for individuals. Studying the essential characteristics of culture from past centuries becomes particularly significant to prevent oversimplification of contemporary culture. The categories within the terminological apparatus of cultural studies encompass fundamental concepts that describe the regularities in the development of culture as a system that reflects the vital properties of culture.

The meta-scientific description of cultural studies as a science and a mental paradigm constitutes a crucial element of self-identification within the post-Soviet area.

2. Literature Review

The term "cultural studies" (Kulturwissenschaft, "the study of culture") was introduced in Germany by G. Rickert in 1899. In 1949, L. White's book "The Science of Culture" was published in the United States, which proclaimed the existence of cultural studies. However, at that time, the scientific community focused on social and cultural anthropology and did not support the author's views (Bezklubenko, 2002), (Bychko 2001), (Volkov 2006). In Western universities, culture is still studied not through cultural studies but through applied interdisciplinary fields such as "cultural studies," "multicultural studies," and "cross-cultural studies."

A completely different situation emerged in the post-Soviet area. The fundamental characteristic of the Soviet education system was its aspiration to provide a comprehensive scientific worldview for an "educated person" (V. Bilber) through the synthesis of natural and humanities knowledge. Cultural studies capture the integrity of this approach, serving as a marker of the integrative tendencies in the development of science in a globalizing society.

However, despite having all the features of a scientific paradigm, cultural studies faced several difficulties during its historical formation, primarily related to its relationship with the philosophical tradition of cultural understanding. As a result, the attempts to separate cultural studies from the philosophy of culture led to two main tendencies in interpreting the cultural studies tradition. They reflected the confrontation between the social and philosophical, anthropological and psychological, and positivist and humanistic schools of thought (Bohdanov 2005; Vasiuta 1998; Hrab 2004; Dziuba 1998; Dziuba 1994; Zhulynskyi 1991).

Social-cultural studies are focused on a rigorous scientific analysis of external cultural forms, while philosophical-cultural studies aim for an intuitively holistic understanding of subjective cultural images. In the context of the social intention of culturological cognition, the independent scientific status of culturology as a rigorous science has always been advocated. Within the framework of the philosophical tradition, culturology is often reduced to cultural studies, the accumulation of knowledge and approaches to the multifaceted aspects of culture. In contrast, the comprehensive idea of culture is entirely entrusted to the domain of the philosophy of culture. Several scholars have argued about the redundancies of latent culturological knowledge within various branches of humanities. Thus, it makes philosophy a sufficient methodological basis for cultural studies. Our research aims to study the ideological characteristics during the formation of cultural studies and

identify their correlation with the philosophy of culture. It seeks to interpret cultural studies as a model of identity formation within the context of modern sociocultural processes.

Many Ukrainian scholars, such as I. Dziuba, M. Popovych, S. Hrytsa, M. Zhulynskyi, I. Liashenko, L. Kornii, N. Herasymova-Persydska, I. Yudkin, M. Cherkashyna, N. Korniienko, Yu. Afanasiev, A. Lashchenko, and others consider the study of various aspects of artistic and aesthetic prognostics as one of the priority tasks of culturological science, linking it to state-building issues (Lytvynenko 2006; Tymoshenko 2003; Rosul 2003; Seriakova 2004; Rzhavska 2005; Popovych 1999).

A significant amount of theoretical and practical research on Ukrainian culture has found its reflection in studying the theory and history of artistic culture, analyzing artistic creativity as an object of aesthetic and art studies, pedagogical perspectives on artistic creation, and so on. A significant role in conducting cultural studies belongs to the institutions of the National Academy of Sciences of Ukraine. At the same time, new institutions are emerging to explore this field of knowledge (Osadcha 2000), (Nikolaieva 2006), (Mitlytska 2003), (Myronov 2004), (Martyniuk 2003), (Malinevska 1990), (Liashenko 2006), (Loshkov 2000), (Kuzmin 1972), (Kyvanovska 2000), (Kyreieva 2003), (Dorokhina 2000), (Bielosvietova 1990).

The article aimed to clarify the essence and content of cultural studies science using Ukraine as an example.

3. Methods

The research was conducted using a complex of complementary approaches that ensured the effectiveness and scientific validity of the research results:

- theoretical analysis, systematization, and comparison of positions in scientific and pedagogical literature to reveal the state of the investigated problem and clarify the essence of reflection and implementation of educational technologies within the educational process;
- generalization and systematization to substantiate the theoretical basis of the research;
- Pedagogical observation to diagnose the level of preparation of future cultural studies specialists after a series of measures.

4. Results and Discussion

At the beginning of 2011, in the electronic database of dissertation abstracts of the National Library named after V. I. Vernadskyi, there were 52 titles of candidates and six titles of doctoral theses. Mostly, they were protected in the specialized academic councils of four universities: KhDAK, KNUKiM, NMA, DAKKiM, and TNU. Approximately 90% of dissertations were completed in the specialty "Theory and History of Culture", which is the most comprehensive in terms of its passport. Such a situation may indicate, on the one hand, the conventionality of the labeling of cultural studies in the existing methodological traditions and, on the other hand, the methodological uncertainty of Ukrainian cultural studies. In most works, the specificity of the research methodology is revealed through the concept of "interdisciplinarity", but it is explained depending on the subject of analysis, such as historical, ethnic, and global processes and phenomena that are conditionally united by their cultural content or context. Therefore, the theoretical range researchers offer becomes so wide that the question arises about the feasibility of a clear definition of the disciplinary status of cultural studies. Based on the analysis of scientific research problems, it is possible to generalize the theoretical priorities of cultural studies in Ukraine, considering the number of already protected works. First, this is research in the problematic field between philosophy and the theory of culture; second, historical and cultural research, mainly aimed at the "culture-civilization" problem; third, these are issues of ethnocultural studies; and fourth, applied aspects of cultural activity. Therefore, cultural studies is undoubtedly an innovation in domestic academic science, which, according to its features, turns out to be a transformational model of the formation of the modern paradigm of domestic socio-humanitarian knowledge. Adapting to established scientific models, it represents hybrid theoretical schemes reflected in the construction of the very system of knowledge about culture, reproduced in the domestic academic environment. The existing differences between domestic and foreign scientific practices of cultural research allow us to talk about the inconsistency of the forms of the disciplinary scientific nomination of cultural studies with its real critical potential. The indeterminacy of the criteria for the definition of cultural studies leaves the prospect of constituting "post-disciplinarity" on its basis as an open epistemological space corresponding to modern cultural processes (Kravchenko 2013).

Like any other type of mentality, the cultural mentality is based on archetypes and embodied in myths. Cultural myths appeal to larger social mythological systems. It leads to the transformation of culturology into the meaning of culture, which carries the imprint of corresponding chronotypes and worldviews. The current project relies on the idea of a total synthesis of cultures based on universals. The postmodern project, however, is driven by the idea of deconstruction and the rhetoric of differences.

Consequently, universalist culturology tends toward integrating disciplines at the methodological level and modeling a whole-world culture at the subject level. Particularist culturology, at the methodological level, tends toward reducing culturology to one of the components of cultural studies (usually aesthetics and art studies). At the subject level, it examines specific components (genres, styles, and ethnicities) of the phenomenon.

The origins of cultural axiology can be found in the archetypical matrix of Greco-Orthodox thinking, which has provided powerful traditions of cultural philosophy and its value reflection in domestic humanism. The traditional Ukrainian understanding of culture is deeply symbolic, axiological, and sacred.

Ukraine's acquisition of independence, initiated by the Declaration of State Sovereignty of Ukraine in 1990, the Act of Independence of Ukraine in 1991, and the Constitution – the Fundamental Law of Ukraine in 1996, fundamentally transformed the life of Ukrainian society at the turn of the XXth and XXIst centuries.

The transformation of socioeconomic and sociopolitical life has significantly impacted various spheres of social existence, prompting the search for new essential properties of the cultural continuum distinct from the previous period of the country's historical development. Over the past three decades, the development of cultural phenomena in Ukraine has manifested in the rapid growth of innovative processes driven by the overall movement of society toward national-cultural and spiritual revival. At this stage of state building, there has been a notable intensification of cultural studies. It may have accelerated the recognition of cultural studies at the level of the Cabinet of Ministers of Ukraine. A December 13, 2006 resolution included it in the list of fields of knowledge eligible for academic degrees. The institutionalization of cultural studies as a science occurs in a situation where the dynamics of complex, contradictory, and not always unambiguous social processes at the turn of the XXth and XXIst centuries lead to global changes in all spheres of humanity's economic, political, and cultural life.

Until the mid-1990s, the existence of cultural studies was only associated with scientific centers of the National Academy of Sciences of Ukraine (the Institute of Art History, Ethnology and Folklore Studies, the Institute of Literature, and the Institute of Archaeology) and higher educational institutions of culture. Today, cultural issues fall within the scope of scientific interests of both the aforementioned institutions and the new ones, such as the Institute of Contemporary Art Problems and the Institute of Cultural Studies of the National Academy of Arts of Ukraine, scientific departments of universities, higher art educational institutions, and research institutes and centers affiliated with the Ministry of Culture and Tourism of Ukraine (Ukrainian Center for Cultural Studies, Research Institute for Heritage Studies, Les' Kurbas State Center for Theater Arts). Integrating cultural studies primarily in the university scientific environment results in a specific diversification of research problems. In recent years, educational and research units presenting themselves as centers of cultural studies have been established in almost every university.

The result of scientific knowledge evolution is the formation of a new style of thinking and the emergence of new paradigms in understanding the past and the present, as well as vectors of cultural science in the study of cultural components from the perspective of its interdisciplinary connections. The subject field of cultural studies has expanded, allowing for variational search strategies and approaches. The multidisciplinary of cultural studies significantly broadens the possibilities for a flexible understanding of cultural practices.

At the same time, the regional aspect of domestic cultural studies remains the least developed. It is primarily caused by the following sociopolitical circumstances:

- The rigid centralization of management in all spheres of Ukrainian society throughout most of the 20th century;
- The policy of equalization created a perception of Ukrainian culture as "unified and indivisible," which does not allow for any ideas about the regional artistic diversity of Ukraine.

Moreover, the "dramatic fate of national state-building has caused many significant deformations in the field of humanities, depriving them of integrity and balance."

That is why humanitarian thought in the past decade has rapidly developed toward restoring the integrity of understanding sociocultural processes, integrating various fields of knowledge, and, particularly, seeking specific and common characteristics in the cultural-historical development of regions. Gradually, the perception of peripheral centers playing a secondary role in the history of national culture is becoming a thing of the past. It is being replaced by a new methodology for researching cultural and artistic processes – the method of regional cultural studies. According to this methodology, every historical, cultural, and artistic phenomenon of a region should be considered as a self-sufficient whole, with its specific regional manifestations, and as a significant component of national culture in its connections with the achievements and accomplishments of other regions. Regional cultural studies have developed systematic indicators that can be used to determine the specific historical-cultural characteristics and the level of educational and cultural-artistic development of a particular region. These indicators include:

- the geographical location;
- the region's social base;
- the cultural-historical landscape;
- the main types of cultural and artistic activities;
- the region's mental and ideological characteristics.

The intensification of cultural studies in the regional aspect has revealed another distinct tendency in this field: the unevenness of the scientific understanding of the cultural and artistic achievements of different regions of Ukraine.

In Ukraine, artistic education has been developed over several centuries and, by the beginning of the 21st century, had established an effective system of regional extracurricular arts education institutions (children's music and art schools), local

and state higher education institutions in arts and culture, and national and local cultural management authorities. By the end of the 20th century, certain freedom in the content and organization of arts and culture training had been granted to all educational institutions, ensuring a system of unified criteria for evaluating the quality of youth training in collaboration with practicing artists. This regulation is influenced by both internal and external systemic factors.

From their inception, educational institutions have functioned as centers for the formation and preservation of cultural traditions within their respective regions, thus contributing to the overall tapestry of Ukrainian culture. By cultivating the aesthetic preferences of new generations through works of art that have become part of the world's cultural heritage, artistic-educational institutions have molded the spiritual needs of regional societies.

A well-developed network of libraries, museums, and theater-concert organizations in the city, mandated by a special government decree in the 1970s, served as prerequisites for the establishment of higher education institutions in the arts. These institutions not only preserved cultural achievements but also served as their carriers. Only major cultural centers could meet the aesthetic preferences of the population by generating new interrelated cultural systems, including management, educational, and club systems.

The cultural sector in Ukraine comprises numerous cultural and educational institutions, libraries, museums, concerts, and amateur organizations, among others. These institutions operate within a cohesive and extensive system of regional and national connections. Established over many decades at crucial junctures, they have the potential to either dismantle or create systems with more intricate interconnections and elements that give rise to new institutions and systems.

Any of these systems, serving as means of communication between individuals and society, can serve as subjects of cultural studies research. There is a scarcity of comprehensive monographic studies on the history and theory of the current state of this field. Furthermore, there is a shortage of scholarly works presenting contemporary perspectives and ideas concerning the role of cultural studies in the sociohistorical and cultural-artistic processes of the 20th century.

5. Conclusions

Hence, cultural studies are gradually being transformed from an abstract sphere of philosophical speculation into a scientifically significant field with practical implications. This assertion is substantiated by analyzing candidate and doctoral dissertations, which reveal a shift towards applied science. Cultural research effectively mirrors the distinctive feature of contemporary scientific practice, namely, interdisciplinarity, thereby significantly enhancing its capacity for the flexible understanding of cultural practices. These developments are grounded in objective factors, as the network of educational institutions, creative collectives, concert venues, and other organizations in the realm of musical arts is notably extensive.

Our ongoing research endeavors will facilitate the identification of factors responsible for preserving the integrity of Ukrainian culture within its diverse regional contexts. The exploration of the mechanisms governing the operations of these systems as fundamental constituents of Ukrainian culture will serve as a source of inspiration for the development of regional studies at the national level.

Ethical considerations

Not applicable.

Conflict of Interest

The authors declare no conflicts of interest.

Funding

This research did not receive any financial support.

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