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Philosophy of Culture and Culturology in Ukraine: Problems and Prospects

Culturology is a relatively new science and discipline, which is known by its name primarily in Eastern Europe (in Western Europe – Cultural studies). The origin of culturology as a science of culture dates back to the middle of the twentieth century. In the Soviet Union, culturology was not declared a bourgeois pseudo-science, but the attitude toward it was wary – because of its inevitable philosophical claims. Therefore, in fact, it was subjected to philosophical emasculation and reduction, which led to its perceptible provincialism, a backwardness that is not easily overcome. It should be noted that Ukrainian culturology could not yet boast of such achievements and such a role in the intellectual life of society as Western cultural studies of the 20th century. However, it existed and had its achievements of both a general theoretical and a practical level. It was uppermost developed by philosophers in the twentieth century. Today, culturology seeks to answer the questions that arise from the obvious crisis of the human world, the loss of meaningful reference points, and the instrumentalization of human development.

The question of the substantive difference between the philosophy of culture (which is also called cultural philosophy) and culturology is becoming the most acute. Thus, research views on culture are divided into the field of history and theory of culture and philosophy of culture (cultural philosophy). Cultural knowledge is characterized by voluminousness, complexity, descriptiveness. The signs of philosophical knowledge about culture are generality, universality, abstractness, and integration. Philosophy of culture and culturology position themselves in relation to culture; just as art history and aesthetics in relation to art or ethics, and peda-

gogy in relation to morality. If culturology relies on empirical material, cultural monuments, and cultural achievements of different eras, then the philosophy of culture forms its space on the theoretical achievements of various spheres of knowledge about culture by analyzing them: building its specific subject field. However, the question of distinguishing between the problematic fields of philosophy of culture and culturology has not yet been resolved and continues to be a subject of controversy.

Philosophy of culture as a direction of philosophical thought in Ukraine was not the subject of systematic historical and philosophical consideration in the twentieth century. At the beginning of the twentieth century, the center for the development of philosophy of culture as a field of philosophy was the Kharkiv Philosophical School. In particular, Petro Demchuk (one of the leading representatives of the Kharkiv Philosophical School), made a significant contribution to the philosophy of culture during the 1920–1930s. Petro Demchuk drew attention to the history and theory of Austrian and German social and political thoughts, mainly the German philosophy of modernity. Studying the foreign philosophy of modern culture and exploring the crisis of the “capitalist world” and the “bourgeois philosophy” of modernity, Petro Demchuk studied in detail the “decline of capitalism and capitalist culture.” Clearly contrasting the European vector of cultural creation with the Russian one and advocating the idea of a Europeanized socialist “young Ukrainian culture,” he investigated the cultural-philosophical ideas of the ideologues of the community and criticized the cultural-philosophical studies of the philosophers of the diaspora.

We should also mention the works of Serhii Krymskyi, Myroslav Popovych, Mykola Honcharenko, Ihor Moiseev, Volodymyr Lytvynov, Vasyl Lisovyi, Mariia Kashuba, Oksana Zabuzhko, Vadym Skurativskyi, Yevhen Holovakha, Yurii Sayenko and others. Serhii Krymskyi is a researcher of the phenomena of Ukrainian culture, and the problems of cultural identity. Among the thorough scientific works, it is necessary to single out the work of Volodymyr Lytvynov, “Renaissance Humanism in Ukraine” (2001). Mariia Kashuba is a researcher of the Enlightenment era in Ukraine: the philosophical heritage of Hryhorii Skovoroda. Oksana Zabuzhko gives her philosophical interpretation of the cultural code of Ukraine. A wide range of cultural issues is raised by Vadym Skurativskyi in his monographs and brilliant essays. Sociological aspects of cultural studies are of interest to Yevhen Holovakha and Yurii Sayenko.

In Ukraine, culturology as a specialization appeared in the 2000s. Today, there are 33 Higher Education Institutions that train professional culturologists for both bachelor’s and master’s degrees. In 2020, Higher Education Standards for the first (bachelor’s) and second (master’s) degrees of higher education in the specialization “Culturology” were developed and implemented. Based on this Standard, educational and professional (managers in the field of culture, curator of art projects, organizer of cultural and leisure activities, etc.), and also educational and scientific programs are developed. There are enough educational and professional programs that include a variety of educational components (“Philosophy,” “Ethics,” “Aesthetics,” “Cultural Institutions and Industries,” “Social Philosophy,” “Intercultural Communication,” “Philosophy of Creativity,” “Cultural Analytics in the Media,” “Cultural Management,” and others), however, an extremely important academic discipline is the “Philosophy of Culture”; the subject of which is the phenomenon of culture (i.e., culture understood in terms of a generalized image, a kind of “ideal type” or a logical universal model).

The course “Philosophy of Culture” is devoted to the examination of the main philosophical approaches to culture, its nature, features of historical development, typology, and so on. Culture is represented not only through the lens of philosophical thought formation, but also through the lens of a person as the main object and subject of culture. At our faculty, master’s students attend the course “Modern Philosophy of Culture,” which is devoted to the examination of the main modern philosophical approaches to culture and its development in the present. The main philosophical paradigms of understanding culture in modern times are considered (in particular, gender studies, postmodernism and metamodernism, biophilosophy, and postcolonial studies). Among

modern Ukrainian researchers of the philosophy of culture are Stella Hatal'ska, Heorhiy Vdovychenko, Oksana Darmoriz, Dmytro Petrenko, Lidiya Chorna, Yulia Shabanova, Natalia Kryvda, Taras Lyuty, and others.

In particular, in the textbook "Philosophy of Culture," Yuliya Shabanova examines the basic topics of the meta-theoretical understanding of the phenomenon of culture, presents a historical-philosophical overview of cultural-philosophical teachings (the main views of philosophers, culturologists, and ethnosociologists), on the basic regularities of the formation and development of culture, its traditional and non-traditional forms, aristocratic and democratic manifestations in the socio-cultural space, features of intercultural communications, and ways of modern cultural dialogue.

Nowadays, culturology is gradually transforming from a theoretical philosophizing sphere, to a practically significant scientific sphere. It leads to such a position after a review of candidate and doctoral dissertations, in which the movement toward applied science is evident. Cultural investigations reflect the specific features of the modern state of scientific practice quite decently. It is presented by a multidisciplinary approach, which expands significantly its possibilities of flexible understanding of cultural practices. Our master's educational and professional programs have an interdisciplinary character and a high practical orientation combining educational and scientific research.

There are several problems in the development of cultural studies in Ukraine:

- The problem of the subject field of cultural studies, the semantic horizon of the concept of culture;
- The problem of the peculiarities of cultural cognition;
- The field of research of applied culturology and issues of cultural management;
- The problem of understanding culturology both as a postmodern project and as a post-Soviet legacy;
- The problem of the institutionalization of culturology;
- The issues of lack of discourse, lack of an original research object, and culturological method.

Concerning Ukrainian humanities, we have to mention its local limitations – the absence or almost absence of research devoted to the cultures of Asia, Africa, Latin America, Scandinavia, the Baltics, and Central Eastern Europe. All these problems appear in a new perspective in today's globalized world. Normally, the most favorable situation for any national culture is interaction with not one, but many cultures of the world. For us, one of the factors of such interaction should be the active participation of Ukrainian literary and art studies, and Ukrainian Culturology, in the study of world cultures.

It should be noted that today there are no generalizing monographic studies on the history and theory of the current state of the field, or scientific works, that would present modern views and ideas about the place of cultural studies in the social-historical and cultural-artistic processes of the twentieth and twenty-first centuries.

Thus, culturology is a young, relevant, and promising science and specialization that has been developing for almost 30 years in Ukraine. There have been various centers formed that have their own understanding of the specifics of culturology and the form of their own unique cultural educational programs. Some focus on theoretical culturology, while others try to implement its applied aspects. Therefore, from my personal standpoint, one of the prospects for the development of culturology in Ukraine is the combination of theory and practice, and the introduction of a dual form of education for cultural studies.



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