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Yuliya Dobrolyubska – Dr. of Science in Philosophy, Full Professor, Department of Ukraine History
South Ukrainian National Pedagogical University named after K. D. Ushinsky, Odessa, Ukraine

SYNTHETIC CONCEPT OF LOCAL CIVILIZATIONS

At the turn of the XX – XXI centuries, the actualization of civilization discourse was conditioned by the theme of sociocultural pluralism of humanity, which returns from uniformity to specificity. Representatives of the post-neoclassical philosophy of historical research are distinguished by their desire to synthesize various metatheoretical constructs. This is clearly shown, for example, in attempts to address the problems of synthesis of formation and civilization theories in historical research.

Another attempt to synthesize different metatheoretical constructs is to construct a theory of local civilizations in the context of globalization. Today, it is no longer about the end of history as a victory for the civilizing ideas of the West. The subject of controversy was the civilizational concept of the formation of a new world order, proposed by S. Huntington. The focus has been on issues related to the content and prospects of civilizations in the modern world. The question of "the end of the history or struggle of civilizations" was transformed into a dilemma: «conflict or dialogue of civilizations» [6, с. 10].

However, the heuristic capabilities of existing civilization theories have proved insufficient to address these issues. There is a need to create new theories that, unlike their earlier variants, will be able to organically combine the study of the spiritually native and alien, general and special in history, the main trends of world development and local variants of the historical process, whose logic can only be understood within the framework of the worldview and value system of local cultures [3, с. 7-8].

Methodological reflection suggests that a new level of conceptualization is needed, which can set the paradigm of a new universalism. It is based on theories of «cultural pluralism» and those of globalization that posited a positive link between the process of globalization and the cultural diversity of the world. These theories define globalization as the formation of the integrity of the world in the form of a single space, including here and understanding of this process in different cultural discourses.

Within this paradigm, the «globalists», abandoning the Eurocentric vision of the world, went to meet the «localists», recognizing civilizations as the most important components of the global community and emphasizing that their theories of globalization posit a positive link between the process of globalization and the sociocultural diversity of the world. Contemporary «localists», in turn, overcoming Spengler's thesis about the unity of humanity as a fallacious concept, no longer deny the existence of problems of global interaction. Therefore, they consider the interaction of local civilizations not only at the angle of their mutual socio-cultural correlation, but also in terms of their involvement in the problems and norms of the global, universal order. In this regard, experts emphasize that the imperative of theoretical analysis of civilizations in the modern world is to seek the principles of their interaction, conditioned and mediated by the world context [8, c. 148].

Post neoclassical philosophy of history comes up with the idea of overcoming the one-sidedness of globalist and mundialist approaches and offers a synthetic concept of local civilizations in terms of their global interaction, which takes into account both the tendency for globalization and the tendency for localization. Recognizing the existence of a global configuration of universal symbolic forms and even a global consciousness, post-neoclassics apply the concept of «civilization» only to those socio-cultural entities that have the creative ability to produce (or process) universal symbols, that is, have the ability to communicate, understand and interpret. In doing so, they emphasize that individual civilizations produce their own evaluations of these universals (for example, freedom, human rights, power, etc.) and express them through the prisms of their values and historical experience. In this regard, some researchers generally regard local civilizations as «challenges» to global imperatives [8, c. 151].

Post neoclassics interpret civilization's functional desire for universality as a constant capacity for generalization and communication, and propose to base not the sociocultural code, but the principle of «correlation» of its symbolic universals, on the definition of local civilization.

In the context of this understanding of civilization, it is recognized that in the modern world, on the one hand, there is a process of globalization, and on the other – the importance of civilizational differences. Universal idioms and meanings are perceived and understood by people through the civilizing prism of their historical experience, which contrasts with the «semiotic imperialism» of global culture. Therefore, various local civilizations retain their vitality, as they serve as a basis for self-expression of the masses of the population, for the production of appropriate symbols.

Thus, within this version of the civilizational approach, on the one hand, the modern world is seen as the gravitas of civilizations and the civilization of the meeting, on the other, the civilizations themselves become possible only as a «meeting of civilizations» as their dialogue on the basis of common symbolic forms. On this basis, there is a specific civilization interpretation of universal universals and their global configuration is made.

Such an interpretation of civilizations overcomes the idea of them as discrete sociocultural units. Innovation in such an interpretation of the concept of «civilization» is that both civilizational and mondialist approaches are implemented, the socio-cultural specificity of civilizations is recognized, and an ecumenical vision of the world is preserved, the interconnection of localism and globalism is established through the mediation of the universal-symbolism.

The complexity of the creation of new civilization theories is that in modern scientific discourse there is a wide variation of meanings and meanings in which the concept of «civilization» is used. This provides the basis for some scholars to argue that the single, universally recognized meaning of the term «civilization» does not exist, in different contexts the term may mean directly opposite concepts. Therefore, the term «civilization», as noted by modern researchers, became the embodiment of «blooming roar of disorder», in which there are dozens of civilizations on one continent, then appears a single world «civilization» [2].

It should be noted that the concept of «civilization» refers to the semantically very capacious, and in the modern world it is used so often that sometimes they simply forget about definitions. At the same time, there is complete arbitrariness among modern ideas about civilizations, and science has no methodological tools at all to isolate the system-forming grounds of civilization. Some researchers generally doubt the feasibility of using this concept in research practice.

The philosophical and historical scientific literature emphasizes that the diversity of interpretations of the concept of civilization does not allow to unambiguously define some specific social reality that could once and for all be included in the heading of «civilizations». Researchers are not able to single out the deep internal basis that makes all civilizations something unified, allowing to integrate in a single logical space the ethnic, economic, social and cultural characteristics taken in their world-historical distribution. Therefore, the concept of civilization to a greater extent serves not as a reflection of some social reality, but as a philosophical principle with a very vague content, as a rather blurred general sociological setting, which allows to «divide» society into certain «sections» [5, c. 20].

This suggests that the concepts of civilization used in contemporary literature are only mental constructs created independently of empirical reality. This was first pointed out by R. J. Collingwood, who believed that «civilization» refers to those concepts that are called philosophical, metaphysical, or transcendent, arising through the reflective capacity of judgment, independent of empirical material.

The actualization of the problem of «interaction of civilizations in the conditions of globalization» implies clarification of the heuristic possibilities, first of all different local historical concepts of civilization. There are two such concepts – one-dimensional and multidimensional. Within the framework of a one-dimensional concept, a narrow (one-factor) and broad (multi-factor) interpretation of the concept of civilization was formed. In the context of a narrow interpretation of the concept of local civilization, taking into account the dominant factor, there are several approaches in its

interpretation: cultural, ethno-psychological, environmental and sociological. In general, a cultural approach prevails, in which local civilization is either identified with culture or culture is considered as the basis of civilization [7, с. 117]. In line with the cultural approach from Weber is a tradition within which the foundations of local civilizations are seen in religion. V. M. Mezhuiev holds a similar position, who believes that with some controversy, «the definition of a civilization that identifies it with culture (which is generally characteristic of the Anglo-American scientific tradition), it correctly captures the initial difference of one civilization from another - a type of religious belief, that is, the culture in that part in which it has not yet separated from the cult». In this sense, «religion is as if the last frontier between civilizations» [4, с. 75].

The ethnopsychological approach is based on the premise: how many peoples – so many civilizations. He began the ethnographic concept of the civilizations of T. Juffroy, who expressed in the 30-ies of the XIX century the idea that each nation has its own civilization. Therefore, within this approach, the concept of civilization connects, on the one hand, with the peculiarities of ethnic history, and on the other – with the psychology (national character) of a particular people [1, с. 125-126].

In modern literature, there are ideas about local civilizations based on both ethnopsychological and cultural approaches. In this case, the concept of civilization boils down to the «identity of the culture and psychology of each nation» while maintaining their interdependence and intrinsic integrity at all stages of history. Thanks to what in a certain historical, cultural and geographical space for millennia there is a reproduction of various factors of spiritual and material culture, traditions and customs of peoples.

Within the framework of the ecological approach, the idea has emerged that the decisive influence on the character of civilization is exerted by the geographical environment of the existence of a particular people, which influences first and foremost the forms of cooperation of people, which gradually change nature. This approach involves considering local civilizations in the context of the unity of society and its place of existence. In this case, civilization is understood as stable in its main typological features of the historical-cultural and socio-economic system, determined by the peculiarities of natural landscape conditions, which is reflected in a specific complex of economic, social, spiritual and psychological features.

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Олександр Дуков – здобувач першого (бакалаврського) рівня вищої освіти ОПІ «Філософія», спеціальність 033 «Філософія»

Науковий керівник: **Наталія Виноградова** – кандидатка філософських наук, доцентка кафедри філософії, соціології та менеджменту соціокультурної діяльності

Університет Ушинського, м. Одеса

«СОНЯЧНЕ СЯЙВО У ЛІТЕРАТУРІ ХАРУКІ МУРАКАМІ»

Літературна та художня творчість часто поглиблюється різними способами та образами у філософські ідеї. Ці форми висловлювання можуть досліджувати складні концепції, кидати виклик традиційному мисленню чи пропонувати альтернативні погляди на існування та природу реальності. За допомогою побудови оповідання через символізм, алегорію і метафору, література і мистецтво можуть передавати і пробуджувати філософські ідеї, дозволяючи читачам і глядачам розмірковувати над глибшими значеннями та брати участь у філософських дослідженнях чи то тема існування, мети, моралі, або природи реальності. Більше того, творчі роботи можуть спонукати до філософських роздумів, порушуючи глибокі питання про ідентичність, істину та стан людини.

В цілому, літературна та художня творчість є багатим середовищем для розуміння та вивчення філософських ідей. Переплітаючи філософію з творчістю, ці роботи відкривають унікальні перспективи та стимулюють глибший роздум про той чи інший стан людини. У контексті теми мною було обрано осмислення філософських ідей у літературній та художній творчості широко відомого нині японського письменника та перекладача Харукі Муракамі. Однак, перед приділенням уваги та розбору цих ідей, необхідно хоча б коротко відтворити деякі біографічні дані з життя автора.

Харукі Муракамі – це всесвітньо відомий японський письменник, який вирізняється своїм унікальним поєднанням реалізму та сюрреалістичних елементів. Він народився 12 січня 1949 року у японському місті Кіото. На сьогоднішній день йому 74 роки. Муракамі вивчав драму в університеті Васеда в Токіо, а пізніше відкрив свій джаз-бар, який називається «Пітер Кет».