AG EDITOR

The philosophical dimensions of cultural dynamics in society's evolution

Las dimensiones filosóficas de la dinámica cultural en la evolución de la sociedad

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ABSTRACT

Introduction: philosophical and cultural research is positioned to study culture's structure, function, and role. At the same time, the philosophy of the cultural phenomenon focuses on identifying the main evolutionary cultural trends and understanding the causes of crisis phenomena.
Objective: this research implements a scientific inquiry into the cultural aspects of societal development in the context of philosophical knowledge. A systematic analysis of the societal and cultural development stages was carried out to comprehend these processes according to the established periodisation in philosophical teachings.
Method: a number of theoretical research methods were used, including historical, philosophical and philosophical-cultural methods, holistic and systemic analysis, synthesis, methods of comparison, generalization, and others.
Results: it is substantiated that the synergy of philosophy and culture forms a unique reflective-conceptual framework for the cultural development of society, endowing it with integrity and orderliness and enabling the rationalisation of individual elements within the social system. It has been proven that the model of philosophical knowledge within the traditional cognitive and cultural paradigm, which correlates with order, balance, stability, and determinism, does not correspond to the realities and challenges of the modern world with its chaos, imbalance, instability, and volatility. The study found that the ideas of synergism have not lost their paradigmatic significance to this day.
Conclusions: thus, it is demonstrated that the essence of the philosophical nature of cultural aspects is positioned as the development of the human position in the philosophical-cultural dimension in a historical-temporal context.

Keywords: Cultural Genesis; Cultural Crisis; Philosophy of Culture; Spiritual Values; Synergetics; Cultural Space.

RESUMEN

Introducción: la investigación filosófica y cultural se posiciona para estudiar la estructura, la función y el papel de la cultura. Al mismo tiempo, la filosofía del fenómeno cultural se centra en identificar las

principales tendencias culturales evolutivas y comprender las causas de los fenómenos de crisis.
Objetivo: esta investigación pone en práctica una indagación científica sobre los aspectos culturales del desarrollo de la sociedad en el contexto del conocimiento filosófico. Se llevó a cabo un análisis sistemático de las etapas del desarrollo societal y cultural para comprender estos procesos según la periodización establecida en las enseñanzas filosóficas.
Método: se utilizaron varios métodos teóricos de investigación, entre ellos métodos históricos, filosóficos y filosófico-culturales, análisis holístico y sistémico, síntesis, métodos de comparación, generalización y otros.
Resultados: se corrobora que la sinergia de la filosofía y la cultura forma un marco reflexivo-conceptual único para el desarrollo cultural de la sociedad, dotándola de integridad y orden y permitiendo la racionalización de los elementos individuales dentro del sistema social. Se ha demostrado que el modelo de conocimiento filosófico dentro del paradigma cognitivo y cultural tradicional, que se correlaciona con el orden, el equilibrio, la estabilidad y el determinismo, no se corresponde con las realidades y los retos del mundo moderno, con su caos, desequilibrio, inestabilidad y volatilidad. El estudio constató que las ideas del sinergismo no han perdido su significado paradigmático hasta nuestros días.
Conclusiones: así, se demuestra que la esencia de la naturaleza filosófica de los aspectos culturales se posiciona como el desarrollo de la posición humana en la dimensión filosófico-cultural en un contexto histórico-temporal.

Palabras clave: Génesis Cultural; Crisis Cultural; Filosofía de la Cultura; Valores Espirituales; Sinergética; Espacio Cultural.

INTRODUCTION

The philosophy of culture investigates the dynamics of cultural development throughout the progress of civilisation and the dialectics of the interrelation between universal and national elements within the cultural phenomenon. The natural world's complexity, multifaceted nature, and probabilistic essence, which undergoes constant dynamics, necessitate its philosophical comprehension based on a synergistic approach.[1,2]

The nonlinearity of thought and the active exploratory activity of modern individuals form a system of orientations. Contemporary individuals must always be ready to encounter randomness,[3] possess critical thinking skills,[4] learn quickly, adapt to changing conditions,[5] generate new creative ideas,[6] and implement them practically. These changes facilitate the transition from the classical paradigm of societal and cultural development to a synergistic model of progress, where most systems are complex and continuously self-developing.[7]

In this regard, the search for cultural-philosophical aspects of societal development in synergetics is increasingly relevant today. This involves nonlinear dynamics from uniformity to diversity, from a stable state to constant active formation, and from the transmission of ready-made paradigms of knowledge to patterns of culture. From this perspective, the research topic appears relevant in both theoretical and practical aspects.

Literature review

In the current era of complicating socio-economic and historical prerequisites for societal development, positioning the phenomenon of culture as the philosophical foundation of human existence has acquired the features of a leading society-forming factor. In an interdisciplinary context, representatives of science argue that human cultural-creative activity contributes to society's practical and successful progress.

The research topic is one of the priority areas of philosophical reflection on culture, as evidenced by the scholarly works of Kit et al.,[8] Kovalchuk and Ovsyankina.[9] Contemporary researchers,[10] analysing philosophical traditions, position culture as a complex phenomenon expressing a system of subject-objective relations. Specific aspects of cultural analysis in the context of philosophical approaches are presented in the publications of Modood,[11] Zapata-Barrero and Mansouri.[12]

According to the established periodisation of the development of philosophical teachings, the phenomenon of cultural development as a reflective-conceptual foundation of societal progress forms a paradigm of human concept comprehension by scholars.[13,14,15] The latest stage of societal and cultural development is characterised by the manifestation of the idea of synergetics.[16,17,18] In the philosophical-cultural discourse, these ideas appear to establish a system of nonlinear connections between societal and cultural development trends and the philosophical foundation.[19,20]

The scholar Sofilkanych[21] explored the socio-philosophical content of forming a new informational culture of the future, while Donelli[22] analyses the synergy of values, ideas, and culture based on philosophical teachings.

Given the researched phenomenon's complexity, searching for the synergism of the interaction between cultural-philosophical aspects of societal development requires in-depth analytics.

This article aims to analyse the cultural aspects of social development in the context of philosophical knowledge.

METHOD

The methodological and theoretical basis of the work was formed by considering the priority principles of conducting systematic research based on a comprehensive approach. Several theoretical research methods were used to fully address the issues, including historical-philosophical and philosophical-cultural methods, holistic and systematic analysis, synthesis, comparison methods, generalisation, and others.

Holistic and systematic analysis and synthesis were used to highlight the most significant aspects and main concepts of the phenomenon under study. The dialectical method, comparison, and generalisation were applied to detail the system of definitions, highlight basic categories and theoretical generalisations, and form an understanding of the holistic process of society's philosophical and cultural progress.

The historical-philosophical method effectively combined theoretical-logical and empirical-historical scientific methods, with the unity of the substantive-content and methodological aspects of philosophical knowledge serving as the main principle.

The philosophical-cultural method involved the use of the fundamental categories of philosophy and culture, "system" and "structure," as well as the concepts of "element" and "connection." The approach to the phenomenon under study was based on the concepts of integrity and generality and the interdependence of individual elements.

RESULTS

The essence of society's cultural development can only be comprehended from the standpoint of human activity, which is carried out by the laws of nature to which it is directed. Humans constantly turn to the surrounding reality in search of necessary information and energy, wishing to find the meaning of their life path, striving to improve themselves and the surrounding world, thereby forming the world of culture.

The cultural development of society is a combination of the processes of the emergence of spiritual and material culture and the culture of human relations. Essentially, culture represents the entire world, except for nature, reproduced linguistically and symbolically, encompassing the consequences and results of active, creative human actions focused on the cognition and transformation of the surrounding reality and oneself. In the axiological context, culture entails a set of material and spiritual values society achieves in mastering the world. At the same time, in the humanistic aspect, it is a priority factor in a person's spiritual development, representing their creative abilities.[10]

Culture inherently possesses the attributes of space, time, and development. Historical, social, and human types of time should be perceived as characteristic phenomena with a specific sequence and rhythm determined by human activity. The sphere of culture, positioned as a product and result of society's creative activity, forms the prerequisites for its active reproduction and progress. At the same time, awareness of development as an inherent property of culture requires considering the factor of self-development of cultural processes, which represents cultural progress that is inseparable from social and scientific-technical progress.

Cultural progress is positioned as a unique synergy of the processes of individual and historical development of culture. Each person integrates into the cultural sphere, mastering its elements while reproducing and transforming them. Humans constitute the essence of culture, with human labour as the source and substance. Human labour creates the material world and forms the individual in various social, spiritual, and natural relationships with the external world and oneself.[8]

One of the primary demands of culture on society is the creation of good. The necessity of action to manifest good is reflected in moral laws, which possess a universal, transcendent character and are seen as the obligatory core meaning of culture. Morality forms a person's ability to regulate their needs and demands on the surrounding reality, actualising the capacity for freedom in self-restraint. Unrestrained satisfaction of desires by society and the inability to adhere to socially established measures are identified as anti-culture, manifesting as the dehumanisation of human relations, a departure from profound moral orientations and universal values. These are primarily based on faith, reason, and true philanthropy.[16,17,18]

Attention should be paid to classical rationality, which is positioned in the philosophical context as an unquestionable universal value of culture, where the idea of knowing the truth contains a precise regulation and consistent complication of mental operations and the determinism of socio-cultural processes and phenomena. The main principles of classical rationality are linearity, determinism, stability, and equilibrium, forming the image of a "linear" world. Classical rationality represents the culture of identity, within which unified laws prevail with a set of cause-and-effect relationships, and the world is positioned as fully comprehended and open to knowledge.

In the dynamics of historical epochs, the general cultural situation in society transforms. The latter undergoes dynamics towards ambiguity and the discovery of new horizons of subjectivity. Simultaneously, the nature of human relations with the surrounding reality actively changes, shifting towards human existence, and the principle of polyphony becomes established in culture.

The non-classical paradigm of the cultural development of society is characterised by a certain opposition to the classical principles of organising philosophical knowledge concerning the existence of the subject of cognition outside of the person and the cultural context. Structurally-morphological elements of the cultural system of societal development are today complemented by new meanings. In such a concept, the person, with their spectrum of world understanding, is placed at the centre of cognition. Against the backdrop of the active dehumanisation of society in the aspect of spiritual culture, it is appropriate to identify the primary cause of such crisis phenomena, namely, the alienation of humans from the surrounding natural source of existence.[11,12]

The past century has positioned society as a hostage to a technocratic worldview. The European philosophical tradition, in the concept of the problem of human existence, based on its thinking, must now radically reorient from external foundations of being to the internal nature of human existence.[16,17,18] Cognition of the surrounding reality within the dimension of non-classical rationality must be realised exclusively with the human presence.

In the context of the modern philosophical concept of societal development, a world beyond humans is seen as impossible, as it lacks meaning. The conceptual core of modern society's philosophy and culture is the approach of interpreting meanings and their multiple interpretations.[13,14,15]

Within the outlined context, society's latest path of cultural development unveils true anthropocentric meanings. The active dynamics, from false to true, from irrational to confirmed knowledge, cause an adaptive dynamic of the conceptual basis of meanings. These cultural-anthropological transformations have led to the dynamic of the educational paradigm. Today, the classical, monological, and deterministic educational strategy does not complement the value-target vector of the new rationality.[16,17,18]

The non-classical cultural development of society changes the tradition of philosophical thought as fundamentally humanitarian, driven by an innovative approach to understanding human essence. In the humanitarian philosophy of culture, life is viewed from a particular subjectivity that traditional methods cannot explain or comprehend. At the same time, it is accessible for understanding through specific hermeneutic approaches, including empathy.

The transformation of transcendental concepts towards dialogism positions dialogism as a sphere of meaning and culture. In this context, integrating a human into the process of cognition represents a new ontological meaning of societal progress, in which a person is simultaneously identified as the central creation of culture and its creator.[8] This concept allows for positioning cultural progress in the context of material and spiritual achievements. It is a prerequisite for realising the human essence in the activity of the individual and society.

In modern cultural development, new characteristics of personal worldview are formed and realised through innovative methodological tools of synergetics, filling them with a new ideological essence. Given this, the prioritisation of holistic development of the individual and society in post-non-classical realities is seen as necessary to overcome the absolutisation of the competence-based approach in the context of the cultural development of society.[11,12]

The actualisation of the status of informal cultural development in the aspect of the philosophical progress of society correlates with the values of modernity. The process focuses on achieving maximum openness, freedom of choice, and inexhaustibility.[13,14,15] Thanks to the broad possibilities of synthesising cultural directions of societal development, the synergy of the variability of perception and comprehension of artistic complexity and dynamism finds practical realisation, including the creative rethinking of traditional or generally accepted symbols and values.

The synergetic concept of cultural development of society has a heuristic-search nature. It is expressed in the deployment of hubs of various interdisciplinary projects in the humanitarian sphere, creating conditions for introducing the ideas of synergetics into the educational and cultural environment. Thus, in the context of the evolutionary-synergetic paradigm, it is possible to trace on specific cultural samples how the meaning of harmonious modulation in the cultural-historical aspect changes.[8] At the same time, the formation process is irreversible, which is characteristic of any evolutionary process.

In the modern world of culture, the disappearance of the empathetic attitude inherent to human nature towards others is characteristic. At the same time, indifference, arrogance, and conceit are actively manifested, positioned not as rudeness but as ordinary secular behaviour. In the social environment, the atmosphere of kinship and humanity is lost, which has a highly destructive impact on the cultural development of society.[13,14,15]
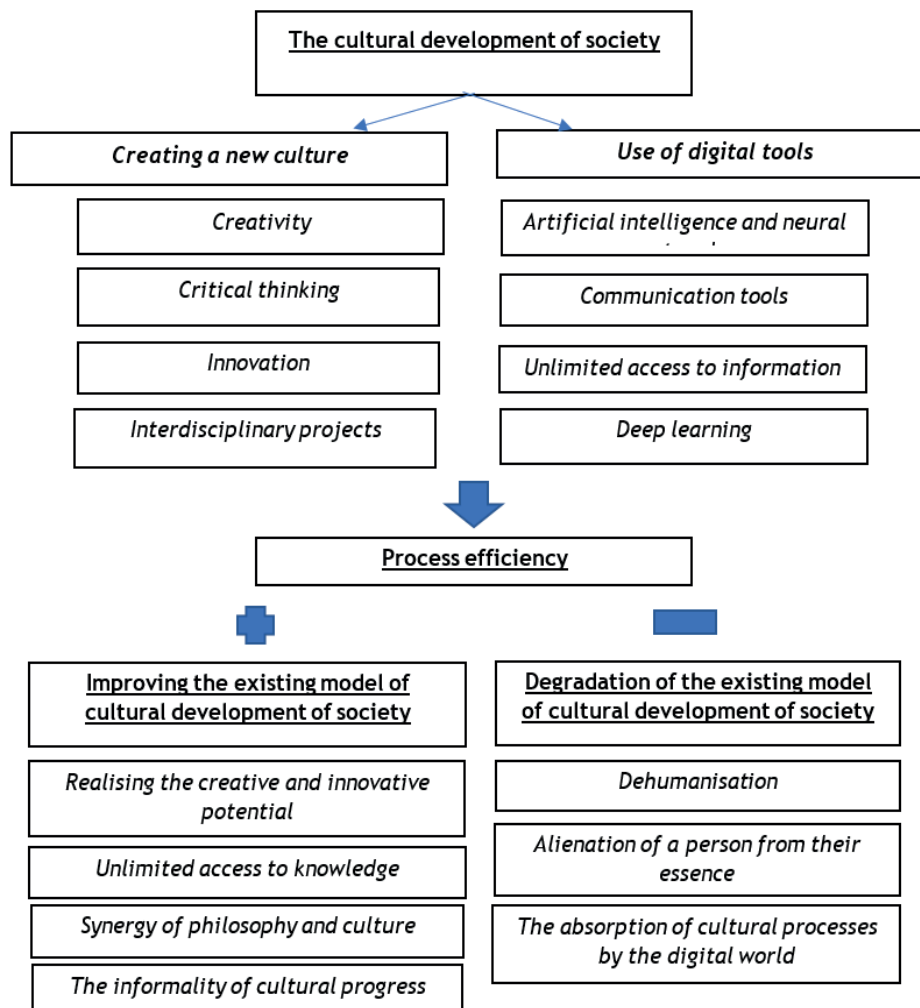
Figure 1. Traditional paradigm of cultural development of society in the context of globalisation and integration

The philosophical foundation of the innovative vectors of cultural development in the digital society in the context of the interaction of humans and culture positions the person as the basis of modern innovative-informational society. The process of adaptive transformation and dynamics of the surrounding reality endows the external world with the attributes of the human dimension. At the same time, a person becomes an integral part of being, contributing to the practical realisation of the creative-innovative potential of the individual in the context of theories of complexity and innovation.[19,20]

The peculiarities of forming modern society's culture are manifested in cultivating an appropriate attitude towards the significance and role of innovative technologies. The creative-innovative potential of the digital society is formed under the influence of society's digitalisation, the implementation of neural network tools, artificial intelligence, and deep learning. The formation of algorithmic thinking and cultural processes can potentially lead to several negative consequences, including the risk of personality transformation, absorption by digital processes, and alienation from one's essence (Figure 1).[16,17,18]

Today, society must understand how to respond to new phenomena of modernity, such as extending life expectancy, «designed children,» removing information from human memory, and artificial intelligence. The world has now entered a new stage of radical transformations, which will contribute to a fundamental change in the trajectory of further cultural development of society.

DISCUSSION

Numerous contemporary scholars have examined the philosophical foundation of the cultural aspects of societal development. Modern scientists such as Floridi,[23] Brenner and Igamberdiev,[24] and Borodenko[25] are advancing the fundamentals of the theory of philosophy as the basis of cultural development. Researchers emphasise the importance of the individual's position in the philosophical tradition and the formation of contemporary philosophy of culture.

Among the features of cultural development proposed by the author Silius[26] is the diversification of academic philosophy in the context of post-comparativist transformation and transculturalism. According to researcher

Inglehart,[27] cultural evolution is fundamentally driven by people's motivations to change themselves and transform the world.

Scientists Brister[28] and Peck[29] focus on the value of public philosophy and the concept of "Philosophy of Change." The authors argue that the latter synergises emotions, civil society, and global development.

At the same time, Gil[30] highlights that the philosophy of AI—artificial intelligence—is particularly relevant today. The sources of legitimacy are given a significant role in analysing artificial intelligence. The author argues that the digitalisation of society at this stage of development transforms cultural aspects, often with negative connotations.

Regarding the value of personal philosophy in civic education, Houser[31] insists that society's cultural development is closely linked with changes in the educational system. However, the authors do not deny the prospect of combining social, historical, and philosophical aspects of cultural-educational progress.

Causadias[32] upholds the view that culture should be positioned as a system of people, places, and practices to establish, justify, or resist power. The scholar understands the definition of place as the synergy of ecological dynamics, institutional influences, and culture within contexts. According to the author, practices concern the dynamics of participation, community engagement, and culture in action. Simultaneously, power provides control over access to spaces and behaviour as desired.

Based on the above, scholars still need to have a unified vision of the context of the philosophical aspects of the cultural development of society. However, the future progress of culture will occur based on the digitalisation of societal life.

CONCLUSION

The search for cultural-philosophical aspects of modern societal development indicates that the model of traditional philosophical knowledge does not meet the challenges and realities of the contemporary world. The ideas of the synergy of philosophy and culture have retained their paradigmatic significance even today. Considering that humans are formed in a socio-cultural environment, the issue of cultural development has now become central to philosophical discussions. The synergy of philosophy and culture forms a unique reflexive-conceptual framework for the cultural development of society, endowing it with features of integrity and orderliness, allowing the rationalisation of individual elements within the social system. In the diversity of cultural concepts, culture is positioned as the accumulation of examples of human historical self-expressions.

In the modern world of culture, the disappearance of the empathetic attitude inherent to human nature towards others is characteristic. At the same time, indifference, arrogance, and conceit manifest in various forms, positioned not as rudeness but as ordinary secular behaviour. The model of philosophical knowledge within the framework of the traditional cultural paradigm of societal development, characterised by orderliness, balance, determinism, and stability, does not converge with the realities of the modern world with its new challenges, chaos, and instability.

The current stage of globalisation and societal integration has led to several problems, the solutions to which depend on the quality of interaction processes within the social environment and the synergy of the development of the philosophical foundation and cultural traditions. Preserving the value of cultural achievements is one of the priority problems of modernity. To identify the synergistic interaction of the philosophical and cultural aspects of societal development, it is necessary to integrate universal humanistic values as much as possible.

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