

Philosophical Understanding of Cultural Processes in Human Development

Tetiana Borysova ^{1*}, Anzhelika Savych ², Roman Khalimon ³,
Viktoriia Lohvynenko ⁴, Ivan Tsykhuliak ⁵

^{1,2} Department of International Economics and Social-Humanitarian Disciplines, Economy and Management Faculty, Ukrainian State University of Science and Technologies, 2 Lazaryan St., Dnipro, 49010, Ukraine.

³ Department of Law, Philosophy and Political Science, Educational and Scientific Institute of History and Socio-Humanitarian Disciplines named after O. M. Lazarevsky, National University “Chernihiv Collegium” named after Taras Shevchenko, Myru Avenue, 13, Chernihiv, 14000, Ukraine.

⁴ Department of Social Work, Management and Social Sciences, Lviv State University of Life Safety, 35 Kleparivska Str., Lviv, 79007, Ukraine

⁵ Department of Social-Humanitarian and Fundamental Training, Zhytomyr Institute, Private Joint Stock Company “Higher education institution “Interregional Academy of Personnel Management”, 26A Peremohy Str., Zhytomyr, 10003, Ukraine; Cyclical Commission of Social and Humanitarian Disciplines, Berdychiv Medical Professional College, 14 Shevchenko Str., Berdychiv, 13300, Ukraine.

*Corresponding author: t.borysova@ujis.in.ua

Abstract: Philosophical and cultural studies aim to explore the structure, functions, and role of culture within society. Specifically, the philosophy of cultural phenomena seeks to identify key evolutionary cultural trends and understand the causes of crisis phenomena. To analyze these processes, a periodization of philosophical doctrines has been carried out, allowing for a systematic understanding of cultural development. It is argued that the synergy between philosophy and culture forms a unique reflexive and conceptual foundation for the cultural advancement of society, providing integrity, orderliness, and the rationalization of individual elements within the social system. The study also considers cultural and human activity through a historical and philosophical lens, highlighting the evolution of social development over time. The research demonstrates that traditional models of philosophical knowledge, aligned with order, balance, stability, and determinism, are increasingly inadequate in addressing the complexities of the modern world, characterized by chaos, imbalance, instability, and variability. Nonetheless, ideas derived from synergism retain significant paradigmatic relevance today. The philosophical nature of cultural aspects is interpreted as the development of the human position within historical and temporal contexts, emphasizing the logic of philosophical concepts in shaping societal cultural progress. The study also examines the interaction between social and cultural advancement, considering the challenges posed by globalization. Cultural dynamics are identified as a form of self-organization of meanings and values within the social space, closely linked to technological modernization. Four principal philosophical dimensions of cultural evolution are formulated: anthropological, ethical—reflecting emerging moral guidelines amid cultural pluralism—ontological, and epistemological. A model of cultural dynamics as a synergistic process integrating tradition, innovation, and value exchange is proposed. Comparative analysis shows that philosophical approaches offer a more comprehensive understanding of cultural evolution than purely sociological models. The concept of “cultural balance” is introduced as a prerequisite for sustainable societal development, ensuring a harmonious integration of traditions, values, and innovations, thereby fostering social stability, sustainable development, and global competitiveness.

Keywords: cultural genesis, cultural crisis, philosophy of culture, spiritual values, synergy

Introduction

In the twenty-first century, culture has ceased to be just a sphere of symbolic forms or spiritual production; it has become a major factor in social evolution. Unlike previous eras, when economic or political forces drove development, contemporary society is increasingly dependent on the ability of culture to adapt to technological, communicative, and ethical changes. Cultural dynamics, i.e. the process of continuous renewal of meanings, norms, and forms of communication, determines the pace and direction of civilizational progress.

For a systematic understanding of the degree of scientific development of the problem of cultural dynamics, it is

advisable to analyze the key concepts that have shaped the modern philosophical vision of culture as a complex, self-regulating system. In this context, the works of Cassirer [1], Geertz [2], Morin [3] and Bauman [4]. Their approaches represent different theoretical paradigms: from the symbolic and interpretive to the systemic-synergistic and critical.

Cassirer [1] laid the foundations for understanding culture as a symbolic universe within which meanings and values are formed. Geertz [2] shifted the emphasis to the interpretation of culture as a text that requires a "dense description" to reveal its internal logic. Morin [3] developed the idea of culture as a complex system that self-organizes and evolves under conditions of uncertainty. Bauman [4], in turn, drew attention to the fluidity and instability of contemporary culture.

Table 1 presents a comparative analysis of the concepts of these thinkers. It demonstrates not only common trends in understanding cultural dynamics, but also conceptual gaps that determine the direction of further philosophical research in the study of the evolution of culture in the twenty-first century.

Table 1. Comparative table of analysis of scientific approaches to the problem of cultural dynamics in the evolution of society

Author	Key ideas	Methodological approach	Contribution to the understanding of cultural dynamics	Limitations / Gaps
Ernst Cassirer	Culture as a system of symbolic forms through which humans construct reality.	Neo-Kantian philosophy, symbolic analysis, hermeneutics.	He showed that culture is an active process of meaning-making, not a passive reflection of reality.	The nonlinearity and technological dimension of contemporary cultural change are not sufficiently taken into account.
Clifford Geertz	Culture as a system of meanings that must be interpreted through a "thick description".	Interpretive anthropology, phenomenology, ethnographic analysis.	He formulated the idea of culture as a text that reveals local mechanisms of meaning-making.	Lack of generalizing models; difficult to analyze global and digital processes.
Edgar Morin	Culture as a complex system with the properties of self-organization and interdependence.	Synergetics, system theory, transdisciplinarity.	He proposed a holistic approach to analyzing nonlinear, evolutionary changes in culture.	The ideas are abstract, lacking operational tools for empirical research.
Zygmunt Bauman	Culture of the present is "liquid modernity", a state of constant change and fragmentation of identities.	Critical sociology, postmodern philosophy, cultural criticism.	Analyzed the effects of globalization, individualization, and acceleration of cultural processes.	A diagnostic approach without constructive models for integrating culture in the digital age.

Source: compiled by the author [1-4]

The analysis of these authors shows that the modern field of cultural dynamics research has a strong conceptual framework. However, there are established gaps that make the topic promising for new research:

- Integration of digital and algorithmic dimensions. Classical models do not sufficiently take into account the role of algorithms in accelerating cultural diffusion and changing meanings.

- Multichannel scales of analysis. Methods that combine "thick" interpretations with quantitative network approaches are needed to study the translation of meanings between local and global levels.
- Operationalization of complexity. There is a need for modeling (both theoretical and empirical) tools that make Morin's [3] ideas applicable to specific cultural processes (for example, models of the diffusion of cultural practices in the digital environment).

The degree of scientific development of the topic is high in the theoretical and philosophical field, but fragmented in terms of methodological tools for analyzing rapid, technologically induced transformations. The combination of semiotics, interpretive methods, and complexity theory, together with modern digital methods (network analysis, digital humanities), defines the most promising direction for further research. The proposed study should focus on the interdisciplinary synthesis of these approaches to create a working model of cultural dynamics suitable for explaining evolutionary processes in the twenty-first century.

Analysis of Recent Research and Publications

In the current era of complicated socio-economic and historical prerequisites for the development of the community, the positioning of the phenomenon of culture as a philosophical basis of human existence has acquired the features of a leading socially formative factor. In the interdisciplinary context, representatives of science argue that human cultural and creative activity contributes to the practical and successful development of the community.

The topic of study is one of the priority areas of philosophical reflection on culture, as evidenced by the scientific works of Kit et al. [5], Kovalchuk and Ovsyankina [6]. Modern scholars [7] analyze philosophical traditions. Specific aspects of cultural understanding in the context of philosophical approaches by Modood [8], Zapata-Barrero and Mansouri [9].

According to the established periodization of the evolution of philosophical doctrines, the phenomenon of cultural growth as a reflexive and conceptual foundation of social progress forms the paradigm for scientists to understand human concepts [10-12]. The newest stage of social and cultural development is characterized by the manifestation of the concept of synergy [13-15]. In the philosophical and cultural discourse, these ideas appear as the establishment of a system of nonlinear connections between the trends of social and cultural development and the philosophical basis [1,16].

Scientist Sofilkanych [17] studied the socio-philosophical meaning of the formation of a new information culture of the future, while Donelli [18] analyzes the synergy of values, thoughts, and culture based on philosophical doctrines.

Taking into account the complexity of the phenomenon under study, the search for synergy of interaction between cultural and ideological aspects of the community's progress requires a thorough consideration.

Research Methodology

The methodological and theoretical basis of the work was formed taking into account the priority principles of conducting systematic research based on an integrated approach. To fully solve the problem, several theoretical research methods were used, including historical, philosophical, and philosophical-cultural methods, holistic and systematic analysis, synthesis, methods of comparison, generalization, and others.

The philosophy of culture is the basic theoretical foundation that allows us to understand culture as a way of being human, as a system of symbols, values, and meanings that shape social reality. Within this area, the ideas of Cassirer [1] on symbolic forms, Jaspers [19] on the spiritual foundations of culture.

Social philosophy provides tools for analyzing the relationship between culture and society, identifying the mechanisms through which cultural changes affect social evolution. In this context, the theories of Habermas [20] (communicative action), Bauman [21] (liquid modernity) and Giddens [22] (structuring of social practices) are of particular importance. The socio-philosophical approach allows us to see cultural dynamics as a process of not only meaning-making but also social integration.

Cultural synergetics serves as a methodological bridge between humanitarian and systemic knowledge. Based on the concept of complex open systems [3, 23, 24], it interprets culture as a nonlinear system that self-organizes through the interaction of traditions, innovations, and communication flows. This approach allows us to describe the evolution of culture not as linear progress, but as a dynamic equilibrium in which chaos and order are in a state of constant interaction.

To achieve this goal and solve the research tasks, a set of methods combining classical philosophical approaches with elements of modern interdisciplinary analysis was used:

- The hermeneutic method is used to interpret cultural phenomena as carriers of meaning. It allows reconstructing the semantic structures of culture, identifying the mechanisms of formation of symbolic meanings, and tracing their evolution in the historical context [25, 26]
- Phenomenological method – focuses on the experience of cultural interaction as a way of revealing human existence in the world. Culture is seen not as an external object, but as a form of experience through which a person gives meaning to reality [27, 28].
- The systemic method allows us to understand culture as a dynamic integrity that has the properties of an open, self-organized system. This approach reveals the patterns of interaction between tradition and innovation, stability and chaos within the framework of cultural development [3, 23, 24].
- The comparative-analytical method is aimed at comparing classical and postmodern concepts of culture [21, 29, 30]. It provides an opportunity to trace the evolution of philosophical conceptions of culture: from linear and cyclic models to nonlinear and synergistic ones.

The application of these methods together creates a coherent analytical framework. In this aspect, cultural dynamics is viewed as a process of meaning-making, communication and self-organization that combines individual, social and civilizational dimensions.

Thus, the methodological basis of the study is integrative in nature. It combines value and meaning analysis (philosophy of culture), social context (social philosophy), and systemic and evolutionary vision (cultural synergetics). This combination allows us to consider cultural dynamics not only as a historical process, but as a living form of evolutionary self-organization of society.

Results

The essence of the cultural development of society can be understood only from the perspective of human activity, which is carried out by the laws of nature, to which it is directed.

Cultural development of society is a combination of processes of emergence of spiritual and material culture and culture of human relations. In essence, culture is the whole world, except for nature, reproduced linguistically and symbolically, covering the consequences and results of active, creative human actions aimed at cognition and transformation of the surrounding reality and oneself. In the axiological context, culture implies a set of material and spiritual values that society achieves in mastering the world [7].

Culture inherently has 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 the creative activity of society, forms the preconditions for its active reproduction and progress. At the same time, the realization of development as an inherent property of culture requires taking into account the factor of self-development of cultural processes, which is cultural progress inseparable from social, scientific and technological progress.

Cultural progress is positioned as a unique synergy of processes of individual and historical cultural development. Each person integrates into the cultural sphere, mastering its elements, while reproducing and transforming them. A person is the essence of culture, and human labor is its source and substance. Human labor creates the material world and shapes the individual in various social, spiritual, and natural relationships with the outside world and oneself [5].

One of the primary requirements of culture for society is to do good. The need for action to manifest goodness is reflected in moral laws that are universal, transcendent, and considered to be the obligatory core content of culture. Morality shapes a person's ability to regulate his or her needs and requirements to the surrounding reality, actualizing the ability to freedom in self-restraint. The unrestrained satisfaction of desires by society and the inability to adhere to socially established measures are identified as anti-culture, which manifests itself as the dehumanization of human relations, a departure from deep moral orientations and universal values. They are primarily based on faith, reason, and true humanity [13-15].

In the dynamics of historical epochs, the overall cultural situation in society is transformed. The latter is undergoing

dynamics towards ambiguity and the opening of new horizons of subjectivity. At the same time, the nature of human relations with the surrounding reality is actively changing, shifting towards human existence, and the principle of polyphony is being established in culture.

The non-classical paradigm of the cultural development of society is characterized by a certain opposition to the classical principles of the organization of philosophical knowledge regarding the existence of the subject of knowledge outside of a person and cultural context. The structural and morphological elements of the cultural system of society's development are now being supplemented with new meanings. In this concept, a person with his or her own spectrum of world understanding is placed in the center of cognition. Against the background of the active dehumanization of society in terms of spiritual culture, it is appropriate to identify the root cause of such crisis phenomena, namely the alienation of man from the surrounding natural source of existence [8, 9].

The last century positioned society as a hostage of the technocratic worldview [13-15]. Cognition of the surrounding reality in the dimension of non-classical rationality should be carried out exclusively in the presence of a human being.

In the context of the modern philosophical concept of the development of society, the world outside of humans is seen as impossible because it lacks meaning. The conceptual core of the philosophy and culture of modern society is the approach to the interpretation of meanings and their multiple interpretations [10-12].

In this context, the newest path of cultural development of society reveals true anthropocentric meanings. The active dynamics, from false to true, from irrational to confirmed knowledge, causes adaptive dynamics of the conceptual basis of meanings. These cultural and anthropological transformations have led to the dynamics of the educational paradigm [13-15].

The non-classical cultural development of society is changing the tradition of philosophical thought as fundamentally humanitarian, driven by an innovative approach to understanding human nature. In the humanitarian philosophy of culture, life is viewed in terms of a special subjectivity that traditional methods cannot explain or comprehend. At the same time, it can be understood through specific hermeneutical approaches, such as empathy.

The transformation of transcendental concepts towards dialogism positions dialogism as a sphere of meaning and culture. In this context, the integration of a person into the process of cognition represents a new ontological meaning of social progress, in which a person is simultaneously identified as the central creation of culture and its creator [5]. This concept allows us to position cultural progress in the context of material and spiritual achievements. This is a prerequisite for the realization of human essence in the activities of individuals and society.

In modern cultural development, new characteristics of the personal worldview are formed and realized with the help of innovative methodological means of synergy, filling them with a new ideological essence. In view of this, the priority of the holistic development of the individual and society in post-nonclassical realities is considered necessary to overcome the absolutization of the competence approach in the context of the cultural development of society [8, 9].

The actualization of the status of informal cultural development in terms of the philosophical progress of society correlates with the values of our time [10-12]. Due to the wide possibilities of synthesizing cultural trends in society, the synergy of variability in perception and comprehension of artistic complexity and dynamism is put into practice.

The synergistic concept of the cultural development of society is heuristic and searching. It is expressed in the development of centers of various interdisciplinary projects in the humanitarian sphere, creating conditions for the introduction of synergy ideas 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 changes in the cultural and historical aspect [5]. At the same time, the process of formation is irreversible, which is characteristic of any evolutionary process.

In the modern world of culture, the disappearance of the empathetic attitude inherent in human nature towards others is characterized by the disappearance of empathy. At the same time, indifference, arrogance, and haughtiness are actively manifested, positioned not as rudeness but as ordinary secular behavior. The atmosphere of kinship and humanity is being lost in the social environment, which has an extremely destructive impact on the cultural development of society [10-12].

The process of adaptive transformation and dynamics of the surrounding reality endows the outside world with attributes of the human dimension [1, 16]. Technological modernization is a powerful stimulant of cultural change. Contemporary researchers, in particular Castells and Cardoso [31] in their concept of the "network society", emphasize

that technology and culture do not exist autonomously, but constantly interact, shaping the dynamic and evolutionary development of society.

Technological modernization has a significant impact on cultural processes. It changes the ways of communication and self-expression in society. It creates new symbolic systems and cultural challenges. The main directions of technology's impact on culture and their consequences are systematized in Table 2.

Table 2. Main directions of interconnection between cultural changes and technological modernization of society

Direction of interrelation	Content	Consequences for culture
Accelerating the diffusion of cultural practices	Media space shapes common cultural narratives	Creation of global semantic fields; integration of new elements into local traditions
Transformation of identity and social roles	Digital technologies change the ways of self-identification	Emergence of new forms of subjectivity; expansion of social roles and ways of interaction
Impact on meaning-making and symbolic systems	Virtual reality, simulations, algorithmic advice change the interpretation of cultural phenomena	Changing ways of understanding cultural symbols; adaptation of traditional systems to the digital environment
Emergence of new cultural challenges and risks	Tension between traditional values and digital practices; risks of cultural fragmentation	Potential loss of local identity; emergence of ethical dilemmas

Source: compiled by the author [32-34]

Thus, technological modernization and cultural shifts are closely interrelated. The latest technologies accelerate the diffusion of cultural practices, transform identities and social roles, and change ways of making meaning and symbolic systems.

For a systematic analysis of cultural evolution, it is advisable to distinguish four key philosophical dimensions, each of which reflects a specific aspect of cultural development and its impact on individuals and society. The anthropological dimension shows the transformation of human identity in the context of globalization; the ethical dimension rethinks moral guidelines in the context of cultural pluralism; the ontological dimension demonstrates culture as a way of being where the material and symbolic are interconnected; the epistemological dimension emphasizes the process of cognition of culture as a reflective meaning-making. Table 3 below summarizes the essence, key aspects, and leading researchers of each of these dimensions.

Table 3. Philosophical dimensions of cultural evolution

Dimension	Content	Key aspects
Anthropological	Transformation of human identity in global culture	Formation of the individual and the collective self; impact of globalization; adaptation to diverse social contexts
Ethical	Emergence of new moral guidelines	Reassessment of values; cultural pluralism; new norms of behavior and models of coexistence
Ontological	Culture as a way of being in the world	Interrelation of the material and the symbolic; formation of worldview; way of understanding existence

Epistemologica 1	Cognition of culture as a reflexive process of meaning-making	Culture as a tool for creating knowledge
---------------------	---------------------------------------------------------------------	------------------------------------------

Source: compiled by the author [35-38]

Thus, the four philosophical aspects of cultural evolution allow us to comprehensively understand the development of culture and its impact on individuals and society. The anthropological dimension emphasizes the formation of identity, the ethical dimension – the rethinking of values, the ontological dimension – the way of being, and the epistemological dimension – the process of cognition and meaning-making. The summarized Table 3 provides a visual systematization of these elements, which contributes to a deeper understanding of the interrelationships between culture, personality, and society.

Researchers such as Morin [3] and Prigozhin [23] emphasize in their works that cultural synergy guarantees the sustainability of society, its adaptability to change and the possibility of creativity.

The cultural dynamics model views culture as a synergistic process that combines tradition, innovation, and value exchange. Traditional elements guarantee the stability and preservation of collective identity, innovation introduces novelty and adaptation to change, and value exchange facilitates the transfer of knowledge and norms between cultural actors. Figure 1 systematizes the main components of this model and demonstrates their interaction in shaping the modern cultural field.

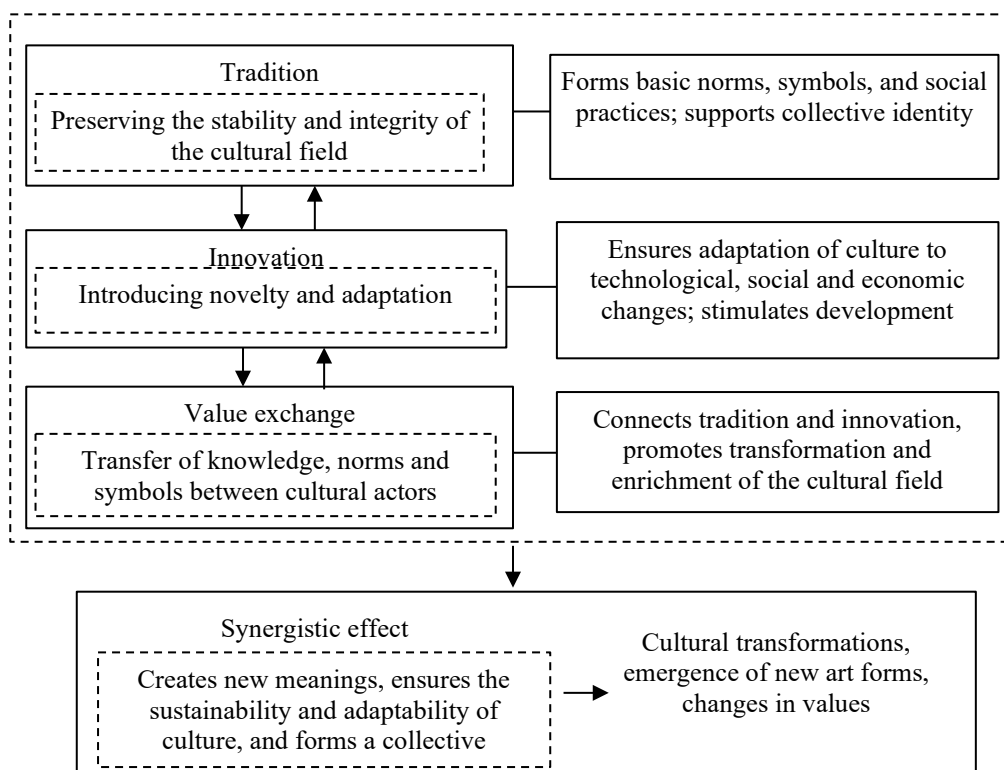


Figure 1. Model of cultural dynamics as a synergistic process

Source: author's development

The creative and innovative potential of the digital society is shaped by the digitalization of society, the introduction of neural network tools, artificial intelligence, and deep learning [13-15].

Thus, the synergistic model of cultural dynamics demonstrates that effective cultural development occurs through the

interaction of tradition, innovation, and value exchange. This contributes to the sustainability, flexibility, and creative growth of society.

Discussion

Numerous contemporary scholars have studied the philosophical foundations of the cultural aspects of society's progress. Contemporary scholars such as Floridi [39], Brenner and Igamberdiev [40] and Borodenko [41] emphasize the importance of the place of the individual in the philosophical tradition and the formation of modern cultural philosophy.

Among the features of cultural development proposed by Silius [42] is the diversification of academic philosophy in the context of post-comparativist transformation and transculturalism. According to the researcher Inglehart [43], cultural evolution is fundamentally driven by people's motivation to change themselves and transform the world.

Scholars Brister [44] and Peck [45] focus on the value of public philosophy and the concept of "Philosophy of Change". The authors argue that the latter synergizes emotions, civil society, and global development.

At the same time, Gil [46] emphasizes that the philosophy of AI – artificial intelligence – is especially important today. Sources of legality play a significant role in the analysis of artificial intelligence. The author argues that the digitalization of society at this stage of development transforms cultural aspects, often with negative connotations.

Regarding the value of personal philosophy in civic education, Houser [47] insists that the cultural development of society is closely linked to changes in the education system. However, the authors do not deny the prospect of combining social, historical, and philosophical aspects of cultural and educational progress.

The developed model of cultural dynamics as a synergistic process that combines tradition, innovation, and value exchange has similarities and differences with classical and modern concepts of cultural progress.

According to Spengler [29], culture develops in cycles. In this context, the synergistic model is consistent with the idea of periodicity. The combination of tradition and innovation ensures the reproduction of cultural structures and, at the same time, their renewal. However, unlike Spengler [29], the model does not assume the fatal end of the cultural cycle – it emphasizes the possibility of self-organization and adaptive evolution of culture.

Morin's [3] views on the "paradigm of complexity" are in direct line with the synergistic approach. Culture is viewed as an open, nonlinear system in which different levels of processes interact – individual, social, and symbolic. Like Morin [3], the synergistic model emphasizes the interconnectedness of order and chaos, tradition and innovation, which together form new cultural states through self-organization.

Bauman's [21] concept of "liquid modernity" also resonates with this model, especially in the interpretation of culture as a dynamic, unstable environment where constant change of identities, norms, and values is the norm. At the same time, the synergistic model offers a more optimistic vision: it recognizes the fluidity of cultural processes, but at the same time sees in value exchange the potential for stabilizing and harmonizing the cultural system.

For a deeper understanding of the essence of the synergistic model of cultural dynamics, it is advisable to compare it with well-known theoretical approaches to the analysis of culture, in particular the concepts of Spengler [29], Morin [3] and Bauman [21]. Each of these thinkers interprets the nature of cultural change in his or her own way – as a cyclical process, as a system of complex interrelationships, or as a fluid, unstable structure. Comparison allows us to identify common ideas, differences, and new emphases that form the uniqueness of the synergistic approach (Table 4).

Next page

Table 4. Relationships between the synergistic model of cultural dynamics

Theory/approach	Key idea of the theory	Common features with the synergistic model	Differences / new emphasis of the synergistic model
O. Spengler – the theory of cultural cycles	Culture develops in a closed cycle: birth → prosperity → decline → death of civilization	The idea of repetition and reproduction of cultural forms; combination of stability (tradition) and renewal (innovation)	Emphasis on self-organization, openness and adaptability of cultural systems
E. Morin – the paradigm of complexity	Culture is an open, nonlinear, self-organized system in which chaos and order interact	Principles of nonlinearity, interdependence, self-organization and synergy between different levels of culture	Expanding the emphasis on value exchange as a mechanism for integrating complex cultural interactions
Bauman's concept of "liquid modernity"	Culture is fluid, changeable, without stable forms; identity is a process, not a state	Recognizing the dynamism, flexibility and constant change of cultural forms	The synergistic model is complemented by the element of harmonization
Synergistic model of cultural dynamics (author's)	Culture is a process of interaction between traditions, innovations and value exchange	Integrates cyclicity, complexity and dynamism into a single model of cultural development	Emphasizes the balance of stability and exchange of values in the formation of cultural integrity

Source: compiled by the author [3, 21, 29]

Thus, the proposed model combines Spengler's cyclicity, Morin's [3] complexity, and Bauman's [21] fluidity, but interprets them within a holistic synergistic approach. It demonstrates that culture is neither a closed system nor a chaotic structure, but rather a living process in which stability, novelty, and interchange interact to form a dynamic equilibrium of progress.

The philosophical approach, on the contrary, is aimed at understanding culture as a form of human existence in the world, which encompasses the interaction of the material, symbolic and spiritual. It allows us to comprehend the underlying causes of cultural transformations – changes in value systems, worldview orientations, and ways of making meaning. This approach goes beyond descriptive analysis and appeals to the concepts of meaning, being, identity, and freedom, categories without which it is impossible to explain the nature of cultural development.

In addition, the philosophical approach ensures the integrative nature of the analysis: it combines anthropological, ethical, epistemological, and ontological dimensions of culture, while sociological models often remain fragmented. Philosophy of culture allows us to view evolution not as a linear sequence of events, but as a synergistic process of self-organization, where tradition, innovation, and value exchange form a single dynamic system.

Thus, the philosophical approach provides a deeper and more diverse perspective on the study of cultural evolution.

Cultural balance can be defined as a dynamic equilibrium between three main components:

- Tradition, which ensures continuity and cultural identity.
- Innovation, which opens up opportunities for adaptation to new challenges and promotes creative development.
- Value exchange, which supports social cohesion and intercultural dialogue.

Modern transformation processes require society to find new mechanisms for harmonizing the preservation of cultural

heritage and the dynamics of innovative development. In this context, the concept of cultural balance emerges as an integrative model that allows combining tradition, innovation and value exchange into a single dynamic system. Table 5 shows the structure of this balance, its key functions, possible risks of imbalance and ways to achieve harmonious interaction between the elements of cultural development.

Table 5. The concept of cultural balance as a condition for sustainable development of society

Component s	Content	Functions in the cultural system	Risks of imbalance	Ways to achieve balance
Tradition	The set of spiritual, moral and cultural achievements that form an identity	Ensures continuity, stability and cultural memory	Conservation, closedness to change, cultural isolation	Critical rethinking of traditions, their creative renewal in the modern context
Innovation	New forms of cultural expression, technological and social changes that stimulate development	Increases cultural adaptability, promotes creativity and modernization	Loss of cultural identity, excessive rationalization, detachment from values	Ethical understanding of innovations, harmonization of innovation with cultural foundations
Value exchange	Interaction of cultures, generations and communities based on dialogue and mutual respect	Supports social unity, mutual understanding and cultural pluralism	Conflicts of values, fragmentation of cultural space, manipulation of symbols	Development of intercultural communication, formation of a culture of tolerance and co-creation
Cultural balance (integrated level)	Dynamic balance between tradition, innovation and value exchange	Ensures sustainable cultural development and harmony between past, present and future	Dominance of one of the system elements, loss of synergy	Reflective management of cultural processes, support for cultural diversity

Source: compiled by the author [48, 49]

Thus, the concept of cultural balance demonstrates that sustainable development of society is possible only if a balance is maintained between the past, present, and future of cultural experience. Tradition adds depth and identity to the system, innovation adds flexibility and openness, and value exchange adds social cohesion. Their interaction creates a synergistic integrity in which culture appears not as a frozen structure but as a living process of meaning-making. It is the ability to dynamically balance between stability and change that is the key to sustainable cultural development and spiritual maturity of modern society.

Based on the above, scholars still need a unified vision of the context of the philosophical aspects of the cultural development of society. However, the future progress of culture will be based on the digitalization of social life.

Conclusions

Cultural dynamics is an independent driver of development that determines the direction and pace of civilizational progress. From a philosophical perspective, cultural dynamics appears as a force of meaning-making that ensures the movement of civilization from one historical stage to another. It directs society from adaptation to existing conditions to their creative rethinking, transforming external changes into internal spiritual development.

In this sense, culture not only reflects reality but also creates it. It sets the logic of civilizational movement,

transforming knowledge into wisdom, technologies into tools of humanization, and social processes into carriers of meaning. Therefore, understanding cultural dynamics as a driving force of development is the key to understanding the modern world, in which technological progress gains value only when it is consistent with the spiritual and cultural dimension of human existence.

The ideas of the synergy of philosophy and culture have retained their paradigmatic significance to this day. Given that a person is 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 and conceptual basis for the cultural development of society, endowing it with features of integrity and orderliness, allowing for the rationalization of individual elements within the social system. In the diversity of cultural concepts, culture is positioned as a set of examples of historical human expression.

The current stage of globalization and integration of society has led to a number of problems, the solution of which depends on the quality of interaction processes in 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 our time. In order to identify the synergistic interaction of philosophical and cultural aspects of society's development, it is necessary to integrate universal humanistic values to the maximum extent possible.

Self-regulation of culture is manifested in its ability to restore balance after periods of crisis or destabilization, transforming external challenges into internal mechanisms of development. Each cultural system has internal "fields of attraction" – value cores, traditions, symbolic codes that define the limits of possible changes. In this sense, culture functions as a living organism that responds to external influences but preserves its own identity through mechanisms of comprehension, criticism, and creative integration of new experience.

The expanded philosophical vision of culture goes beyond functionalism and the institutional approach. It focuses on the ontological and axiological dimensions: culture is seen as a way of being in the world in which meanings, values, emotions, and practices interact. This self-regulation is not technical, but semantic in nature: culture remains stable not through coercion or control, but through reflection, dialogue, and moral orientation.

Thus, the philosophical understanding of culture as a self-regulating system opens up a new horizon for understanding human civilization. It is this property that makes culture the basis for sustainable progress, spiritual balance, and the creative future of humanity.

References

1. Cassirer, E. (1944). *An essay on man: An introduction to a philosophy of human culture*. Yale University Press. <https://doi.org/10.2307/j.ctv1mgmd44>
2. Geertz, C. (1966). The Impact of the Concept of Culture on the Concept of Man. *Bulletin of the Atomic Scientists*, 22(4), 2–8. <https://doi.org/10.1080/00963402.1966.11454918>
3. Morin, E. (1992). *Method: The Human and the Social Sciences*. New York: Peter Lang Publishing. https://monoskop.org/images/a/ad/Morin_Edgar_Method_vol_1_The_Nature_of_Nature.pdf
4. Bauman, Z. (1999). *Culture as Praxis*. SAGE Publications Ltd. <https://doi.org/10.4135/9781446218433>
5. Kit, N., Mnozhynska, R., & Diatlova, I. (2024). Philosophy of intercultural dialogue and globalisation, understanding the impact of globalisation on the modern world. *Scientific and theoretical almanac Grani*, 27(1), 71–78. <https://doi.org/10.15421/172409>
6. Kovalchuk, N. D., & Ovsyankina, L. A. (2020). The problem of dialogue in the context of global processes of our time. *Educational discourse*, (27), 7–16. [https://doi.org/10.33930/ed.2019.5007.27\(10\)-1](https://doi.org/10.33930/ed.2019.5007.27(10)-1)
7. Elias, A., & Mansouri, F. (2020). A Systematic Review of Studies on Interculturalism and Intercultural Dialogue. *Journal of Intercultural Studies*, 41(4), 490–523. <https://doi.org/10.1080/07256868.2020.1782861>
8. Modood, T. (2017). Must Interculturalists Misrepresent Multiculturalism? *Comparative Migration Studies*, 5(15), 1–17. <https://doi.org/10.1186/s40878-017-0058-y>
9. Zapata-Barrero, R., & Mansouri, F. (2022). A Multi-scale Approach to Interculturalism: From Globalised Politics to Localised Policy and Practice. *Journal of International Migration and Integration*, 23(2), 775–795. <https://doi.org/10.1007/s12134-021-00846-w>
10. Polishchuk, O., & Petruk, N. (2022). Axiological guidelines in the philosophy of sustainable development of society. *The Bulletin of Yaroslav Mudryi National Law University Series Philosophy Philosophies of Law Political Science Sociology*, 1(52). <https://doi.org/10.21564/2663-5704.52.250656>
11. Kremen, V. H. (2023). Philosophy of human centredness in the system of modern values. *Herald of the National Academy of Pedagogical Sciences of Ukraine*, 5(1), 1–6. <https://doi.org/10.37472/v.naes.2023.5126>

12. Andrushchenko, T., & Sapiha, O. (2022). Cultural discourse in the formation of spiritual and aesthetic culture. *Journal of the Ukrainian National Tchaikovsky Academy of Music*, 1(54), 61–75. [https://doi.org/10.31318/2414-052X.1\(54\).2022.255426](https://doi.org/10.31318/2414-052X.1(54).2022.255426)
13. Horbatiuk, A. Yu. (2023). Transformation of cultural paradigms: the influence of transhumanist ideas and modern technologies on humanism. *Cultural Almanac*, 4, 206–211. <https://doi.org/10.31392/cult.alm.2023.4.28>
14. Nikitenko, V. (2020). Culture and civilization: interaction and relationship in the context of social and philosophical analysis. *Humanities studies*, 3(80), 49–64. <https://doi.org/10.26661/hst-2019-3-80-04>
15. Kramer, E. (2021). *Intercultural Modes of Philosophy*. Leiden: Brill. https://doi.org/10.1163/9789004468986_004
16. Risjord, M. (2022). *Philosophy of social science: A contemporary introduction*. New York: Routledge. <https://doi.org/10.4324/9781003207795>
17. Sofilkanych, M. (2022). The formation of a new information culture of the future: the socio-philosophical content. *Futurity Philosophy*, 1(1), 56–67. <https://doi.org/10.57125/FP.2022.03.30.05>
18. Donelli, F. (2019). Persuading through culture, values, and ideas. *Insight Turkey*, 21(3), 113–134. <https://doi.org/10.25253/99.2019EV.04>
19. Jaspers, K. (1953). *The Origin and Goal of History (1st ed.)*. London: Routledge. <https://doi.org/10.4324/9781003133674>
20. Habermas, J. (1984). *The Theory of Communicative Action*. Boston: Beacon Press.
21. Bauman, Z. (2011). *Culture in a Liquid Modern World*. Hoboken: Wiley Blackwell.
22. Giddens, A. (1991). *Modernity and Self-Identity: Self and Society in the Late Modern Age*. Stanford University Press. <https://doi.org/10.1111/1467-9566.ep11343722>
23. Prigogin, I., & Stengers, I. (1984). *Order Out of Chaos: Man's New Dialogue with Nature*. Toronto; New York: Bantam Books. <https://archive.org/details/orderoutofchaosm00prig>
24. Haken, H. (1977). Synergetics. *Physics Bulletin*, 28(9). <https://doi.org/10.1088/0031-9112/28/9/027>
25. Gadamer, H.-G. (1975). *Truth and method*. Seabury Press. https://web.mit.edu/kaclark/www/gadamer_truth_and_method.pdf
26. Ricoeur, P. (1974). *The Conflict of Interpretations. Essays in Hermeneutics*. Evanston: Northwestern University Press. <https://books.google.com.ua/books?id=0QuXVWzxoLIC&lpg=PR5&hl=uk&pg=PP1#v=onepage&q&f=false>
27. Husserl, E. (1982). *Ideas towards Pure Phenomenology and Phenomenological Philosophy*. Hague: Martinus Nijhoff Publishers <https://www.finophd.eu/wp-content/uploads/2018/01/Husserl-Ideas-First-Book.pdf>
28. Merleau-Ponty, M. (2010). *Phenomenology of Perception*. London: Routledge. <https://doi.org/10.4324/9780203720714>
29. Spengler, O. (1918). *The Decline of the West*. London: George Allen & Unwin. <https://archive.org/download/declineofwest01spenuoft/declineofwest01spenuoft.pdf>
30. Toynbee, A. (1946). *A Study of History*. New York: Oxford University. Press <https://discoversocialsciences.files.wordpress.com/2017/08/toynbee-study-of-history.pdf>
31. Castells, M., & Cardoso, G. (Eds.) (2005). *The Network Society: From Knowledge to Policy*. Washington: Johns Hopkins Center for Transatlantic Relations. <https://www.researchgate.net/publication/301788885>
32. Biouaraine, H. (2024). Cultural globalization in the era of modern technology and its impact on the individual and society. *Journal of Media Studies*, 11(26). <https://democraticac.de/?p=95154>
33. Alsaleh, A. (2024). The impact of technological advancement on culture and society. *Scientific Reports*, 14. <https://doi.org/10.1038/s41598-024-83995-z>
34. Angkasawati, A. (2024). The Impact of Modernization on Social and Cultural Values: A Basic. *Social and Cultural Sciences Review. International Journal of Education Vocational and Social Science*. 3(04), 56-65. <https://doi.org/10.63922/ijevss.v3i04.1228>
35. Yakimtsov, V. (2018). History and development of Haken's synergetics. *Scientific Bulletin of UNFU*. 28(9), 119–125. <https://doi.org/10.15421/40280923>
36. Guzhva, A. (2023) Philosophical dimensions of cultural policy. *Philosophy of Education*, 29(2), 92–104. <https://doi.org/10.31874/2309-1606-2023-29-2-6>
37. Viniegra, C. (2012). Cultural Evolution, Design and Philosophy. *International Journal of Sustainable Development and Planning*, 7(1), 48–68. <https://doi.org/10.2495/SDP-V7-N1-48-68>
38. Nichols, R, Charbonneau, M, Chellappoo, A, Davis, T, Haidle, M, Kimbrough, EO, Moll, H., Moore, R., Scott-Phillips, T., Purzycki, BG, & Segovia-Martin, J. (2024). Cultural evolution: A review of theoretical challenges. *Evolutionary Human Science*, 6. <https://doi.org/10.1017/ehs.2024.2>

39. Floridi, L. (2019). *The logic of information: A theory of philosophy as conceptual design*. Oxford University Press. <https://doi.org/10.1093/oso/9780198833635.001.0001>.
40. Brenner, J. E., & Igamberdiev, A. U. (2021). *Philosophy in reality. A New Book of Changes*. Berlin: Springer. <https://doi.org/10.1007/978-3-030-62757-7>
41. Borodenko, O. V. (2020). The problem of the local in philosophical tradition and in modern philosophy of culture. *Topical issues of philosophy and sociology*, (27), 3–7. <https://doi.org/10.32837/apfs.v0i27.911>
42. Silius, V. (2020). Diversifying academic philosophy: The post-comparative turn and transculturalism. *Asian Studies*, 8(2), 257–280. <https://doi.org/10.4312/as.2020.8.2.257-280>
43. Inglehart, R. F. (2020). Cultural evolution: People’s motivations are changing, and reshaping the world. *Social Forces*, 98(4), 1–3, <https://doi.org/10.1093/sf/soz119>
44. Brister, E. (2022). The value of public philosophy. In L. McIntyre, N. McHugh & I. Olasov (Eds.), *A companion to public philosophy* (pp. 41–52). Hoboken: Wiley Blackwell.
45. Peck, S. (2023). A philosophy of change: Emotions, civil society and global development. *Emotion, Space and Society*, (47). <https://doi.org/10.1016/j.emospa.2023.100948>
46. Gil, O. (2023). AI Philosophy: Sources of Legitimacy to Analyze Artificial Intelligence. *Open Science Framework*. <https://doi.org/10.31219/osf.io/39njx>
47. Houser, N. O. (2023). The value of a personal philosophy of citizenship education. *The Social Studies*, 114(2), 59–66. <https://doi.org/10.1080/00377996.2022.2084011>
48. Aygistova, A. (2019). Harmonization of culture as a mechanism of the self-development: synergetic approach. *Notes on Art Criticism*, 36, 33–39. <https://www.cceol.com/search/article-detail?id=907572>
49. Taran, H., Mnozhynska, R., & Liubych, O. (2025). Axiological dimension of intercultural communication: ways to overcome conflicts and achieve harmony. *Ukrainian Studies*, 2(95), 222–232. [https://doi.org/10.17721/2413-7065.2\(95\).2025.331408](https://doi.org/10.17721/2413-7065.2(95).2025.331408).

