

Ministry of Education and Science of Ukraine
V. N. Karazin Kharkiv National University

**SOCIAL AND HUMANITARIAN
STUDIES OF THE DEVELOPMENT OF SOCIETY**

A summary of lectures
on the discipline for applicants for higher education in specialties 015 "Professional
education (by specialization)" of the first (bachelor's) level of higher education

Electronic resource

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S 69 **Social** and humanitarian studies of the development of society : a summary of lectures on the discipline for applicants for higher education in specialties 015 "Professional education (by specialization)" of the first (bachelor's) level of higher education [Electronic resource] / compiled by N. H. Bohdanova. – Kharkiv : V. N. Karazin Kharkiv National University, 2026. – (PDF 295 p.)

The lecture notes for the discipline "Social and Humanitarian Studies of the Development of Society" include: criteria for evaluating learning outcomes, a grading scale, a thematic plan for the discipline, lecture notes, exam questions, and a list of literature on the above-mentioned discipline.

The course contributes to the development of critical thinking of applicants and skills in analyzing past and present social phenomena in the world.

The publication is intended for applicants of full-time and part-time forms of study of the first (bachelor's) level of higher education in engineering and pedagogical specialties.

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1. INTRODUCTION

Today's world is a multifaceted society. The formation of the spiritual world of members of society, especially young people, is of urgent importance.

The main goal of this discipline is to develop in students a correct understanding of socio-humanitarian problems, the sources of their occurrence and possible ways of solving them; to help students master the achievements accumulated by cultural studies, religious studies, and aesthetics and ethics for the purpose of further use for the comprehensive improvement of the life of society as a whole and individual social groups.

The main purpose of the proposed lecture notes on the discipline "Social and Humanitarian Studies of Society" is to help students - future specialists in various fields of social activity - master systematized scientific knowledge from the above-mentioned course.

The lecture notes are designed to study the basics of cultural, religious, aesthetic, and ethical knowledge and can be used by students of all specialties in full-time and part-time forms of study. It is designed so that students can use it to prepare for: practical classes, writing essays, testing, and taking the exam.

Mastering the discipline "Social and Humanitarian Studies of the Development of Society" by students of higher education institutions will allow them to think creatively, have social activity skills, and use knowledge when analyzing the realities of modern social life.

In today's conditions of rapid changes in various spheres in the world and the development and advancement of Ukrainian heritage, pluralism of opinions among applicants and a diversity of views on the main problems of social life are being formed.

In order not to wander through the labyrinths of social processes, young men and women need a spiritual core, which they acquire by studying the discipline "Social and Humanitarian Studies of Society." Studying this course is one of the main prerequisites for each person's entry into the general cultural world process.

2. GOAL AND OBJECTIVES OF THE ACADEMIC DISCIPLINE

The purpose of studying the academic discipline is to form the worldview and methodological culture of students, to reveal the features of the modern social and humanitarian picture of the world in order to improve the ability to realize oneself as a member of society, the ability to preserve and multiply religious, aesthetic, moral, cultural, scientific values and achievements of society based on understanding the history and patterns of development of the subject area, its place in the general system of knowledge about the development of society, technology and engineering, developing the ability to appreciate and respect diversity and multiculturalism; familiarizing students with the role and place of Ukraine in the global socio-cultural space.

The main objectives of studying the discipline:

- mastering the basic concepts of social and humanitarian scientific directions and theories;
- mastering scientific approaches to the analysis of modern problems of cultural, religious and social life;
- familiarization with reforms in the cultural, religious and social spheres in Ukraine;
- teaching students to reasonably interpret the cause-and-effect relationships of various events in the cultural and social life of Ukraine and the world, to determine the role of subjective factors;
- creating motivation for self-study and personal development

According to the requirements of the educational and professional program, students must:

Know:

- basic ideas about the foundations of cultural studies, religious studies, aesthetics and ethics;
- mechanisms of socio-historical conditioning of the development and functioning of the system of socio-humanitarian relations;
- special-scientific theoretical and applied methods of cognition;
- principles of development and functioning of social and humanitarian systems of countries of the world;
- features of functioning of social and humanitarian system of Ukraine in the context of European integration and geopolitical changes;
- regularities of formation and activity of the main social and humanitarian institutions of society;
- principles of functioning of social and humanitarian systems, etc.

Be able to:

- successfully apply general theoretical concepts and constructions when solving a specific life situation;
- work with special and educational literature;
- use knowledge in analyzing the realities of modern social life;
- analyze socio-humanitarian problems and contradictions between society and man;
- predict the consequences of processes occurring in the socio-humanitarian sphere.

Own:

- conceptual and categorical apparatus of cultural studies, religious studies, aesthetics and ethics;
- skills of independent analysis and assessment of the features of the social and humanitarian development of society;
- creative and systemic thinking;
- the ability to understand one's own life experience and the scale of one's destiny within the framework of time and one's society;
- social activity skills;
- ethics of public relations.

3. CRITERIA FOR ASSESSING LEARNING OUTCOMES

Total points for all types of learning activities	Qualitative criteria for assessing learning outcomes
90-100 points ("Excellent")	The applicant demonstrates a high level of mastery of theoretical material, has fully mastered the material, is able to apply it to solve practical problems. Possesses terminology, logically and consistently presents the material.
70-89 points ("Good")	The applicant demonstrates a sufficiently high level of mastery of theoretical material, but makes some minor errors in the logical presentation of the material, which, nevertheless, allows him to freely use the acquired skills in practice and make appropriate decisions. Tasks-solutions are accepted with minor errors.
50-69 points ("Satisfactory")	The applicant demonstrates mastery of theoretical material, but has inaccuracies in understanding individual topics and questions, which makes it difficult to find the correct answers when making decisions-tasks. Makes individual errors in defining terms.
0-49 points ("Unsatisfactory")	The theoretical content of the course has not been mastered, practical skills are lacking.

4. SCALE OF EVALUATION IN ACADEMIC DISCIPLINE

№	Types of work of the applicant	Rating
1.	Lecture notes (lecture notes)	0-5
2.	Reports at practical classes	0-35
3.	Active work in practical classes (supplement to reports in practical classes)	0-10
4.	Performing the test	0-10
5.	Taking the exam	0-40
	Total for the academic discipline	0-100

5. THEMATIC PLAN OF THE COURSE

Social and humanitarian studies of social development

Section 1

Cultural Studies of the Development of Society

Topic 1. *The Essence of Culture. Culturology as a Science*

The path of humanity from the natural state to culture. Culture as a special quality of human existence. The history of the formation of the concept of "culture" and its essence. The emergence of the term "culturology", its purpose, methods and categorical apparatus.

Culturological schools: socio-historical, naturalistic, sociological, symbolic; their representatives and characteristics.

Culturological theories: evolutionary, axiological, anthropological, cyclical development, theological, game; their representatives and characteristics.

Features of cultural concepts of Ukrainian scientists: G. Skovoroda, M. Kostomarov, G. Shevchenko, M. Drahomanov, I. Franko.

Functions of culture. The relationship of culture with various forms of social consciousness: politics, law, art, morality, philosophy, science.

Topic 2. *Typology of culture*

Fundamentals of typology of culture: branches of culture, forms of culture, types of culture.

Dominant culture.

Subculture and counterculture: their features, types and their characteristics.

Rural and urban types of cultures, their features and characteristics.

Regional typology of cultures. Characteristic features and peculiarities of the Arab-Muslim, African, Far Eastern, Indian and Latin American cultural regions.

Topic 3. *Historical types of culture*

Features of the development of ancient civilizations Cultural features of the East and the West. Ancient Eastern model of the world. Sociocultural typology and history in the Eastern type of culture (Ancient Egypt, Mesopotamia, Mesopotamia, Ancient India, Ancient China).

Western model of the world. Greco-Roman culture (Ancient Greece, Ancient Rome).

Features of the culture of the Middle Ages. Christian type of culture.

Characteristic features of the cultural development of the Renaissance. Scientific and technological development in the Renaissance.

Culture of the Modern Age. Features of the culture of the Enlightenment, its scientific potential. New ideas and their development.

Culture of the 18th-early 19th centuries.

Modern Western Culture.

Topic 4. Genesis and current state of Ukrainian culture

Periodization of Ukrainian culture and its development at the initial stages. Origins of Ukrainian culture. Culture of Kyivan Rus (1st-1st centuries) and the period of feudal fragmentation (1st-2nd centuries): painted ceramics, mythology, paganism, everyday and ritual creativity, sacred architecture, chronicles, fine arts.

Culture of Ukraine in the 16th - first half of the 17th century: people's council, educational activities, Ukrainian "Cossack" baroque, icon painting, Ukrainian sacred music, printing.

Ukrainian national and cultural revival (late 19th-early 20th centuries): romanticism, modernism, avant-garde, impressionism, ethnography.

Modern Ukrainian culture (second half of the 20th - early 21st centuries): realism, postmodernism, constructivism. Folk, elite and mass culture. The role of the media in modern culture.

Topic 5. Cultural scenarios of activity

The concept of cultural and life scenarios.

Culture of thinking.

Culture of communication.

Culture of learning.

Culture of work.

Topic 6. Intercultural communication

Culture as a collective way of life.

Intercultural communication: concept, structure and main features.

Culture shock and its negative and positive consequences.

Tolerance and empathy as specific features of communicative processes.

Topic 7. Verbal and non-verbal communication

Verbal communication. Language interaction and language etiquette.

Types and forms of intercultural language contact. Language as a symbolic code of culture.

Non-verbal communication. Symbolism of gestures.

Home in the system of values and communicative patterns.

Topic 8. Culture and ethnicity

Ethnocultural stereotypes. "East" and "West" as a sociocultural problem.

National character: Americans.

National character: English.

National character: Japanese.

National character: Chinese.

National character: Ukrainians.

Section 2

Society in the Dimensions of Religious Studies Analysis

Topic 9. Religion as a Subject of Research. Religious Studies as a Science

The Essence and Origin of Religion. Religion as a Sphere of Spiritual Culture, Its Elements, Structure, and Functions. Early Forms of Religiosity and Their Characteristics. Mysticism as a Spiritual and Religious Phenomenon. Ancient mysteries and secret societies.

The concept of "religious studies", its subject and principles. The structure of religious studies. Religious consciousness, its features and structure. Religion and non-religious forms of social consciousness. Religious worldview: general features and its components.

Religious activity and religious organizations.

Religious activity and religious organizations. The influence of religion on the character of the spiritual type of society.

Topic 10. Ethnonational religions

Judaism.

Hinduism.

Confucianism and Taoism.

Shintoism.

Zoroastrianism.

Jainism and Sikhism.

Topic 11. World Religions

Buddhism and its main trends.

Christianity: the emergence and general principles of doctrine.

Orthodoxy: features of doctrine, cult and organization.

Catholicism: features of dogma, cult and organization.

Protestantism: the emergence and features of doctrine, cult, and organization.

Early Protestantism. Late Protestantism.

Islam: general principles of doctrine. Main currents in modern Islam.

Topic 12. Non-traditional religions

Classification of neo-religions.

Unification Church.

Hare Krishna Movement.

Baha'i Faith.

Church of Scientology.

Satanism.

Topic 13. Historical forms of critical analysis of religion

Freethinking of the Ancient World.

Medieval freethinking.

Freethinking of the Renaissance and early bourgeois revolutions.

Radical forms of freethinking. French atheism of the 19th century and militant

Marxist-Leninist atheism.
Natural-scientific freethinking.
Modern organizations of freethinkers.

Topic 14. History and current state of religions in Ukraine

Religious and cultural changes in the lands of modern Ukraine in the 1st millennium AD
The Sophian character of Kyiv Christianity.
The movement for an independent Ukrainian church.
The Ukrainian Greek Catholic Church.
Constitutional guarantees and legal regulation of freedom of conscience in Ukraine.
The current state of religion in Ukraine. The Law of Ukraine "On the Prohibition of Religious Organizations Associated with Russia" of 08/20/2024

Section 3

Aesthetic Dimensions of the Individual and Society

Topic 15. Aesthetics as a Philosophical Science

Formation of the subject of aesthetics and the genesis of aesthetics as a philosophical science. Introduction of the term "aesthetics". Aesthetic problems as an independent field of theoretical knowledge. Practical significance of aesthetic knowledge.

Topic 15. Aesthetics as a Philosophical Science

Formation of the subject of aesthetics and the genesis of aesthetics as a philosophical science. Introduction of the term "aesthetics". Aesthetic problems as an independent area of theoretical knowledge. Practical significance of aesthetic knowledge.

Features of aesthetic consciousness. The structure of aesthetic consciousness: aesthetic feeling, aesthetic taste, aesthetic ideal.

Aesthetic activity. Art as a form of aesthetic activity. Nature in the structure of aesthetic activity. Aesthetic experience.

The nature of the artistic image. Aesthetic embodiment of the artistic image. Aesthetic perception of the artistic image.

Topic 16. History of aesthetic thought

Specifics of Eastern aesthetics. Peculiarities of the development of ancient aesthetics. Laying the foundations of aesthetic issues in the works of philosophers of antiquity.

Self-understanding of art in the main artistic and aesthetic trends of the 19th-20th centuries (Baroque, Classicism, Rococo, Romanticism, Realism, Impressionism).

The evolution of artistic styles and trends in the Modern period. Post-Impressionist tradition (Fauvism, Cubism, Futurism, Surrealism, Expressionism, Abstractionism, Pop Art).

Classical aesthetics.

Topic 17. History of the development of Ukrainian aesthetic thought

Aesthetic ideas of Kievan Rus.

Formation of aesthetic ideas in Ukraine in the 16th-17th centuries.

Aesthetic thought in Ukraine in the 17th-early 18th centuries.

Development of Ukrainian aesthetics in the second half of the 18th century - the first half of the 19th century.

Topic 18. Main aesthetic categories as stages of spiritual and practical comprehension of the world by man

Aesthetic as a universal category of aesthetics.

"Beautiful" as a category of aesthetics. Beautiful and ugly.

Aesthetic content of the category "tragic".

Aesthetic content of the category "comic". Types of realization of the comic.

Вияв піднесеного, героїчного та низького у мистецтві.

The manifestation of the sublime, heroic and low in art.

Topic 19. Art as a subject of aesthetic analysis and a form of spiritual and practical affirmation of man in the world

The subject of art. National and international in art. Nationality of art. Functions of art.

Theories of the origin of art.

Artistic culture of society.

Content and form in art.

Specificity of art. Features of different types of art.

Topic 20. Artistic creativity as an object of aesthetic analysis. The problem of artistic creativity in aesthetics

Definition of the concept of "creativity".

Structural elements of creativity and their characteristics.

Types of artistic creativity. Specificity of the creative process.

The concept of "artist". The nature of the creative personality.

The concept of "instincts" and "genius" and their special features. Movement from instincts to genius.

Section 4

Features of the functioning of morality in society

Topic 21. Ethics as a philosophical science of morality

The subject of ethics.

Morality as a social phenomenon. Structure and functions of morality.

General moral concepts. The concept of moral consciousness.

Applied ethics. Moral experience. Ethics of business communication.

Moral world of the individual. Moral dimensions of the individual and society.

Topic 22. Morality as a cultural and historical phenomenon

The emergence of morality and tribal relations.

Morality in the ancient world.

Morality in the feudal world.

Morality in bourgeois society.

Morality in the 19th and early 20th centuries.

Topic 23. History of ethical teachings

Ethical teachings of the Ancient World.

Ethical teachings of the Middle Ages (XI-XV centuries). Ethical teachings of the Renaissance (XV-XVI centuries).

Ethical teachings of the Modern Age and the Age of Enlightenment (XVII-XIX centuries).

Ethical teachings of the XX - early XXI centuries.

Topic 24. Ethical categories

Categories of good and evil as absolute coordinates of morality.

Moral duty and conscience. Moral act.

Freedom and responsibility.

Honor and dignity.

Moral meanings of love.

Happiness as an ethical category.

The meaning of life as a moral problem. Moral values.

Topic 25. Moral and ethical aspects of global problems of our time

Global problems in the light of universal moral values. The national elite is a spiritual shield on the threshold of globalization.

Ecological behavior and culture. Respect for the living world is the basis of modern humanism.

There is no alternative to caring for health.

The Golden Rule of Morality and Modernity. Life is a good, higher than which there is no. The death penalty: ethical arguments "against". "For" and "against" euthanasia.

6. LECTURE OUTLINE

Section 1

Cultural Studies of the Development of Society

Topic 1. The Essence of Culture. Culturology as a Science

Plan

1. The path of humanity from the natural state to culture. Culture as a special quality of human existence. The history of the formation of the concept of "culture" and its essence. The emergence of the term "culturology", its purpose, methods and categorical apparatus.
2. Culturological theories: evolutionary, axiological, anthropological, cyclical development, theological, game; their representatives and characteristics.
3. Features of culturological concepts of Ukrainian scientists: G. Skovoroda, M. Kostomarov, G. Shevchenko, M. Drahomanov, I. Franko.
4. Functions of culture. The relationship of culture with various forms of social consciousness: politics, law, art, morality, philosophy, science.

1. The path of humanity from the natural state to culture. Culture as a special quality of human existence. The history of the formation of the concept of "culture" and its essence. The emergence of the term "culturology", its purpose, methods and categorical apparatus.

The path of humanity from a natural state to culture is an important topic in the history of civilization, which examines the transition from primitive existence to the social, cultural, and technological achievements of humanity. This question is related to the development of human consciousness, the organization of society, the development of natural resources, and the emergence of the first cultural forms.

The state of nature: primitive existence

The natural state of humanity can be described as a time when humans lived in the wild, dependent on natural resources and led a small lifestyle, including hunting and gathering. People during this period were closely connected to nature and had minimal impact on the environment. The main features of this period are:

- Hunting and gathering. Early humans lived as hunters and gatherers, which required constant movement in search of food, water, and shelter.
- Lack of permanent dwellings. Housing was temporary, usually caves or tents, which provided protection from the elements and wild animals.
- Collective lifestyle. People united in tribes or clan groups, where interaction with other members of the group was necessary for survival. This period can be characterized as a society without property, without a clear social hierarchy, without organized state or legal structures.

People lived in a natural, unstructured state, where the main goal was survival.

The transition from the natural state to culture occurred gradually and was associated with a number of important events and discoveries that became the basis for the development of human civilization.

The advent of agriculture

- One of the biggest changes that ushered in the development of culture was the advent of agriculture. This allowed people to settle in one place because they could now grow their own resources, particularly crops, which ensured a stable food supply.

- Sedentary. Agriculture allowed people to stay in one place instead of constantly moving around in search of food. This laid the foundation for permanent settlements and the first rural communities.

- The emergence of animal husbandry. With the emergence of agriculture, people began to domesticate animals, which made it possible to obtain meat, milk, skin, and also to use animals as labor.

Development of social structures and hierarchy

With the transition to a sedentary lifestyle, the need for social organization arose. People began to create the first social structures, which included the division of labor, hierarchy, and specialization.

- Division of labor. People began to divide responsibilities—some engaged in agriculture, others in crafts, and still others in trade or military affairs. This led to the formation of classes and social groups, as well as the emergence of the first state institutions.
- The emergence of private property. With the advent of a settled lifestyle and agriculture, the concept of private ownership of land and other resources emerged. This became the basis for economic relations, trade agreements, and disputes over property ownership.

The Development of Religion and Art

With the creation of more complex social structures, a need arose for religious and cultural practices that united people and provided a moral and ethical framework for social interaction.

- Religion and spirituality. Religious beliefs became an important part of life. People began to worship gods, believe in magic, and spiritual powers that helped them in farming and daily life. Religious rituals became the basis of social cohesion.
- Art and writing. Over time, the first forms of art (painting, sculpture, music) appeared, as well as writing, which allowed knowledge to be preserved and transmitted to subsequent generations. This became the basis for the development of literature, science, and education.

The emergence of the first civilizations

With the development of agriculture, trade and social structures, the *first civilizations* were formed, which had complex social, political and economic structures. This can be attributed to such ancient civilizations as *Mesopotamia, Egypt, India, China, Greece and Rome*.

- *The construction of cities and states.* The emergence of large cities such as Ur, Babylon, and Memphis made it possible to establish more organized governance, infrastructure, and economic systems.

- *Legislation and government.* The first legal systems and laws appeared (for example, the Code of Hammurabi in Mesopotamia), regulating relationships between people, property, and rights.

- *Trade and economy.* With the development of trade between different peoples, there arose a need to create more complex economic systems that included currency, banks, and trade networks.

Culture as a Result of Development

Human culture emerged as a result of the development of understanding, the ability to interact with the surrounding world, and the creation of means to organize and sustain society. Culture includes:

- *Moral and ethical norms.* The development of cultural norms and laws allowed people to live together in more complex social conditions. These norms regulate human behavior in society, ensuring stability.

- *Intellectual development.* With the creation of writing and educational systems, the development of scientific knowledge and philosophy began, forming the foundation for further cultural achievements.

Culture as Consciousness and Self-Expression

Culture also became a means of expressing the identity and consciousness of a nation or a group. The development of literature, music, and art enabled people to express their feelings, thoughts, and ideas, to transmit historical experience, and to preserve cultural heritage.

Thus, the path of humanity from a natural state to culture is a complex and multifaceted process that includes not only changes in economic and social structures but also the development of human consciousness. It is a transition from life in the wild to organized societies with developed cultures, moral systems, art, and science.

Culture as a special quality of human existence is one of the central themes of the humanities, as it concerns how culture influences the formation of personality and society, shapes our views, values, and ways of interacting with the surrounding world. Culture is what makes a human being not merely a biological creature, but a social, moral, and spiritual personality capable of creating and transforming the environment. It is a reflection of people's spiritual and material activity and is based on knowledge, symbols, norms, and values.

Culture as Human Activity

Culture can be viewed as a complex of human activities that reflects the characteristics of people's lives and their interactions within society. It encompasses all spheres of life:

- Material culture. All objects created by people that are used to satisfy needs and achieve certain goals. This includes technological achievements, architecture, household items, means of transport, and so on.

- *Spiritual culture embodies* the intellectual, emotional, and ethical achievements of humanity, such as science, art, religion, philosophy, and language. It expresses a person's inner world and their capacity for self-awareness.

Culture is the result of *collective creativity* that shapes people's way of life, values, and perceptions of the surrounding world.

Culture as a System of Symbols and Meanings

Culture is a *set of symbols* used for communication and for transmitting knowledge and values from one generation to another. Language, rituals, traditions, art, and scientific theories - all these are parts of culture that help individuals understand their place in the world and interact with others.

- *Language as the primary symbol*. Language is one of the main instruments of culture. Through language we transmit knowledge, express emotions, build relationships, and form social connections. Language is the primary means of expressing cultural ideas and values.
- *Rituals and traditions*. Every culture has its own rituals that ensure a connection between the past and the future and help people pass on their heritage. For example, holidays, ceremonies, and family traditions are important elements of culture that help form a sense of community.
- *Art*. Art is a universal way of expressing culture; it reflects the worldview, ideals, experiences, and emotions lived by humanity at a particular moment in time. Art is not only a means of self-expression but also a way of understanding the world and searching for the meaning of life.

Culture as a Way of Organizing Social Relations

Culture determines how people interact with one another and how social relations are organized. Customs, norms, and laws are all elements of the cultural system that regulates human behavior in society.

- *Social norms and values*. Every culture has its own norms and values that regulate individual behavior in society. For example, different cultures may have different views on family, respect for elders, rules of public behavior, and so on.
- *Cultural institutions*. Important elements of culture are social institutions such as religion, education, law, politics, and the economy, which help organize society and ensure its functioning and development. These institutions determine how people interact, make decisions, and resolve conflicts.

Culture as a Tool for Personal Development

Culture not only shapes society but is also an important factor in the development of individuality. Every person is a product of their culture, which influences their worldview, values, behavior, and self-expression.

- *Identity*. Culture shapes personal identity, including national, ethnic, social, and religious identity. It helps individuals understand their place in society, what is important to them, and what their values and beliefs are.

- *Socialization*. The process by which an individual enters the culture of society is called socialization. During this process, a person learns social roles, norms, and values that are essential for living in that society.

Culture as a Factor in the Development of Civilization

Culture is a driving force behind the *development of civilizations*. Without culture - which includes knowledge, ideas, technologies, and innovations - there would be no progress in science, technology, the economy, or social institutions.

- *Science and technology*. Culture is the foundation for the development of science and technology, as it creates conditions for the accumulation, systematization, and transmission of knowledge to future generations. This makes it possible to develop new technologies, improve quality of life, and make humanity more competitive.
- *Ideas and ideologies*. Culture enables the development of philosophical ideas, ideologies, and religions that become the basis for social change and for the development of politics and social relations.

Culture as a Way of Adapting to the World

Culture helps people adapt to their environment, solve problems, and fulfill their needs and aspirations. It is a universal means of adaptation that allows humans to overcome the challenges of nature and society.

- *Adaptation to the natural environment*. Through culture, people have learned to dominate nature, create comfortable living conditions, use natural resources, build housing, and develop technologies.
- *Adaptation to the social environment*. Culture helps individuals navigate complex social relationships, resolve conflicts, shape public opinion, and maintain social stability.

Thus, *culture* is a special quality of human existence that shapes our worldview, social practices, emotions, and everyday activities. It is the foundation for the formation of individual and collective identity, promotes the development of knowledge and technologies, ensures social integration, and facilitates adaptation to the surrounding world. Culture not only preserves traditions and values but also constantly develops, changing ways of life and patterns of interaction between people and their environment.

The History of the Concept of “Culture” and Its Essence

The history of the formation of the concept of “**culture**” and its essence is an important issue for understanding the evolution of the term itself and its meaning in various historical, social, and scientific contexts. The concept of culture has deep roots in the history of human civilization and is one of the fundamental categories of the humanities.

The Origin of the Concept of “Culture”

The term “**culture**” comes from the Latin word *culture*, which originally meant the cultivation of land, upbringing, or nurturing. In antiquity, the word was used in the context of caring for the land as well as to denote personal development. Over

time, with the development of civilizations and philosophy, its meaning expanded significantly.

The Formation of the Concept in Antiquity

In ancient times, the concept of culture was closely associated with the idea of “upbringing” or “education.” Greek philosophers, in particular Plato and Aristotle, used the concept of culture to denote a high level of human development, including moral and intellectual qualities.

- Plato considered culture the key to the development of an ideal state, in which people should engage in self-improvement through education and moral upbringing.
- Aristotle defined culture as the process of developing the mind and moral education through ethical virtues, enabling a person to live in harmony with others.

At this time, culture was seen as a combination of moral, intellectual, and physical qualities of a person.

Culture during the Renaissance and the Early Modern Period

During the Renaissance, with the revival of interest in ancient heritage, the concept of culture acquired new meaning, particularly in connection with humanistic ideas that focused on personal development, the acquisition of knowledge, and aesthetic self-expression.

- Erasmus of Rotterdam and other humanists viewed culture as a path to moral perfection. They emphasized the importance of education and the development of intellectual abilities.
- The Italian philosopher Giovanni Pico della Mirandola, in his famous work *On the Dignity of Man*, argued that humans possess the ability for self-improvement through education and knowledge, which was an essential part of the culture of that time.

Culture in Classical Philosophy of the 18th–19th Centuries

In the 18th century, during the Enlightenment, the concept of culture became even more widespread. The ideas of philosophers such as Immanuel Kant and Georg Wilhelm Friedrich Hegel developed the concept of culture as a process of historical development that shapes not only the individual but society as a whole.

- Immanuel Kant believed that culture is the foundation for the development of moral qualities and intellectual improvement. It allows for harmony between individual desires and general social norms.
- Hegel viewed culture in the context of the development of the spirit in history, seeing it as the formation of society through specific stages of evolution. For Hegel, culture is the process of the spirit’s self-realization through art, religion, and philosophy.

Culture in the 20th Century

In the 20th century, with the development of the social sciences, the concept of culture underwent significant expansion. Culture was no longer limited to aesthetic or intellectual achievements alone but came to encompass all aspects of social life, including everyday behavior, customs, norms, and both material and spiritual values.

Edward Tylor, an English anthropologist, was among the first to provide a comprehensive definition of culture in anthropology: culture is “that complex whole which includes knowledge, beliefs, art, morals, law, customs, and any other capabilities and habits acquired by a human being as a member of society.” This definition became the foundation for further scholarly developments in cultural studies.

Claude Lévi-Strauss (a structuralist) viewed culture as a set of symbolic systems that determine human relationships, language, religion, rituals, and more. He emphasized the importance of the symbolic aspect of culture, arguing that it shapes the structure of society.

The Essence of the Concept of “Culture” Today

Today, the concept of culture covers a much broader range of meanings and may include:

1. Material culture — all objects and technologies produced by humans, including buildings, infrastructure, machinery, transport, and so on.
2. Spiritual culture — knowledge, ideas, religious beliefs, art, science, education, moral and ethical norms that shape people’s worldview and behavior.
3. Social culture — norms, customs, rules of interaction within society, and social institutions (family, school, religious organizations, state institutions).
4. Individual culture — personal development, an individual’s capacity for self-education, moral self-improvement, and self-expression through art, language, and other forms of activity.

Thus, culture today is a complex and multifaceted phenomenon that includes not only the material and intellectual achievements of humanity but also influences social connections, behavior, moral values, and even the lifestyle of every individual.

The concept of culture has evolved from the simple idea of cultivating land and upbringing to an understanding of a complex system of social, moral, spiritual, and material aspects of human existence. Today, culture is defined as the totality of knowledge, values, norms, traditions, forms, and symbols that unite people into particular social groups and contribute to the development of society as a whole.

The Emergence of the Term “Cultural Studies”: Its Purpose, Methods and Conceptual Framework

The emergence of the term *cultural studies*, its purpose, methods, and conceptual framework is an important topic that covers the formation of cultural studies as an independent discipline and its role in understanding culture. Cultural studies examine culture from various perspectives, exploring its structure, evolution, functions, interactions between different cultural processes, and the place of culture in social life.

The term “**cultural studies**” (from Latin *cultura* — culture, and Greek *logos* - knowledge, doctrine) began to be actively used in the late 19th and early 20th centuries, although the ideas underlying this field had appeared much earlier. However, cultural studies took shape as an independent academic discipline only in the mid-20th century.

The first steps in the formation of cultural studies date back to the early 19th century, when culture began to be viewed as the totality of material and spiritual achievements of humanity that form the basis for the development of civilizations. Early stages included the works of philosophers and historians of culture such as Johann Gottlieb Fichte, Wilhelm von Humboldt, and Charles Lalo.

The term “cultural studies” itself was introduced into scholarly circulation in the mid-20th century, particularly in the works of Soviet and Western philosophers and sociologists who began to integrate culture as a subject of systematic study, seeking to analyze it in the context of social, economic, political, and historical processes.

Unlike the philosophy of culture or sociology, cultural studies focus on the holistic study of culture as a phenomenon encompassing all aspects of human life - from art to scientific theories, from religion to everyday customs.

The Purpose of Cultural Studies

The main purpose of cultural studies is a deep understanding and interpretation of culture as an integrated system. It aims to:

Study the phenomenon of culture in all its forms - material, spiritual, social, and symbolic.

Analyze the evolution of culture: how it changes, adapts to new social and economic conditions, and how different cultural traditions interact.

Understand the functions of culture, including its role in shaping personality, society, history, and civilizations.

Clarify the influence of culture on social processes, including political, economic, and social changes.

Compare different cultural traditions by analyzing cultural interaction, mutual influence, and diversity.

Methods of Cultural Studies

Cultural studies use a wide range of methods to examine culture, depending on the specific goals and objects of research. The main methods include:

The historical method, which makes it possible to study the evolution of culture, its changes, and transformations over time. This is essential for understanding how cultural phenomena emerge, develop, and interact.

The sociological method, which analyzes the relationship between culture and society, examining how culture shapes social institutions and how social conditions influence cultural practices and values.

The comparative method, used to compare different cultures, cultural traditions, and value systems in order to identify similarities and differences.

The philosophical method, which includes the analysis of the fundamental principles and foundations of culture and its deeper meanings, helping to reveal the essence of cultural phenomena and their connections with other aspects of human life, such as morality, ethics, and aesthetics.

The phenomenological method, which involves the direct study of culture from the perspective of its participants. This method allows researchers to explore cultural phenomena through the lived experiences of people who are bearers of that culture.

The ethnographic method, which studies culture through observation of everyday life, analysis of customs, traditions, and rituals, enabling an understanding of the internal mechanisms of culture.

The Conceptual Framework of Cultural Studies

The conceptual framework of cultural studies is a system of key concepts and categories used to describe, analyze, and explain cultural phenomena. The most important categories include:

Culture — the central concept encompassing everything created by humanity in the course of its activity, including material and spiritual values.

Civilization — a system of cultural development in a broad historical context that integrates cultural, social, political, and economic aspects of life.

Art — one of the key forms of spiritual culture that expresses a society's worldview and morality through images, symbols, and emotions.

Morality — a system of norms and principles that determine human behavior within a cultural context.

Symbol — a cultural unit that carries specific meaning within a particular culture (for example, religious or national symbols).

Tradition — the transmission of cultural values, knowledge, and customs from generation to generation.

Identity — the self-awareness of an individual or social group as part of a particular culture, nation, or society.

Globalization — the process of interaction and mutual penetration of cultures in the context of global development, which has a significant impact on changes in local cultures.

Tasks of Cultural Studies

Cultural studies set several key tasks:

To collect, describe, and systematize cultural phenomena by classifying and analyzing cultural practices, traditions, art, religion, and more.

To determine the social functions of culture, including its role in maintaining social stability, personal development, and the formation of social bonds.

To reveal the processes of cultural evolution and transformation, examining how cultures change over time and space and which factors drive these changes.

To study interaction between cultures, including how cultures influence one another and how culture can be a factor of conflict or harmony between different social groups.

Conclusion

Cultural studies emerged as a discipline out of the need to systematize knowledge about culture and provide it with a scientific foundation. It examines culture from all perspectives—from material to spiritual aspects, from the individual to the global level. Its aim is a deep understanding of cultural processes and their influence on society, the individual, and civilization as a whole. The techniques and methods used in cultural studies make it possible to draw scientific conclusions about the development and functioning of cultures, which is essential for addressing many contemporary challenges.

2. Cultural Theories: Evolutionary, Axiological, Anthropological, Cyclical Development, Theological, and Play Theories; Their Representatives and Characteristics

Cultural theories help to understand various aspects of cultural development, its nature, and its mechanisms.

1. Evolutionary Theory

The evolutionary theory of culture emerged within the context of the scientific understanding of the development of life on Earth through stages of evolution and was later adapted to cultural studies. This theory is based on the idea that culture develops gradually, from simple forms to more complex ones, similar to biological organisms.

Representatives

- Edward Tylor (1832-1917), an English anthropologist, believed that culture passes through three main stages: savagery, barbarism, and civilization. Tylor also introduced the concept of “culture” as the totality of knowledge, beliefs, art, morals, law, customs, and all other abilities and habits acquired by humans as members of society. He viewed religion, art, and technology as important components of cultural development.
- Lewis Henry Morgan (1818-1881), an American anthropologist, examined human development through three stages: savagery (early societies), barbarism (intermediate societies), and civilization (advanced societies). He emphasized the development of economic and social structures at these stages.

Main idea. Culture develops linearly from simple forms to more complex ones. Each subsequent stage represents progress based on the previous one. This approach makes it possible to compare different cultures and social systems within an evolutionary process. Cultural development can be studied through institutions, rituals, and everyday life.

2. Axiological Theory

The axiological theory of culture focuses on the analysis of values and their influence on cultural development. It argues that culture depends on certain values that determine behavior, norms, and rules in society. These values may be moral, ethical, religious, or aesthetic.

Representatives

- Max Weber (1864-1920), a German sociologist and economist, believed that economic and social processes are directly shaped by values, particularly religious beliefs. His studies of religion (for example, *The Protestant Ethic and the Spirit of Capitalism*) demonstrated how specific religious values influence economic development.
- Émile Durkheim (1858-1917), a foundational figure in sociology, emphasized the role of collective consciousness and values in shaping culture. He viewed social facts as norms, values, and laws that not only influence individual behavior but also form culture itself.

Main idea. Values determine the direction of cultural development, and through these values people establish social rules and norms. Cultural values include religious, moral, aesthetic, political, and economic beliefs that shape cultural practices and social interaction.

3. Anthropological Theory

The anthropological theory of culture emphasizes that culture is an inseparable part of human nature. It studies culture through social interactions, human understanding and behavior, and the ways people adapt to their environment.

Representatives

- Claude Lévi-Strauss (1908-2009), a French anthropologist and one of the founders of structural anthropology, argued that culture develops through deep structures underlying human customs and rituals. He claimed that all cultures share common structural features that shape their social and cultural practices.
- Bronisław Malinowski (1884-1942), one of the founders of functionalism in anthropology, believed that culture is a set of social functions that perform specific roles in society. Culture persists because it fulfills essential functions for maintaining social order.

Main idea. Culture is a universal phenomenon formed through human activity shaped by social structures, needs, and the environment. Each culture has its own specific features, yet all cultures share common elements that help address social, economic, and psychological needs.

4. Theory of Cyclical Development

The cyclical theory of culture asserts that civilizations and cultures do not develop linearly but instead pass through cycles that include stages of rise, flourishing, decline, and renewal. The idea of cyclicity is characteristic of many historical and cultural processes.

Representatives

- Fernand Braudel (1902-1985), a French historian, viewed historical development as a multi-level process involving long-term, medium-term, and short-term cycles. He believed that the cultural development of civilizations can be described through these cycles.

Main idea. Civilizations and cultures undergo cycles similar to natural processes, in which each stage includes periods of rise, prosperity, decline, and

renewal. The cyclical approach allows culture to be understood as a continuous process of change.

5. Theological Theory

The theological theory of culture holds that culture is the result of divine intervention. Cultural development occurs within the framework of a divine plan or as a response to humanity's religious needs.

Representatives

- Augustine of Hippo (354-430), a Christian philosopher, believed that culture is part of a divine plan. Human development has a divine purpose, and culture is a means of realizing divine intentions.
- Thomas Aquinas (1225-1274), a medieval theologian and philosopher, argued that culture is the result of divine creation and that understanding God's design helps properly shape culture and social norms.

Main idea. Culture is part of the divine order, and its development is connected with divine principles. Human activity should be oriented toward fulfilling the divine plan through religious and moral practices.

6. Play Theory

The play theory of culture views culture as a system of "games" in which people interact with one another according to certain social rules that shape their behavior.

Representatives

- Johan Huizinga (1872-1945), a Dutch cultural historian and sociologist, argued in his book *Homo Ludens* that play is the foundation of cultural development and that true culture cannot exist without playful elements.
- Erving Goffman (1922-1982), a sociologist and social psychologist, analyzed social interaction through the concept of "play," suggesting that human behavior in society resembles a game in which individuals perform roles in response to external expectations.

Main idea. Culture is a set of social games in which individuals and groups have specific roles and rules that determine their interaction and behavior in society.

Conclusion

All these theories offer different approaches to understanding culture. While the evolutionary theory emphasizes progress and development, the axiological theory examines the influence of values on culture; the anthropological theory focuses on social structures; the cyclical theory views culture as a recurring process; the theological theory connects culture with the divine; and the play theory interprets social interaction through the lens of play. Together, these approaches help to better understand the complex nature of cultural processes.

3. Characteristics of Cultural Concepts of Ukrainian Scholars: Hryhorii Skovoroda, Mykola Kostomarov, Taras Shevchenko, Mykhailo Drahomanov, Ivan Franko

The cultural concepts of Ukrainian scholars, philosophers, and cultural figures such as Hryhorii Skovoroda, Mykola Kostomarov, Taras Shevchenko, Mykhailo Drahomanov, and Ivan Franko represent important stages in the development of Ukrainian cultural thought. Each of them had a distinctive understanding of the nature of culture, its role in history, society, and the life of the nation, as well as the problem of national identity.

Hryhorii Skovoroda (1722-1794)

Hryhorii Skovoroda was an outstanding Ukrainian philosopher, poet, educator, theologian, and cultural figure. His concept of culture was deeply humanistic and spiritual, as he believed that true culture lies in the search for the true meaning of life through self-knowledge and the development of inner spirituality.

Main ideas of H. Skovoroda:

Philosophy of self-knowledge and inner development. Skovoroda believed that the main goal of human life is the search for inner harmony through self-knowledge and moral self-improvement.

Nature as a universal value. According to Skovoroda, nature is a source of wisdom and divine truth, and humans should strive for harmony with nature and their own essence.

The theory of “kindred labor.” This idea holds that every person should engage in work that corresponds to their natural inclinations and inner abilities. In this way, one can achieve not only material well-being but also spiritual growth.

Opposition to materialism. Skovoroda sharply criticized materialistic tendencies, emphasizing the importance of spiritual values and self-perfection.

Influence on culture. Skovoroda had a profound influence on the development of Ukrainian culture, as his ideas helped shape the concept of national spirituality that defended inner freedom and moral autonomy of the individual. His works played an important role in the formation of national identity.

Mykola Kostomarov (1817-1885)

Mykola Kostomarov was a prominent Ukrainian historian, philosopher, and publicist who studied the history, culture, and politics of Ukraine. He actively contributed to the development of the Ukrainian national idea, analyzing it through the prism of history and ethnography.

Main ideas of M. Kostomarov:

National identity. Kostomarov argued that the culture and history of the Ukrainian people possess their own originality and should not be adjusted to foreign models. The importance of national culture for the existence of a nation was a central theme of his works.

The role of folk culture. He believed that folk culture, especially folklore and traditions, is the foundation of national identity. He devoted great attention to the study of folk songs, rituals, and customs.

History through national experience. Kostomarov emphasized the importance of history in shaping national consciousness and believed that the Ukrainian nation should be independent and self-sufficient.

Influence on culture. Kostomarov became one of the founders of Ukrainian national historiography and cultural studies, stressing the importance of preserving Ukrainian cultural heritage. His ideas significantly influenced the formation of modern Ukrainian national identity.

Taras Shevchenko (1814-1861)

Taras Shevchenko was a Ukrainian poet, artist, and public figure. His creative work became not only a landmark in Ukrainian literature but also a defining stage in the development of national culture.

Main ideas of T. Shevchenko:

Social justice and national self-awareness. Shevchenko emphasized the struggle for national freedom and dignity of the Ukrainian people. His poetry became an expression of the fight for social and national rights.

The high role of national culture. He believed that culture should serve national revival and function as an instrument in the struggle for freedom and independence.

Elements of folklore in his works. His poetry is rich in folk motifs, and he actively used elements of Ukrainian folklore, which helped strengthen national cultural identity.

Influence on culture. Shevchenko became a symbol of national revival, and his works laid the foundation for the development of Ukrainian literature and culture as a whole. They fostered patriotic feelings among Ukrainians and contributed to the affirmation of the idea of national independence.

Mykhailo Drahomanov (1841-1895)

Mykhailo Drahomanov was an outstanding Ukrainian historian, publicist, philosopher, and social activist who developed ideas of democracy, national independence, and cultural originality.

Main ideas of M. Drahomanov:

Democratic and national revival. Drahomanov emphasized the importance of the struggle for national independence while preserving democratic ideals. He believed that a nation can develop only under conditions of democratic transformation.

The role of folk culture and education. He attached great importance to the development of public education as the basis of cultural growth. He was a strong supporter of popular education, believing that only through education could a nation develop its culture.

Social progress and culture. Drahomanov believed in the power of cultural and social change to improve people's lives and viewed culture as an integral part of progress.

Influence on culture. Drahomanov became a key figure in shaping the idea of the Ukrainian nation and cultural revival. His ideas of national originality and

democratic development resonated strongly among Ukrainian intellectuals of his time.

Ivan Franko (1856-1916)

Ivan Franko was a Ukrainian writer, philosopher, and political figure. He was one of the leading figures of Ukrainian culture in the late 19th and early 20th centuries and had a profound influence on the development of Ukrainian literature, philosophy, and the national idea.

Main ideas of I. Franko:

The idea of national culture and independence. Franko believed that a nation can preserve its culture only through independence and self-determination. He actively advocated for national originality and cultural revival of Ukraine.

Social and cultural progress. Franko supported the idea that culture and education should form the foundation of social progress. He believed that culture must not only preserve national traditions but also move forward, remain dynamic, and be open to new influences.

View of folk culture. He carefully studied folk culture, folklore, and traditions, considering them the foundation for the development of national identity.

Influence on culture. Franko was a founder of modern Ukrainian literature, philosophy, and the national idea. Through his literary works, publicistic writings, and social activities, he significantly influenced the formation of contemporary Ukrainian culture.

Conclusion

All these Ukrainian thinkers and cultural figures, each in their own way, developed ideas that contributed to the strengthening of Ukrainian national culture, the advancement of social and political thought, and the rise of national self-awareness. They emphasized the importance of cultural originality, national education, and democratic principles for the development of the Ukrainian nation.

4. Functions of Culture. The Interrelation of Culture with Various Forms of Social Consciousness: Politics, Law, Art, Morality, Philosophy, and Science

In human life, culture performs a wide range of functions. According to many scholars, the main function of **culture is the human-forming, or humanistic, function.** All other functions are in one way or another connected with it and even derive from it.

One of the most important functions of any culture is the transmission of social experience; therefore, it is often called the **informational function**. Culture acts as the only mechanism for transmitting social experience from generation to generation. Apart from culture, society has no other means of passing on the experience accumulated by previous generations. For this reason, culture is rightly considered the social memory of humanity, and the rupture of cultural ties between generations leads to its loss (the phenomenon of “mankurtism”) with all its negative consequences.

Another leading ***function is the cognitive*** one. It is closely connected with the informational function and follows from it. Culture, which concentrates the best social experience of many human generations, acquires the ability to create favorable conditions for its cognition and assimilation. For example, through fairy tales, a person develops the ability to perceive and experience both the imaginary and the real, and learns to distinguish between good and evil, truth and falsehood.

The regulatory function of culture is primarily related to the determination (regulation) of various aspects and types of social and personal human activity. In work, everyday life, and interpersonal relations, culture influences people's behavior and actions, as well as their choice of material and spiritual values. The regulatory function of culture relies on such normative systems as morality and law.

The semiotic, or sign, function (semiotics being the study of signs) is also extremely important for the development of culture. Culture represents a certain sign system, without mastering which cultural achievements become impossible. Language, for instance, is a means of human communication, while the literary language is an important tool for mastering national culture. Specific languages are required to understand the particular worlds of music, painting, and theater.

The value (value-orientational) function reflects an important qualitative state of culture. It is precisely the system of values that forms a person's value needs and orientations. Based on the nature and quality of these needs and spiritual guidelines, conclusions are drawn about the level of an individual's culture. Moral and intellectual needs and aspirations serve as the main criteria for such evaluation among people.

The communicative function consists in transmitting historical experience through cultural achievements and, on this basis, forming various ways and types of communication among people.

The integrative function is expressed in the ability of culture to unite people regardless of their worldview, ideology, or nationality, and to integrate social communities and peoples into a global civilization.

The humanistic function lies in the adaptive and life-affirming role of culture for each individual, promoting the formation of humanistic values and ideals.

These functions cannot be clearly separated, as they exist as an integrated whole in cultural development.

The interrelation of culture with various forms of social consciousness—politics, law, art, morality, philosophy, and science—is a key topic for understanding how culture influences social, political, and intellectual spheres and how these spheres, in turn, shape culture. Culture does not exist in isolation; it interacts with other aspects of social life, and these interconnections help create a holistic view of the development of civilizations.

1. Culture and Politics

Politics and culture have always been closely interconnected. Culture influences political processes by shaping worldviews, values, and norms supported in society, while politics contributes to the formation of cultural ideologies that, in turn, can transform culture.

- *Political ideologies* often rest on cultural values. For example, the ideas of

freedom, equality, and human rights that underpin modern democratic movements emerged within specific cultural contexts.

- Politics can manipulate culture, using it as an instrument for shaping national identity, maintaining power, and mobilizing the masses. In totalitarian regimes, for instance, culture is often controlled by the state, and art, literature, and media are used to promote official ideology.
- Cultural policy refers to state governance in the sphere of cultural development, preservation of national heritage, and support for artistic creativity and scientific research. It determines society's attitude toward culture and the allocation of resources to cultural products.

2. Culture and Law

Law and culture are interconnected because legal norms often reflect cultural notions of justice, morality, and social relations, while culture, in turn, supports or transforms legal norms.

- Law is an important instrument for shaping social relations, and in many cases legal systems are based on cultural ideas about good and evil, human rights, property, and freedom.
- Culture influences the interpretation of laws. In different cultures, identical legal norms may be interpreted and applied differently. Religious or traditional views on family, freedom, and equality often shape the specific character of legislation in each society.
- Human rights provide a clear example of the interaction between culture and law. Ideas about human dignity, equality before the law, and the right to freedom and property are the result of the evolution of cultural and moral values.

3. Culture and Art

Art is one of the main forms of cultural self-expression and human interaction with the surrounding world. It not only reflects culture but also actively influences it by shaping the aesthetic and moral norms of society.

- Art as a reflection of culture. Artistic works (paintings, music, literary texts) act as mirrors of culture, reflecting ideas, beliefs, experiences, emotions, and social and political processes occurring in society at a given historical moment.
- Art as an instrument of change. Art can become a tool for social change, protest, and challenge to the existing order. Literature, music, and theater often express ideas of struggle for human rights, freedom, and justice.
- Art influences the formation of cultural identities, as it provides a channel through which people communicate on emotional and symbolic levels and express their worldview.

4. Culture and Morality

Morality is an integral part of culture, as it defines the rules, norms, and values by which people live, interact, and evaluate their actions. Morality is closely intertwined with religion, law, and ethics, and these relationships depend on specific cultural traditions.

- Morality forms the foundation of culture. Each culture has its own moral principles that define what is considered right or wrong, often linked to religious, social, or economic ideas.
- Morality and culture interact in the process of socialization, helping individuals develop an ethical attitude toward the world, other people, and nature.
- Morality and ethics emerge from cultural contexts. Traditions, customs, religious beliefs, and other cultural factors determine which moral norms prevail in society.

5. Culture and Philosophy

- Philosophy and culture are interconnected because philosophy provides deep reflection on cultural phenomena, while culture offers philosophy concrete material for contemplation.
- Philosophy of culture is a distinct branch of philosophy that studies the nature of culture, its functions, and its role in human and social development. Philosophers such as **Hegel, Nietzsche, and Spengler** sought to identify the fundamental laws of cultural development and explore ideas of freedom, creativity, and self-perfection.
- Philosophy as a reflection of cultural ideals. From its very beginnings, philosophical systems have been an integral part of culture, as they sought to articulate general principles of human existence through the search for meaning in life and through ethical, political, and scientific inquiry.

6. Culture and Science

Science and culture interact through the shared pursuit of knowledge and social improvement. Scientific achievements often become part of culture, while culture shapes the interests and priorities of scientific research.

- Science as part of culture. All scientific discoveries and theories form part of humanity's cultural heritage, as they transform worldviews, social relations, and human activity.
- Science influences cultural development by expanding human capabilities and transforming technologies, labor organization, attitudes toward nature, and relations among peoples.

Conclusion

Culture is an integral component of social consciousness as a whole, and its interaction with politics, law, art, morality, philosophy, and science forms a complex, interconnected system in which each sphere interacts with the others, creating a comprehensive picture of social development. Each of these elements not only reflects cultural values but also actively contributes to the formation of new cultural norms, traditions, and practices.

Topic 2. Typology of Culture (1 hour)

Plan

1. Foundations of the typology of culture: cultural spheres, forms of culture, types of culture.
2. Dominant culture. Subculture and counterculture: their characteristics, types, and features.
3. Rural and urban types of culture: their features and characteristics.
4. Regional typology of cultures. Characteristic features and specific traits of the Arab-Muslim, African, Far Eastern, Indian, and Latin American cultural regions.

1. Foundations of the Typology of Culture: Cultural Spheres, Forms of Culture, and Types of Culture

The foundations of the typology of culture—cultural spheres, forms of culture, and types of culture - constitute an important topic that makes it possible to understand how various aspects of culture are classified for better analysis and comparison. The typology of culture helps to systematize and organize knowledge about culture, revealing its diversity and multidimensional nature. Let us consider the main approaches to the typology of culture: cultural spheres, forms of culture, and types of culture.

Cultural Spheres

Cultural spheres are distinct areas of activity in which culture manifests itself in specific forms and functions. Each cultural sphere has its own characteristics, objects of study, structure, and role in the life of society. The main cultural spheres include:

- Art (visual arts, music, theater, literature, cinema, dance) — the creation and perception of artistic works that express emotions, ideas, morality, and aesthetic values. Art is a powerful tool for shaping social ideals and values.

- Science — a body of knowledge systematized into specific theories that contributes to social development through the study of nature, humanity, and society. Science constantly interacts with other cultural spheres, influencing technology, education, medicine, and the economy.

- Morality — a system of norms and values that regulates interactions among people in society by defining what is good and what is evil. Morality forms the basis for the development of legal norms and social relations.

- Religion — a cultural form that includes belief in the supernatural, a system of rituals, and religious practices that promote spiritual development and unite people within societies.

- Education — a cultural sphere that ensures the transmission of knowledge, skills, and values from one generation to another. The educational

system not only conveys information but also shapes personality and worldview.

- Law — a system of norms that regulates relations between individuals and institutions in society. Law ensures social stability and protects human rights and freedoms.

- Politics — a cultural sphere concerned with the organization and governance of society, the formation of political ideologies, and the determination of the paths of development of a country and the state.

Each of these spheres addresses a specific area of human activity and has its own distinct role in society. They interact with one another, contributing to the development of culture as a whole.

Forms of Culture

Forms of culture are the ways in which culture exists and manifests itself in various aspects of human activity. Each form of culture represents a specific mode of expressing cultural values and norms and may vary depending on social conditions, historical periods, geographical locations, and other factors.

- Material culture — the totality of physical objects created by people in the course of their activity. This includes architecture, technologies, household items, and means of production. Material culture forms the basis for economic development and everyday living conditions.

- Spiritual culture — a sphere encompassing knowledge, ideas, beliefs, religious faiths, moral norms, art, and science. Spiritual culture is responsible for the intellectual and emotional development of the individual and shapes social bonds and interactions.

- Social culture — a system of norms, values, customs, and traditions that regulate social relations within society. It includes family organization, community life, social groups, and all forms of collective activity.

- Intellectual culture — the culture of knowledge, thinking, and educational achievements. It focuses on the intellectual development of individuals and society, as well as on the creation, preservation, and transmission of knowledge through literature, science, and philosophy.

Types of Culture

Types of culture are subdivisions of culture identified on the basis of various criteria: geographical, historical, social, religious, national, and others. These types help to study the diversity of culture and its specific features at different stages of development.

- National culture — the culture characteristic of a particular nation, including language, traditions, customs, national holidays, beliefs, art, and other cultural features that define national identity.

- Regional culture — culture inherent in a specific region or territory, including local customs, dialects, art, and everyday practices that differ from other regions within the same country or nation.

- World culture — culture that encompasses humanity as a whole and includes universal values, achievements, and products of human civilization that have global significance (for example, achievements in science, art, and moral norms).

- Mass culture — culture created and consumed by broad segments of the population, usually through media and commercial channels. It includes cinema, music, fashion, advertising, and show business, and has a strong influence on people's habits, views, and tastes.

- Elite culture — culture created and consumed by a limited group of people with a high level of education and cultural training. It includes classical art, scientific achievements, and philosophy, which require specialized understanding and analytical ability.

- Popular culture — culture oriented toward broad audiences, widely popular among people, and primarily focused on entertainment, leisure, and commercial interests (for example, television shows, contemporary music, and sports).

Conclusion

The typology of culture helps to systematize knowledge about culture and enables a deeper understanding of its diversity and complexity. Cultural spheres, forms of culture, and types of culture define different aspects of cultural life and human interaction with the surrounding world. Each of these approaches allows for a more profound study of culture as a phenomenon that shapes our worldview and our interactions with other people, societies, and civilizations.

2. Dominant Culture. Subculture and Counterculture: Their Characteristics, Types, and Features

Dominant culture is the culture that occupies a prevailing position in society and has the greatest influence on the formation of social norms, values, and patterns of behavior. It often defines the main guidelines for social life and interaction and is reflected in institutions, political systems, mass media, education, and other spheres.

Dominant culture is the one that possesses greater social, economic, political, or cultural power in a particular society. It may encompass the majority of the population or represent the culture of a specific social group that has gained significant political or economic power.

Main Features of Dominant Culture

- Normative influence. Dominant culture defines what is considered “normal,” “appropriate,” or “attractive.” These may be certain values, beliefs, and rules of behavior supported by the majority of society.

- Language and symbols. The language used in society is often a key element of dominant culture. This also applies to symbols that define its identity (for example, national coats of arms, flags, holidays, and traditions).

- Institutional influence. Dominant culture has a strong impact on state institutions, religion, education, the economy, and the legal system. It determines which values and norms are acceptable within public institutions.

Definition Through Context and Interaction with Other Cultures

Dominant culture usually exists in contrast to subordinate cultures (minorities or subcultures). It may impose its values and views on other groups or even displace minorities from the cultural space.

Examples include:

- *Ethnic minorities*. The culture of the dominant nation or group may assimilate smaller ethnic groups, forcing them to change their culture, language, or traditions.
- *Religious minorities*. Religious minorities may face the dominance of another religion that shapes public life, laws, and morality.

Functions of Dominant Culture

- *Social integration*. Dominant culture ensures social integration by creating shared norms, standards, and values that unite people. It promotes stability and coordination among different social groups.
- *Political legitimacy*. Dominant culture often reflects the political interests of ruling classes or state structures, creating norms and values that legitimize power.
- *Social mobility*. For people belonging to subordinate cultures, integration into the dominant culture often becomes a pathway to upward social mobility, career development, or access to certain privileges.

Dominant Culture and Globalization Processes

In a globalized world, dominant culture is often not limited to a single country or nation. Through mass media, technology, and the Internet, Western (particularly American) culture—or “consumer culture”—has become dominant in many parts of the world. This is expressed in:

- the spread of the English language as an international language;
- the mass influence of Western fashion, music, and cinema;
- the adoption of Western economic models and values;
- the unification of cultural practices through global networks, trademarks, and brands.

Problems and Consequences of Cultural Dominance

Although dominant culture can promote unity and stability, its influence may also have negative consequences:

- *Cultural assimilation*. Minority cultures may be lost under the influence of dominant culture. Smaller groups are often forced to abandon their traditions, languages, and customs in order to integrate into society.
- *Cultural violence*. The dominance of one culture may lead to the marginalization or even discrimination of others. For example, linguistic, ethnic, or religious minorities may be restricted in access to resources or public goods.
- *Uniformity*. The dominance of a single culture reduces cultural diversity, which may lead to a decline in innovation and the loss of unique cultural features and traditions.

Examples of Dominant Culture

- *The modern Western world*. Western culture, especially American culture, is an example of dominant culture in many parts of the world. It includes:
 - *the spread of Western values such* as individualism, market economy, democratic freedoms, and freedom of speech;
 - *influence in cinema* (Hollywood), music (pop music), and technology (IT companies);
 - *the growing use of English* as an international language.
- *Colonial empires*. Historically, dominant cultures often accompanied colonialism, when the culture of an empire was imposed on colonized peoples, leading to cultural assimilation or displacement.

Thus, dominant culture has a significant impact on social relations, the economy, politics, and even individual behavior. It establishes standards and rules that define how public and private life should be organized. At the same time, the dominance of a single culture can reduce cultural diversity and cause social tensions. Understanding this dynamic is essential for promoting a more inclusive and diverse society.

Subculture and Counterculture: Their Characteristics and Types

Subcultures and countercultures are important for understanding social processes and the interaction between dominant culture and various cultural groups. They often arise as reactions to prevailing cultural norms and values, offering alternatives or expressing dissatisfaction with the existing state of society.

Subculture

A ***subculture is*** a cultural group that has its own values, norms, and lifestyles that differ from the dominant culture but do not fully reject it. A subculture forms within the dominant culture while distinguishing itself through features such as language, clothing style, musical preferences, rituals, and behavioral norms.

Characteristics of Subculture

- *Partial difference from the dominant culture*. Subcultures may have their own rules, values, language, and symbols but do not completely reject generally accepted social norms.
- *Identity*. Members of a subculture often share a strong sense of belonging to a particular group, which shapes their individuality.
- *Youth orientation*. Many subcultures emerge among young people, as this is the period when individuals search for identity and distinction from parental values.
- *Informality*. Subcultures usually lack a rigid organizational structure, and their rules are often informal.

Types of Subcultures

- *Youth subcultures*. The most widespread in the modern world, as young people often seek to express their individuality. Examples include punks, hippies, goths, metalheads, and rappers.

- Professional subcultures. Cultures that form within specific professional groups and have their own rules and language, such as subcultures of doctors, artists, scientists, or programmers.

- Thematic subcultures. Based on shared interests, such as fans of fantasy, films, computer games, or sports teams (for example, the “Star Wars” fandom or supporters of a particular sports club).

- Ideological subcultures. Groups based on specific ideologies or worldviews, such as environmental activists or religious movements (for example, movements for women’s rights).

Example:

- Hippies. A youth countercultural group of the 1960s–1970s that advocated peace, love, freedom, and rejection of consumerism. They developed their own clothing style, language, and rituals that differed from mainstream norms of the time.

Counterculture: Characteristics and Types

A **counterculture** is a cultural group that directly opposes the dominant culture by rejecting its core values, norms, and rules. Counterculture not only differs from dominant culture but actively resists it, seeking to change or overthrow the existing social order.

Characteristics of Counterculture

- Opposition to dominant culture. Countercultures often emerge in response to social, political, or economic problems, when certain groups seek to reject or transform existing norms and values.

- Activism. Members of countercultures do not merely differ from dominant culture but actively struggle for change through protests, revolutions, or cultural movements.

- Ideological opposition. Countercultures usually propose alternative views on social, political, or economic issues, opposing injustice or the existing social system.

Types of Counterculture

- Political countercultures. Movements aimed at changing the political order, such as the protest movements of the 1960s in the United States against the Vietnam War or the civil rights movement of African Americans.

- Social countercultures. Movements that oppose certain social norms or practices, such as sexual minorities fighting for their rights or feminist movements advocating gender equality.

- Anti-consumerist countercultures. Groups that oppose consumer culture and materialism, such as movements promoting ecological lifestyles and resistance to excessive consumption.

Example:

- Punks. A movement that emerged in the 1970s as a protest against political and social conditions. Punks advocated anarchism, protested against the commercialization of music and culture, and rejected traditional social norms.

3. Subculture and Counterculture: Comparison

<i>Characteristic</i>	<i>Subculture</i>	<i>Counterculture</i>
<i>Main goal</i>	To differ from the dominant culture without direct opposition	To oppose and resist the dominant culture
<i>Norms and values</i>	Preserves certain norms but in a different form	Actively rejects core norms and values
<i>Type of relationship with dominant culture</i>	Coexistence, partial integration	Refusal to coexist, desire to change or overthrow
<i>Examples</i>	Hippies, goths, metalheads	Punks, radical political movements, feminists
<i>Social role</i>	Provides an alternative to the dominant culture	Acts as protest and seeks to change social structures

Conclusion: Subculture and counterculture are important aspects of cultural diversity and social processes. Subcultures offer alternative perspectives and lifestyles within the existing cultural system without completely rejecting it. Countercultures, on the other hand, actively oppose dominant norms and seek to change or overturn existing social structures. Both phenomena reflect the dynamics of social change, the struggle for identity and cultural autonomy, and demonstrate resistance in response to existing social issues.

3. Rural and Urban Cultures: Characteristics and Features

Rural and Urban Cultures: Features and Characteristics

Rural and urban cultures differ in their social, economic, cultural, and psychological aspects. These two types of culture emerge in different living conditions and relationships with nature, which shapes their differences in lifestyle, values, traditions, social interactions, and worldview.

Rural Culture: Features and Characteristic

Rural culture is formed based on the daily life of people living in the countryside and is closely connected with nature and the agrarian economy. Rural culture often preserves ancient traditions, customs, and ways of life that are grounded in interaction with the land and natural resources.

Features of rural culture:

- **Agrarian economy:** The primary activity in rural areas is agriculture (farming, animal husbandry, gardening), which determines much of rural culture.
- **Close connection with nature:** Rural inhabitants have a deep understanding of natural cycles, seasonal changes, and the importance of land and resources for survival.
- **Traditionalism:** Rural communities typically preserve ancient customs, rituals, folk traditions, and crafts. Family, religion, and traditional skills play a central role.

- Collectivism and mutual support: Collective work is important in rural areas. People often help each other with seasonal tasks such as harvesting or building homes.

- Shared culture and limited external influence: Rural culture is often less exposed to outside cultural influences, as rural communities tend to be more isolated and have a closed way of life.

Example:

- Festivals and rituals: Rural communities often maintain traditional celebrations such as harvest festivals, Christmas rituals, and seasonal ceremonies. These rituals are usually linked to religious beliefs and agricultural cycles.

Urban Culture: Features and Characteristics

Urban culture develops based on the daily life of people living in cities. Urban cultures are more dynamic, innovative, and open to external influences than rural cultures. They evolve within industrial, informational, and service-based economies, significantly shaping the lifestyle of city dwellers.

Features of urban culture:

- Industrialization and urbanization: Urban culture is closely linked to industry, trade, services, science, and technology. People in cities work in diverse sectors, from intellectual professions to factory and office jobs.

- Anonymity and individualism: People in cities are often anonymous to others, fostering individualism, expressed through personal ambitions, careers, and lifestyle choices.

- Reduced social ties: Urban life can be less collectivist than rural life. City residents often live apart from relatives, resulting in weaker social connections.

- Diversity and multiculturalism: Cities bring together different cultures, nationalities, and ethnicities, creating cultural diversity reflected in language, traditions, arts, and lifestyles.

- Modernity and innovation: Urban culture actively responds to changes in science, technology, art, and music, creating new trends, fashion, and technologies.

Example:

- Trends and modern movements: Cities often give rise to new cultural trends such as contemporary art, music genres (rap, electronic), fashion, and technology, which quickly spread among urban youth.

3. Comparison of Rural and Urban Cultures

Characteristic	Rural Culture	Urban Culture
Economy	Agrarian (agriculture)	Industrial, informational, service-based
Connection with nature	Close, dependent on natural cycles	Less direct, urban life oriented toward technology and industry
Social	Tight social ties,	Anonymity, individualism,

<i>Characteristic</i>	<i>Rural Culture</i>	<i>Urban Culture</i>
<i>structure</i>	collectivism	weaker social ties
<i>Traditions and rituals</i>	Preservation of folk traditions and rituals	More openness to innovations, changes in holidays and rituals
<i>Cultural influence</i>	Usually isolated, less affected by external influences	Open to external cultural and social changes
<i>Cultural development</i>	Conservative, preserves ancient forms	Dynamic, constant evolution and development of cultural forms

Conclusion

Rural and urban cultures have unique characteristics shaped by economic, social, and technological conditions. Rural culture preserves traditionalism, a close connection with nature, and collectivism, while urban culture is more individualistic, dynamic, and open to external influences. The two interact with each other, with cities often serving as centers for new ideas and cultural trends, which can later spread to rural areas.

4. Regional Typology of Cultures: Characteristics and Features of the Arab-Muslim, African, Far Eastern, Indian, and Latin American Cultural Regions

Regional typology of cultures is a classification of cultures based on the geographical, historical, social, and economic characteristics of specific regions or territories. This approach helps to identify differences between cultures in different parts of the world and understand how factors such as climate, economy, politics, religion, and others influence the formation of cultural traits

Main Principles of Regional Typology of Cultures

Regional typology is based on the analysis of various aspects of human life, such as:

- *Geographical location:* Climate, natural resources, and territorial features play an important role in shaping culture.
- *Historical and political conditions:* Historical context, including the impact of colonization, wars, and political changes, also influences cultural traits.
- *Economy:* Differences in economic structures (agriculture, industry, services) can determine cultural traditions and values.
- *Social and religious characteristics:* Religious influences, social structures, and norms vary by region, reflecting in cultural traits.

Types of Regional Cultures

European Culture

- Features: European culture is the result of millennia of development, from antiquity to modern times. It encompasses a richness of languages, religions (mainly Christianity, but also Islam and others), cultural traditions, philosophy, art, and politics.
- Varieties: Within Europe, there are many subtypes, depending on historical and political contexts: Anglo-Saxon, Romance, Germanic, Slavic, Balkan cultures, etc.
- Influence: European culture has significantly influenced global civilization through colonialism, science, art, and philosophy.

Asian Culture

- Features: Asia includes numerous cultural zones. Major religious and cultural influences include Buddhism, Hinduism, Daoism, Confucianism, Islam, along with a vast diversity of languages, traditions, and art forms.
- Varieties: Asia can be divided into South, East, Southeast, Central, and West Asia, each with distinct characteristics: Japanese, Chinese, Indian, Arab, Persian cultures, etc.
- Influence: Asia is the cradle of ancient civilizations (India, China, Mesopotamia) and has preserved many traditional cultural elements to the present day.

African Culture

- Features: African cultures are rich in oral traditions, music, rhythms, and social organization based on kinship. Africa has great cultural diversity, with over a thousand different peoples and languages.
- Varieties: North Africa (Arab cultures), Sub-Saharan Africa, West, Central, and East Africa each have unique traditions in art, music, religion, and social structures.
- Influences: Africa has been shaped by numerous empires, cultural exchanges, and the impact of European colonization.

Latin American Culture

- Features: Latin American culture is the result of interactions among indigenous peoples, European colonizers (mainly Spanish and Portuguese), and African slaves. It is marked by ethnic and cultural diversity, preserving indigenous traditions alongside European elements.
- Varieties: Countries like Mexico, Brazil, Argentina, Colombia, and Chile have distinct cultural traits in art, music, and social practices.
- Influences: Spanish and Portuguese colonization heavily influenced religion, language, art, and culture.

Oceanian Culture

- Features: Cultures of Oceania (Australia, New Zealand, Papua New Guinea, Pacific islands) are characterized by traditional beliefs about nature, spiritual connections, and strong indigenous identities.
- Varieties: Australian Aboriginal culture, Maori in New Zealand, Polynesian, Melanesian, and Micronesian cultures.
- Influences: Colonization affected local cultures, though strong traditions and languages remain distinct from the rest of the world.

Methods of Regional Typology of Cultures

1. Historical method: Studying how historical events and processes (colonization, wars, revolutions) shaped cultural differences between regions.
2. Geographical method: Examining how natural conditions (climate, geography, resources) influence socio-economic and cultural development.
3. Socio-economic approach: Analyzing how economic types, social structures, urbanization, and agriculture determine cultural practices, traditions, and worldviews.
4. Anthropological approach: Studying culture through traditions, rituals, customs, arts, and religions of different peoples.

Regional typology helps to understand the diversity of human experience across cultures, showing how natural conditions, historical events, economic structures, and social connections create unique cultural landscapes. It is an essential tool for studying cultural diversity and global cultural interactions.

Characteristics and Features of Specific Cultural Regions

Arab-Muslim Cultural Region

- Characteristics:
 - Religion: Islam is the main religion, deeply influencing politics, social norms, morals, and ethics. Principles from the Quran and Hadith guide spiritual and social life.
 - Language: Arabic is the main language, although Persian (Iran) and Turkish (Turkey) are also present.
 - Islamic culture: Emphasis on tradition, family values, and spirituality. Architecture (mosques, palaces, bazaars), literature (poetry, religious texts), and decorative arts (arabesques, calligraphy) are key cultural elements.
 - Social structure: Clear hierarchy with family and religion playing central roles; patriarchal structures dominate.
- Influences: Arab-Muslim civilization in the Middle Ages was a hub for science, medicine, astronomy, and philosophy. Scholars like Ibn Sina (Avicenna) and Al-Khwarizmi contributed to global knowledge.

African Cultural Region

- **Characteristics:**
 - Languages and ethnic groups: Home to over 2,000 languages and many ethnic groups (Nilo-Saharan, Bantu, Afroasiatic language families).
 - Traditional beliefs: Alongside Christianity and Islam, traditional religions involving spirits, ancestors, and magic persist.
 - Arts and crafts: Rich artistic traditions, including sculpture, textiles, drumming, dance, colorful fabrics, and jewelry.
 - Social organization: Emphasis on collectivism, kinship systems, and communal duties; urbanization is reshaping structures.
- Influences: Colonization left marks on architecture, language, and politics. African music and dance (jazz, reggae, Afrobeat) have global influence.

Far Eastern Cultural Region

- **Characteristics:**
 - Religions and philosophies: Confucianism, Daoism, and Buddhism shape moral norms, social relations, and governance.
 - Languages: Chinese, Japanese, Korean, and Vietnamese languages; Chinese and Japanese use ideographic writing systems.
 - Respect for authority and family: Loyalty to family and elders, reverence for state structures.
 - Arts and aesthetics: Calligraphy, painting, architecture (pagodas), tea ceremonies, and preservation of crafts.
- Influences: Far Eastern culture results from a synthesis of Chinese, Indian, and Japanese traditions. Buddhism and Confucianism influenced Japan while maintaining traditional values.

Indian Cultural Region

- **Characteristics:**
 - Religion: India is the birthplace of Hinduism, Buddhism, Jainism, and Sikhism. Hinduism shapes social organization, rituals, arts, and literature.
 - Caste system: Historically determined social status and duties.
 - Language and literature: Hindi, Bengali, Tamil, Telugu, etc.; rich literary heritage including epics like *Mahabharata* and *Ramayana*.
 - Arts and architecture: Majestic architecture (e.g., Taj Mahal), classical music, and dances (Kathak, Bharatanatyam).
- Influences: Indian culture influenced philosophy and religion across Asia, including Buddhism and Daoism, and continues to affect modern social movements via yoga and meditation.

Latin American Cultural Region

- **Characteristics:**
 - Languages: Spanish and Portuguese are predominant, alongside indigenous languages.
 - Mixed-ethnic culture: Combines indigenous, European (mainly Spanish and Portuguese), and African elements.
 - Religion: Predominantly Catholicism, with Protestant and indigenous communities present.
 - Social relations: Family is central; communities play an important role.
- **Influences**: Music and dance, including salsa, rumba, tango, and reggaeton, are central to national identity.

Conclusion

Cultural regions influence not only social and religious life but also art, music, philosophy, politics, and other aspects of human activity. The diversity of cultural traditions in each region highlights the richness of human civilization and the importance of preserving cultural identity.

Topic 3. Historical Types of Culture (2 hours)

Plan

1. Features of the development of ancient civilizations. Cultural characteristics of the East and the West. The Ancient Eastern world model. Socio-cultural typology and history in the Eastern type of culture (Ancient Egypt, Mesopotamia, the Fertile Crescent, Ancient India, Ancient China).
2. The Western world model. Greco-Roman culture (Ancient Greece, Ancient Rome).
3. Features of medieval culture. The Christian type of culture.
4. Characteristic features of cultural development during the Renaissance. Scientific and technological progress in the Renaissance era.
5. Culture of the Modern Age. Features of Enlightenment culture and its scientific potential. New ideas and their development.
6. Culture of the 19th – early 20th century.
7. Contemporary Western culture.

1. Features of the Development of Ancient Civilizations. Cultural Characteristics of the East and the West. Ancient Eastern World Model. Socio-Cultural Typology and History in the Eastern Type of Culture (Ancient Egypt, Mesopotamia, the Fertile Crescent, Ancient India, Ancient China)

Features of the Development of Ancient Civilizations

Ancient civilizations that developed on different continents in different historical periods shared common features but also had significant differences due to

geographical, social, economic, and cultural conditions. Key characteristics can be observed in civilizations such as Ancient Egypt, Mesopotamia, India, China, and Mesoamerican societies.

Cultural Characteristics of the East and the West

The cultural division into East and West is one of the main concepts used to explain differences in social, religious, political, and economic structures that shaped the historical development of various regions. This division is influenced by geography, religion, philosophical currents, social norms, and worldview. Although the modern world is increasingly globalized, these cultural traits remain distinct while also interacting.

Philosophy and Worldview

West: Individualism and Rationalism

- *Individualism*: Western culture emphasizes personal freedom and the right to self-expression. From the Renaissance through the Enlightenment to modern democratic thought, individual rights and personal autonomy form the foundation of Western worldview.
- *Rationalism*: Western culture develops based on logical reasoning, science, and technology. Studying nature and observing the world through scientific methods are central principles of Western civilization.
- *Secularism*: In many Western countries, religion and the church became separated from political and social structures, promoting the growth of science, technology, and critical thinking.

East: Collectivism and Spirituality

- *Collectivism*: Eastern culture emphasizes collective interests, family ties, and social obligations. Personal life is often subordinated to the needs of family, community, and nation.
- *Spirituality and Religious Traditions*: Eastern cultures are deeply rooted in religious practices and philosophical systems such as Buddhism, Confucianism, Taoism, and Hinduism, focusing on inner peace, moral principles, and harmony with nature and society.
- *Harmony with Nature*: Many Eastern traditions value living in harmony with the natural world, reflected in the Taoist concept of the "Dao" (Way) and in the Chinese philosophy of Yin and Yang.

Religion and Spiritual Practices

West: Christianity and Secularization

- *Christianity*: Christianity formed the foundation for cultural, political, and ethical development in Western societies, particularly in Europe and northern countries. Christian values, such as love for others, salvation, and morality, shaped ethical norms.

- **Secularization:** In recent centuries, many Western countries have experienced secularization, where religious institutions and thinking play a reduced role in public life.

East: Multiple Religious Traditions

- **Hinduism, Buddhism, Taoism:** Eastern religions typically involve complex mixes of rituals, philosophy, and metaphysical beliefs. These traditions focus on self-improvement, reincarnation, enlightenment, and harmony with the universe.

- **Path to Spiritual Perfection:** Unlike Western religions, Eastern traditions often do not focus on the salvation of the soul but rather on practices leading to harmony, such as yoga in India or meditation in Buddhism.

Social Structures and Norms

West: Individual Rights and Freedoms

- **Individual Rights:** Western cultures emphasize individual rights and freedoms. Democracy, freedom of speech, and the rights of women and minorities are key achievements of modern Western societies.

- **Equality and Democracy:** Western nations developed concepts of civil rights, legal equality, and democratic governance. A core value is the equality of people and their right to self-determination.

East: Social Hierarchy and Collectivism

- **Respect for Elders and Hierarchy:** Eastern societies focus on hierarchy, respect for elders, and the role of family and community. Strict social norms and traditions often shape personal choices according to community expectations.

- **Role of the Family:** Family is the fundamental social unit, and maintaining its honor and well-being is of primary importance.

Art and Aesthetics

West: Realism and Individualism

- **Realism and Humanism:** Western art emphasizes realistic depiction, individual experiences, emotions, and perspectives. This is evident in painting, literature, and music, especially during the Renaissance and Enlightenment.

- **Logical Composition:** Western art seeks clear composition and expression of individual identity, with emphasis on linearity, objectivity, and a scientific approach to artistic representation.

East: Abstraction and Harmony

- **Abstraction and Spiritual Dimension:** Eastern art often aims to represent spiritual states or harmony between humans and nature rather than external reality. Symbolism, abstraction, and emotional resonance are prioritized over realism.

- **Landscape and Symbolism:** In Chinese and Japanese art, natural landscapes and symbolic representation of elements such as mountains, rivers, and trees reflect the inner world of humans.

Politics and State System

West: Democracy and Republicanism

- *Democratic Institutions*: After the Enlightenment, Western nations developed democratic institutions such as elections, separation of powers, and human rights protection, making democracy the main form of governance.

- *Globalization*: Western political ideas have had significant influence globally.

East: Authoritarianism and Centralized Governance

- *Centralized Power*: Many Eastern civilizations, including China, India, and Japan, historically had centralized power, with emperors, pharaohs, or authoritarian leaders influencing all aspects of life.

- *Confucian Governance Principles*: Eastern authority was often justified by Confucian principles of state harmony, where rulers were morally responsible to the people.

Overall, Eastern and Western cultural features are deeply rooted in history, religion, philosophy, and social structures. Eastern culture traditionally emphasizes harmony, collectivism, spirituality, and respect for family, whereas Western culture developed through individualism, rationalism, and scientific reasoning. In today's globalized world, these cultural traditions increasingly interact, creating opportunities for exchange and mutual development.

Ancient Eastern World Model

The ancient Eastern world model, developed in the Middle East, India, China, and other regions, had distinctive features differing from Western views. Eastern concepts often combined religious beliefs, philosophical ideas, and cultural traditions, creating a worldview emphasizing harmony, cyclicity, human-nature connection, and supernatural forces.

1. Cyclic Nature of the World

Many ancient Eastern civilizations viewed time and the cosmos as cyclical, unlike Western linear concepts of beginning, development, and end.

- *Indian Concept (Wheel of Samsara)*: Hinduism, Buddhism, and Jainism emphasize samsara — the endless cycle of rebirth. Enlightenment allows liberation from this cycle, but until complete purification is achieved, the cycle continues.

- *Chinese Concept (Yin and Yang)*: Chinese philosophy views the universe as a balance of opposing forces, with cycles of transformation maintaining cosmic equilibrium.

2. Harmony and Balance

Eastern civilizations emphasized harmony and balance between humans, nature, and the cosmos, influencing philosophy and daily life.

- *Confucianism*: Key principle is harmony among people, family, society, and nature. Moral education and fulfilling one's social role are central.

- *Taoism*: Harmony with nature is achieved through practices aligning with natural cycles; the "Dao" (Way) embodies the principle of the universe.

3. Religious Beliefs and Role of Gods

Ancient Eastern civilizations were often polytheistic, linking every life aspect to divine or spiritual forces.

- Egyptian Religion: Gods were connected to natural phenomena, e.g., Ra (sun) and Osiris (underworld). Religion influenced both governance and social structures.

- Hinduism: Multiple gods govern creation, with dharma regulating human behavior and cosmic balance.

- Buddhism: Focus on karma and reincarnation; enlightenment is achieved through meditation and moral improvement.

4. Symbolic Conceptions of the Universe

- Indian Cosmos: Symbolized as a cosmic tree connecting underworld, humans, and heavens.

- Chinese Cosmos: Based on balance of Yin (dark, feminine) and Yang (light, masculine), with all life resulting from their interaction.

5. Nature and the Universe

Nature was seen as a teacher and source of wisdom. Humans were part of the cosmic order, which needed maintenance through harmony and understanding of natural laws. Practices like yoga, meditation, and Taoist philosophy promoted alignment with natural cycles.

6. Social Organization and Ideals

Eastern models defined social roles and order.

- China: “Mandate of Heaven” justified dynastic rule, with the emperor mediating between humans and divine forces.

- India: The caste system reflected cosmic order; each person had duties according to dharma.

Ancient Civilizations

1. Ancient Egypt

- Geography: Developed around the Nile River, essential for agriculture and economic stability.

- Culture and Religion: Polytheistic; pharaoh was both political leader and divine figure. Funerary practices, pyramids, and art reflected religious significance.

- Achievements: Writing (hieroglyphs), astronomy, architecture, medicine.

- Economy: Agriculture, crafts, and trade centered on Nile resources.

2. Mesopotamia

- Geography: Between the Tigris and Euphrates; fertile but unpredictable floods required irrigation systems.

- Culture and Religion: Polytheistic, temples served religious and political functions.

- **Achievements:** Cuneiform writing, mathematics, astronomy, law (e.g., Hammurabi's Code), ziggurats.
- **Economy:** Agriculture, crafts, trade.

3. Indus Valley Civilization

- **Geography:** Indus River Valley (modern Pakistan/India); advanced irrigation.
- **Culture and Religion:** Early Hinduism, Buddhism; philosophy focused on reincarnation and karma.
- **Achievements:** Mathematics (decimal system, zero), astronomy, medicine.
- **Economy:** Agriculture, crafts (weaving, pottery, jewelry).

4. Ancient China

- **Geography:** Yellow and Yangtze Rivers; fertile but prone to floods.
- **Culture and Religion:** Polytheistic, philosophical schools (Confucianism, Taoism, Buddhism).
- **Achievements:** Paper, printing, gunpowder, compass, philosophy, art.
- **Economy:** Agriculture (rice), crafts, trade.

5. Mesoamerican Civilizations (Maya, Aztec, Inca)

- **Geography:** Modern Mexico, Central and South America; tropical forests, mountains, Andes.
- **Culture and Religion:** Polytheistic, sun and rain worship, ritual sacrifices, advanced astronomy.
- **Achievements:** Writing systems (Maya), mathematics, architecture, agricultural innovations.
- **Economy:** Agriculture (corn, potatoes, beans), crafts, trade.

Conclusion

Ancient civilizations shared structures in society, religion, economy, and science, yet differed due to geography, resources, and cultural traditions. These civilizations laid the foundation for human history and left a lasting impact on world culture.

2. The Western Model of the World. Greco-Roman Culture (Ancient Greece, Ancient Rome)

The Western model of the world, which developed in the culture of Ancient Greece and Ancient Rome, became the foundation for the development of European civilization. These two civilizations, each in its own way, played a key role in shaping the main features of the Western world: rationalism, individualism, democracy, law, art, and philosophy.

Ancient Greece: The Foundations of Western Civilization

Ancient Greece is the cradle of Western culture. Its achievements in philosophy, art, science, and politics laid the groundwork for the development of most modern European traditions.

- *Philosophy and Rationalism*. Greek philosophy had a profound impact on Western thought, introducing a rational approach to understanding the world. Philosophers such as Socrates, Plato, and Aristotle developed ideas emphasizing the importance of logical thinking, the pursuit of truth through reason and experience, and questions of ethics, morality, and politics. Aristotle, for example, developed a system of logic that served as the foundation for scientific methods until the Modern Era.

- *Democracy*. The Greek city-state of Athens became the cradle of democracy. In the 5th century BCE, Athens established the first democratic system, where citizens had the right to elect representatives and participate in decision-making. This laid the foundation for political ideas and institutions that became the basis of modern democracies.

- *Art and Architecture*. Ancient Greece was renowned for its achievements in art and architecture. Greek architecture impressed the world with its temples, the most famous being the Parthenon in Athens. Greek sculptors, such as Phidias, created statues that achieved extraordinary realism and expressiveness.

- *Theater*. Greek theater became the foundation for the development of drama in the Western world. Great playwrights such as Aeschylus, Sophocles, and Euripides laid the groundwork for tragedy and the theoretical foundations of dramaturgy.

Ancient Rome: Expansion and Transformation of Greek Culture

Ancient Rome, although heavily influenced by Greek culture, developed its own model of state organization, social relations, and culture.

- *Politics and Law*. One of the defining features of Roman civilization was the development of a legal system. Roman law became the basis for many modern legal systems in Europe and worldwide. Legal codes, such as the Twelve Tables and later the Roman Civil Code, established order and citizens' rights. Romans developed laws that ensured justice, protected citizens' rights, and reinforced governmental authority.

- *Empire and Governance*. The Romans created a vast empire, the largest in the ancient world. The Roman Empire provided stability, border security, and economic integration over a vast territory, fostering trade, culture, and science. The Roman model of empire became a foundation for later empires in European history.

- *Architecture and Engineering*. Romans continued the Greek architectural tradition but added innovations such as arches, domes, and aqueducts, which became key structural elements. Notable examples include the Colosseum and numerous roads and aqueducts that still impress with their engineering excellence.

- *Culture and Science*. Romans were less innovative in philosophy than the Greeks but significantly developed science, especially in medicine, geography, history, and engineering. Roman historian Titus Livius (Livy) and philosopher Cicero influenced the development of historiography and rhetoric in Western culture.

The Western Model of the World: Influence on the Present

Greco-Roman culture became the foundation for Western civilization in its many forms—from the idea of the rule of law to the development of science and art. It influenced many aspects of modern life:

- Political Ideas. The democratic ideas that emerged in Athens became the basis for modern democratic systems in the Western world, later adapted in republican and monarchical forms, as in Rome and medieval European countries.

- Philosophy and Science. The development of philosophy in Ancient Greece set the direction for further scientific achievements in Europe from the Middle Ages to the Modern Era. The tradition of rational thought, logic, and the search for truth laid the foundation for the scientific revolution and technological progress.

- Art and Literature. Roman and Greek achievements in art, architecture, and literature formed the basis for the flourishing of European art, particularly during the Renaissance. The influence of Greek sculpture, theater, and philosophy can be seen in the works of great artists like Michelangelo and Raphael.

- Law and Legal Practice. Roman law became the basis for many modern legal systems. By the Middle Ages, Roman law had been integrated into European legislation and continues to influence legal practices in Western Europe and America.

Conclusion

Greco-Roman culture is the foundation for Western civilization, its core traits, and values. From philosophy to art, from democracy to law—the cultural achievements of these civilizations became the cornerstone for the society we have today. While Eastern cultures, including Mesopotamia, Egypt, and India, contributed other important ideas, it was the Greco-Roman tradition that proved decisive for the Western model of the world.

3. Features of Medieval Culture. The Christian Type of Culture

The Middle Ages, covering the period from the 5th to the 15th century, was a significant stage in the development of Western civilization. During this time, the foundations of modern European cultures were formed, as well as religious and social structures that shaped people's lives for many centuries. Christianity became the dominant religion, shaping the characteristics of medieval culture, and its influence can be traced in the religious, philosophical, artistic, and social aspects of medieval European life.

The Christian Type of Culture

In the Middle Ages, culture had a strongly religious character, as Christianity became the main religion uniting the European peoples. All spiritual and cultural activities of the time were subordinated to the Church, and the moral and ethical principles of Christianity became the main guiding norms for society.

- Religion as the basis of life. Christianity in the Middle Ages was not only a religion but also the main factor shaping people's worldview. All major aspects of life, from politics to morality, were subordinated to Church dogmas and canons. The

understanding of God as the central figure, as well as faith in salvation through belief and good deeds, was of primary importance.

- *The Church and culture.* The Catholic Church was the largest social and political institution of the time. It controlled education, scientific research, art, and literature. Monasteries became centers of learning and science, and monasticism played a central role in maintaining Christian culture.

Social and Political Structures of Medieval Culture

Medieval culture was closely connected with the social and political structures of the time, in which the Church and monarchy played leading roles.

- *Feudalism.* In the Middle Ages, the main social and economic structure was the feudal system. It determined the relationships between monarchs, feudal lords, and peasants. All these relationships had a religious undertone—land, as a gift from God, belonged to God, while monarchs and feudal lords acted as earthly representatives governing on God’s behalf. This was reinforced by Christian doctrine, which justified the right to rule.

- *The Church as the center of cultural life. In the Middle Ages,* the Church was the main center of education. Monasteries and Catholic schools, as well as universities founded on Church institutions, fulfilled teaching functions. All major cultural, philosophical, and scientific works had a religious context and were often dedicated to God or the saints. The Church was also the main center of art, literature, and music.

Medieval Art

Medieval art, particularly in Europe, was closely connected with religious themes reflecting belief in divine order.

- *Romanesque style (10th-13th centuries).* The Romanesque style, characteristic of the early Middle Ages, reflected monumentality and strictness. Architecture of this period included churches and cathedrals with thick walls and small windows, creating an atmosphere of severity and mystical perception of the world. Monasteries and churches, which served as spiritual centers, were most fully developed in this style.

- *Gothic (12th-15th centuries).* Gothic, which developed after the Romanesque style, was more focused on height, light, and harmony. Gothic cathedrals, with their high arches and enormous stained-glass windows, created an effect of heavenly closeness. This style was associated with the idea of ascent to God and was widely used in the construction of cathedrals such as Notre-Dame in Paris and St. Peter’s Basilica in Rome.

- *Iconographic art.* Byzantine iconography, which developed alongside other strands of medieval art, became the main form of painting. Icons depicted holy figures, which had not only religious but also magical significance, serving as intermediaries between humans and God. Icons were an integral part of religious worship in churches and monasteries.

Literature and Philosophy

Medieval literary works often had a religious character and were primarily written in Latin, the language of the Church and scholarly works.

- *Religious literature.* Literary works often had moral and religious content and recounted the lives of saints, martyrs, divine miracles, and stories of salvation. A notable example is Dante Alighieri's *Divine Comedy*, which describes a journey through Hell, Purgatory, and Paradise, serving as an allegory of the human spiritual path.

- *Medieval philosophy.* Medieval philosophy was closely linked with Christian doctrine. The most famous philosophers, such as Augustine of Hippo and Thomas Aquinas, sought to reconcile faith with reason. They developed theological concepts that aimed to harmonize Christian teachings with rational arguments, particularly attempting to synthesize ideas of ancient philosophy, especially Aristotle, with Christian theology.

Morality and Ethics in the Middle Ages

Moral norms in medieval society were also deeply subordinated to religion. Core ethical principles, such as love for God, virtue, humility, belief in the immortal soul, and life after death, shaped human behavior. Medieval Christianity, reflected in moral teachings, emphasized the importance of mercy, repentance, and humility.

Conclusion

It should be noted that medieval culture, built on Christian principles, differed significantly from the culture of antiquity, as it focused on spiritual values and life after death. The Christian type of culture formed a unique social, political, and religious structure, where the Church was the main institution and religion—the foundation of culture. The art, literature, philosophy, and morality of the period reflected Christian values and served to support the worldview that became dominant in the Middle Ages.

4. Characteristic Features of Cultural Development in the Renaissance Era. Scientific and Technical Development in the Renaissance

The Renaissance was a period in the history of culture lasting from the 14th to the 17th century, serving as a transitional phase between the Middle Ages and the modern era. It was characterized by profound changes in social, cultural, scientific, and technical life in Europe, as well as a revival of interest in ancient culture, humanism, and rationalism. The Renaissance laid the foundation for the development of modern European civilizational values and also spurred new scientific achievements and technical innovations.

1. Characteristic Features of Cultural Development in the Renaissance

a) Humanism as the Foundation of Renaissance Culture

The main feature of Renaissance culture was humanism, which placed special importance on the individual, human dignity, creative achievements, and intellectual potential. Humanists sought to revive the classical ideas of Ancient Greece and

Rome, emphasizing reason, science, art, and ethics. They highlighted the importance of human development, education, and the possibility of achieving greatness through knowledge and self-improvement.

- Revival of the classical heritage. Humanists studied ancient texts, discovering new aspects of Greek and Roman culture, which led to the revival of ancient philosophy, art, and literature. For example, philosophers such as Petrucio and Erasmus of Rotterdam called for a return to classical ideals.

- Individualism. During the Renaissance, the individual became the focus of attention. It was a period of growing emphasis on personal identity, highlighting the role of humans in the development of culture and science. Great attention was given to the achievements of individual people, such as artists, philosophers, and scientists.

b) Development of Art

Renaissance art marked a stage of significant transformation. Artists drew on classical heritage, improving techniques and styles, and introducing new approaches to representing humans and nature. One of the important achievements was the use of perspective in painting, allowing for the creation of depth and realism.

- Outstanding artists. Artists such as Leonardo da Vinci, Michelangelo, Raphael, and Titian made major contributions to painting, sculpture, and architecture. Their works, such as da Vinci's *Mona Lisa* or Michelangelo's *Sistine Chapel*, became classical examples of artistic mastery, portraying human nature, emotions, and beauty in the most realistic way.

- Improvement of techniques. Renaissance artists also refined techniques, using chiaroscuro (light and shadow), spatial depth, and perspective, which allowed them to achieve greater realism in their works.

c) Literature and Philosophy

Literary and philosophical thought in the Renaissance differed significantly from the Middle Ages, as it focused on a realistic depiction of humans, their thoughts, and experiences.

- Humanist philosophers. Representatives of this trend, such as Petrarch and Giovanni Boccaccio, emphasized the study of classical texts and personal development through education. They also stressed the importance of moral and ethical self-improvement.

- Literary creativity. In Renaissance literature, genres such as epic, drama, and poetry flourished. Famous authors included Dante Alighieri, whose poem *Divine Comedy* depicts the human journey through Hell, Purgatory, and Paradise, and Niccolò Machiavelli, author of the famous *The Prince*, a classic manual for politicians and rulers.

2. Scientific and Technical Development in the Renaissance

The Renaissance was also marked by significant scientific achievements, particularly in astronomy, medicine, mathematics, and technology.

a) Astronomy and Geography

One of the key scientific events of the Renaissance was the recognition of Copernicus's heliocentric theory. Until then, the geocentric model prevailed, in which the Earth was considered the center of the universe. Nicolaus Copernicus (1473-1543) proposed a new model in which the Earth revolved around the Sun, laying the foundation for the scientific revolution.

- Italian astronomer Galileo Galilei developed Copernicus's theories further, using a telescope for observations and proving that the Earth is not the center of the universe.

- Navigation and geographical discoveries. Thanks to scientific advances in astronomy and cartography, the 15th–16th centuries witnessed major geographical discoveries, including Christopher Columbus's discovery of America in 1492. This was made possible by new technologies in shipbuilding and navigation.

b) Medicine and Anatomy

Medicine also experienced significant development during the Renaissance. Andreas Vesalius, a Flemish physician, created accurate anatomical maps based on dissections of human bodies, greatly improving the understanding of human anatomy.

- Paracelsus, a physician and alchemist, introduced important innovations into medical practice, including the use of chemical substances instead of traditional herbal remedies.

c) Technical Achievements

In the technical sphere, the Renaissance was marked by the development of new inventions that advanced many areas of life. One of the most famous inventions of this era was the printing press, invented by Johannes Gutenberg in the mid-15th century. This invention revolutionized the dissemination of knowledge, significantly reducing the cost of books and making them accessible to a wider audience.

- Leonardo da Vinci created prototypes of many machines, such as a helicopter and war machines, and conducted extensive research in hydrodynamics and mechanics.

In conclusion, the Renaissance was a transitional period from the Middle Ages to the modern era, marked by significant changes in culture, science, and technology. With its humanism, development of art and literature, and scientific discoveries, the Renaissance laid the foundation for the further development of Western civilization. The scientific and technical achievements of this era became the basis for the scientific revolution, and discoveries in astronomy, medicine, and other fields had a profound impact on the progress of humanity in the following centuries.

5. Culture of the Modern Era. Features of Enlightenment Culture, Its Scientific Potential, and the Development of New Ideas

The Enlightenment, which lasted roughly from the late 17th century to the early 19th century, was a period of significant cultural, scientific, and philosophical changes that facilitated the transition from feudal society to modern industrial civilization. It was a time of intellectual awakening, when rational thought, science, and education gained prominence, and new ideas emerged that laid the foundation for the development of modern democratic institutions, human rights, and social equality.

1. Main Features of Enlightenment Culture

a) Rationalism and the Scientific Method

The central feature of Enlightenment culture was the idea of rationalism, based on faith in the power of reason and the human capacity to understand the world through logic, science, and critical thinking. Enlightenment thinkers believed that reason and knowledge were the best tools for societal development, improving human life, and overcoming superstition and ignorance.

Philosophy of Rationalism: René Descartes (1596-1650) and Baruch Spinoza (1632-1677) were key figures in the development of rationalist ideas, which promoted the scientific method of rationalism and the mechanistic view of the world.

Philosophy of Empiricism: Francis Bacon (1561-1626) and Isaac Newton (1642-1727) developed ideas of the inductive method of knowledge through the study of nature. Newton, in particular, unified mathematical and physical knowledge into a single scientific theory, laying the groundwork for future scientific achievements.

b) Belief in Progress

The Enlightenment was marked by a belief in the possibility of progress, both in science and society. Enlightenment thinkers believed that humans could improve their lives through education, scientific development, and the improvement of legal and social institutions.

Ideas of social progress: Enlightenment theorists such as Jean-Jacques Rousseau and Voltaire proposed ideas about natural human rights, the role of the state in ensuring social justice and equality, and limitations on the power of monarchs, emphasizing human rights to freedom and equality.

Development of education: One of the key goals of the Enlightenment was to implement education as the foundation for the development of humanity's intellectual potential. During this period, the number of educational institutions and universities increased, and a large number of books were published promoting scientific achievements and philosophical ideas.

2. Scientific Potential of the Enlightenment

a) Development of Natural Science

A key aspect of Enlightenment culture was the rapid development of natural sciences, including physics, astronomy, chemistry, biology, and medicine. The discoveries and achievements of this era greatly expanded scientific horizons, and new research methods enabled scientific revolutions.

Isaac Newton, in his work *Philosophiæ Naturalis Principia Mathematica* (1687), discovered the foundations of classical mechanics, transforming the understanding of the laws of nature and space-time. These ideas became the basis for subsequent scientific achievements.

Carl Linnaeus (1707-1778) created a system for classifying living organisms, which became the foundation of modern biology.

Discoveries in chemistry: Antoine Lavoisier (1743-1794), the father of modern chemistry, discovered the law of conservation of mass and helped resolve questions about the composition of water and air, laying the groundwork for future chemical research.

b) Technical Inventions

In technology and mechanics, the Enlightenment was a period of major technical achievements. Discoveries in mechanics, as well as new tools and machines, contributed to the development of industry and the economy.

Technical inventions: This era saw the emergence of early steam engines and improvements in production processes, laying the foundation for later industrial revolutions.

Invention of the steam engine: James Watt (1736-1819) created an improved steam engine, which became crucial for the development of industry and transport in the following centuries.

c) Medicine and Anatomy

Medicine experienced significant development thanks to new scientific methods and discoveries.

Anatomy and surgery: William Harvey (1578-1657) discovered the circulation of blood, changing the understanding of human physiology. New methods of surgery and treatment were also developed during this period.

3. New Ideas and Their Development

a) Philosophy and Human Rights

A key element of Enlightenment culture was the pursuit of societal change through discussion of new ideas about human rights, political, and social reforms.

Jean-Jacques Rousseau, in his work *The Social Contract (1762)*, developed ideas about equality and freedom, arguing that power should derive from the people and that every individual has a natural right to freedom and equality before the law.

Voltaire was a leading advocate for freedom of expression, religious tolerance, and opposition to absolutism. He criticized the Catholic Church, reflecting the intellectual climate of the time.

John Locke developed ideas about natural human rights (life, liberty, property) and their protection through constitutional limitations on power.

b) Role of Encyclopedists and Development of Education

One of the greatest achievements of the Enlightenment was the widespread dissemination of education. Prominent philosophers and writers, such as Denis

Diderot and Jean le Rond d'Alembert, created the *Encyclopédie, or a Systematic Dictionary of the Sciences, Arts, and Crafts (1751-1772)*, a major project to collect and systematize all scientific knowledge of the time. This became the foundation for the spread of knowledge and the development of intellectual movements.

c) Political and Social Changes

Enlightenment ideas had a significant impact on political movements of the era. They formed the basis for various revolutions, such as the French Revolution (1789), and reshaped political power structures in Europe.

Ideas of liberty, equality, and fraternity, which became the foundation of the French Revolution, were developed under the influence of Enlightenment concepts of human rights and limitations on absolutism.

Conclusion

The Enlightenment was an important stage in human history, bringing significant changes in culture, science, philosophy, and social institutions. Faith in reason, science, and progress stimulated the development of new ideas, which had far-reaching effects on the subsequent development of Europe and the world. New approaches to politics, human rights, education, and science determined the direction of modern democratic societies and laid the groundwork for future cultural and scientific achievements.

6. Culture of the 19th – Early 20th Century

The culture of the 19th and early 20th centuries was a period of significant changes and transformations in many aspects of human life. It was a time of major social, political, economic, and cultural shifts associated with the Industrial Revolution, the emergence of new ideas, and movements in art, science, and philosophy. The culture of this era was marked by profound contrasts: on one hand, it was an age of remarkable achievements in science and technology, and on the other, it was a period of social conflicts, quests for identity, and experiences of deep change.

1. Socio-Political Changes and Their Influence on Culture

a) Industrial Revolution

The Industrial Revolution, which began in England in the late 18th century and gradually spread across Europe and other continents, became the main driving force of change in the 19th century. It caused significant social and economic transformations, reshaping the structure of society.

- Urban migration: Industrial development led to urbanization, altering the social structure and increasing the urban population. Large cities became centers of industrial production, while the rural population, previously the main part of the economy, became smaller in proportion.

- Working class: A new social class emerged—the workers employed in factories and plants. This gave rise to social movements and struggles for labor rights, which were crucial for the development of public opinion.

- Class struggle: New ideas of socialism, Marxism, and other movements emerged,

aiming to change the social order and improve workers' conditions. Karl Marx and Friedrich Engels were pivotal figures whose philosophy became the foundation of socialist movements.

b) Nationalism and Nation-States

The 19th century was a period of the formation of nation-states, linked to the rise of nationalism. New nations, national ideas, and struggles for independence emerged.

- National movements: National consciousness grew significantly during this period, leading to struggles for independence from empires (Austrian, Ottoman, Russian) or efforts to create new nation-states (Italy, Germany).
- Ideas of nationalism: Nationalist ideas played a key role in the formation of modern nations and nation-states, promoting cultural development through the search for historical roots, national identity, and the revival of folk traditions.

2. Culture in Art: New Trends and Styles

a) Romanticism

Romanticism became an important cultural movement that arose in the late 18th to early 19th century as a reaction to Enlightenment rationalism, industrialization, and social change. It emphasized emotion, individualism, a deep connection to nature, and the struggle for personal freedom.

- Main themes of Romanticism: Fascination with nature, mountain landscapes, exotic cultures, and protest against social injustice.
- Artists and writers: Notable figures include artists Francisco Goya and Caspar David Friedrich, and writers Victor Hugo and Nikolai Gogol.
- Emotion and subjectivity: Romanticism emphasized the expression of inner experiences, creative freedom, and the importance of imagination and subjective perception of the world.

b) Realism

Realism emerged in the mid-19th century as a counterpoint to Romanticism, aiming to depict the social, economic, and political realities of the time accurately.

- Depiction of reality: Realists sought to portray life as it truly was, without idealization. They focused on social problems, poverty, inequality, and injustice.
- Artists and writers: Prominent representatives include painters Gustave Courbet and Honoré Daumier, and writers Gustave Flaubert and Charles Dickens.

c) Impressionism

Impressionism, which appeared in the late 19th century, was a new direction in painting that differed from traditional styles, focusing on capturing fleeting impressions of the external world.

- Focus on light and color: Impressionists sought to convey color, light, and shadow using quick brushstrokes and innovative techniques, preserving the dynamism and movement of nature.
- Artists: Key figures include Claude Monet, Pierre-Auguste Renoir, and Edgar

Degas.

3. Scientific and Technological Achievements

The 19th century was an era of scientific and technological breakthroughs that had a profound impact on culture and society.

- Technical innovations: The Industrial Revolution brought numerous inventions, such as the steam engine, railways, and the telegraph, which changed people's lifestyles and accelerated communication and transport.

- Scientific discoveries: Significant advances occurred in medicine, physics, chemistry, and biology. For example, Charles Darwin's theory of evolution (1859) transformed ideas about the origin of life, while Michael Faraday made numerous discoveries in electromagnetism.

- Development of social sciences: New disciplines, including sociology, psychology, and economics, emerged, providing tools for deeper analysis of society and human behavior.

4. Culture in the Early 20th Century

At the end of the 19th and beginning of the 20th centuries, new cultural movements emerged, reflecting societal changes. A key feature of this period was the break with traditional forms of art and the search for new means of expression.

- Modernism: Represented a reaction to traditional cultural forms, emphasizing innovation and experimentation. Various styles emerged, including Impressionism, Expressionism, Cubism, Dadaism, and Surrealism.

- Philosophy: New philosophical movements appeared, such as phenomenology and existentialism, exploring questions of life's meaning, freedom, choice, and human nature.

Thus, the culture of the 19th to early 20th centuries was a time of immense change, when scientific discoveries and technological advancements transformed human life, and new artistic, philosophical, and social currents emerged. This period laid the foundation for many important cultural and social developments that shaped modern civilization.

7. Contemporary Western Culture

Contemporary Western culture is a complex and multifaceted phenomenon that continues to evolve under globalization, technological progress, and social and political change. Western culture, primarily encompassing Europe, North America, and Australia, developed under the influence of historical events such as the Renaissance, Enlightenment, Industrial Revolution, two World Wars, and contemporary global processes. It also underpins numerous cultural movements that define trends in art, music, science, philosophy, and social structures.

1. Main Features of Contemporary Western Culture

a) Individualism and Personal Freedom

One of the main traits of contemporary Western culture is the emphasis on individualism, considered a core societal value. Individual rights, self-expression, and

personal development are central aspects of social life.

- Human rights: Western culture actively supports human rights, including equality, freedom of speech, freedom of religion, and the right to privacy.

- Psychology and self-development: Modern society places great importance on personal growth through education, psychotherapy, and self-exploration, contributing to self-realization and identity formation.

b) Liberalism and Democracy

Western culture was shaped by liberal and democratic ideals, which prioritize personal freedom, equality before the law, and citizen participation in governance.

- Political systems: Western countries are known for democratic systems with voting rights, parliamentary structures, and rule of law.

- Civil society: Active civil society, including organizations, media, and other social initiatives, is an important cultural component.

c) Secularism and Religious Freedom

Secularism, the separation of religion from the state, is a key feature of Western culture. Religious freedom and the right to personal belief and practice are fundamental values, though religion often plays a less central role than in other cultures.

- Religious diversity: Western culture supports multiculturalism, allowing diverse religious and cultural groups to coexist freely.

- State neutrality: The state has no official religion, fostering pluralism and tolerance for different beliefs and worldviews.

2. Contemporary Art and Culture

a) Pop Culture and Mass Media

Pop culture is a dominant aspect of contemporary Western culture, encompassing activities from film and television to music, fashion, literature, and internet culture.

- Media and communication: Mass media (TV, radio, internet, social networks) are key channels shaping cultural values and norms, enabling rapid information exchange and supporting globalization.

- Music and film: Hollywood is the largest producer of cultural products in the film industry, influencing audiences worldwide. Pop music, originating in the U.S., also spread globally.

- Internet and digital technology: Digital technologies and social media transformed communication, entertainment, and access to information, creating new cultural forms such as virtual communities, blogs, and vlogs.

b) Artistic Movements

In visual arts, literature, theater, and music, Western culture has gone through Modernism, Postmodernism, and Conceptual art.

- Modernism: In the late 19th and early 20th centuries, Modernism was marked

by experimentation in form, technique, and ideas. Key figures include Pablo Picasso (painting), James Joyce (literature), and Igor Stravinsky (music).

- Postmodernism: Emerging in the late 20th century, Postmodernism reacted to Modernism, rejecting single truths and official artistic canons. Postmodernists employed irony, collage, pop culture references, and cross-disciplinary art forms.

3. Technology and Innovation in Western Culture

a) Information Technology and Globalization

Globalization has significantly altered interactions between countries and cultures. Modern technologies, especially the internet and mobile technologies, enable rapid global dissemination of cultural products.

- Internet and digital media: The internet has become a primary platform for information exchange, transforming communication, education, and business.

- Social networks: Platforms like Facebook, Instagram, and Twitter have influenced communication, the formation of social movements, and cultural trends.

b) Innovation in Science and Medicine

Western countries are leaders in scientific research and development, actively investing in advanced technologies, biotechnology, robotics, and artificial intelligence.

- AI and robotics: Innovations create new business and production opportunities, altering lifestyles and raising ethical and social questions.

- Medicine and biotechnology: Western nations lead in medical research, including genetics, organ transplantation, new drugs, and treatment methods.

4. Social Changes: Multiculturalism, Gender Issues, Ecology

Contemporary Western culture actively responds to new social challenges:

- Multiculturalism: Open attitudes toward cultural diversity, shaped by migration and cultural mixing, are key features of Western societies.

- Gender equality and LGBTQ+ rights: Significant progress has been made in women's rights and LGBTQ+ rights, influencing politics and culture.

- Environmental movements: Western countries address climate change, environmental protection, sustainable development, and green technologies.

Thus, contemporary Western culture is the product of centuries of historical development, shaped by scientific, technological, social, and cultural transformations.

Topic 4. The Genesis and Contemporary State of Ukrainian Culture (2 hours)

Plan

1. Periodization of Ukrainian Culture and Its Development in the Early Stages
 - Origins of Ukrainian culture.
 - Culture of Kievan Rus (9th-11th centuries) and the period of feudal fragmentation (12th – mid-18th centuries): mythology, paganism, and everyday ritual creativity.
2. Culture of Ukraine in the 14th – First Half of the 18th Century
 - Folk epics (dumas), educational and enlightenment activities, and the development of printing.
3. Ukrainian National and Cultural Revival (Late 18th – Early 20th Century)
 - Ethnography, folk crafts, and the ideal of a person in Ukrainian culture.
4. Contemporary Ukrainian Culture (Second Half of the 20th – Early 21st Century)
 - Folk, elite, and mass culture.
 - The role of mass media in contemporary culture.

1. Periodization of Ukrainian Culture and Its Development in the Early Stages. Origins of Ukrainian Culture. Culture of Kievan Rus (9th-13th centuries) and the Period of Feudal Fragmentation (12th – mid-18th centuries): Mythology, Paganism, and Everyday Ritual Creativity

The periodization of Ukrainian culture is an important tool for understanding its development through the various stages of Ukraine's history. From its origins to modern times, Ukrainian culture underwent numerous transformations shaped by the political, social, and cultural conditions of each era. In this section, we will examine the main stages of Ukrainian cultural development, from its beginnings to the earliest stages of its formation.

1. Origins of Ukrainian Culture

The origins of Ukrainian culture can be traced back to ancient times. Like most European cultures, Ukrainian culture developed on the foundation of Indo-European heritage. Its main components were nature, language, religion, everyday practices, and art.

Early Stages:

• Scythian Culture (7th-3rd centuries BC):

During antiquity, the territory of modern Ukraine was home to the Scythians, one of the most famous and powerful nomadic peoples. Their art (e.g., Scythian gold), architecture, and daily life provide important information about the initial cultural traditions that later influenced Eastern European cultures.

- Slavic Culture (5th-7th centuries BC):

From the 5th century CE, Slavic tribes began forming in the territory of modern Ukraine. The Slavs had their own language, religious rituals, folk customs, and art, which later became the foundation of Ukrainian cultural tradition.

- Roman and Greek Influences (Antiquity):

Through contact with ancient civilizations, particularly the Greeks and Romans, Ukrainian lands received significant cultural influences. Greek colonies south of modern Ukraine (in Crimea) fostered trade, arts, crafts, and the adoption of religious, cultural, and technological innovations by local tribes.

2. Culture of Kievan Rus (9th–13th centuries)

Kievan Rus became the central cultural and political power in Eastern Europe during the Middle Ages, and this period had a decisive impact on the formation of Ukrainian culture. Cultural processes of this era were closely linked to the Christianization of Kievan Rus.

Key Features:

- Christianization of Rus (988):

A crucial stage in cultural development was the adoption of Christianity by Prince Volodymyr. This event defined not only the religious but also the cultural trajectory of Kievan Rus. Christian culture brought literature, art, architecture, and new philosophical and moral foundations.

- Development of Literacy:

Following Christianization, literacy spread actively, and Kievan Rus developed a system of writing that influenced the growth of literature and science. The first chronicles appeared, along with translations of religious texts.

- Art and Architecture:

Icon painting, monastic complexes, and cathedral construction flourished, with the most famous example being Saint Sophia Cathedral in Kyiv. Architecture combined Byzantine and local elements.

Cultural Impact:

- Christian cultural traditions began to form, eventually becoming central to Ukrainian culture.

- Language and literature developed through translations of church texts and the creation of original works.

3. Period of the Galician-Volhynian State (12th-14th centuries)

This period was important for Ukrainian cultural development, as the Galician-Volhynian state played a key role in cultural and trade relations between Western and Eastern Europe.

Features of Cultural Development:

- Mix of Influences:

Western European (Polish, Hungarian) cultural traditions merged with Byzantine influence. The Galician-Volhynian state was an important center of Christian culture and learning.

- Art and Education:

Architecture, cathedral construction, literacy, and education developed, with the first schools emerging in monasteries and churches.

4. Lithuanian-Rus' Era (14th-15th centuries)

After the decline of Kievan Rus, Ukrainian lands came under the rule of Lithuania, which, while maintaining some autonomy, promoted cultural development. Christianization and literacy continued during this period.

Key Features:

- Revival of Book Culture:

This era saw active growth of book culture and the creation of new literary works, especially religious ones.

- Western European Influence

Literature, art, and science were influenced by Western Europe, particularly through Poland.

5. Renaissance and Baroque (16th-18th centuries)

During these stages, Ukrainian culture was strongly influenced by Europe while also developing its own identity amid struggles for national identity.

- Renaissance:

Scientific thought, education, and art flourished. The first universities appeared, notably in Lviv and Kyiv.

- Baroque:

The Baroque style manifested in architecture, visual arts, and literature. Monasteries, church construction, and religious art played a central role.

6. Mythology and Paganism in Kievan Rus

Before Christianization in 988, pagan religion dominated Kievan Rus, featuring a complex system of beliefs closely linked to natural phenomena. People believed natural forces had divine essence and worshiped them through rituals and sacrifices.

Major Pagan Deities:

- Perun: God of thunder and war.

- Dazhbog: God of the sun, harvest, and fertility.

- Mokosh: Goddess of the earth, fertility, and the household.

- Veles: God of nature and livestock, protector of merchants and travelers.

Beliefs and Myths:

- Pagan beliefs were tied to seasonal cycles and agricultural calendars. Rituals ensured prosperity and wellbeing.

- Ancestor spirits and fertility-related festivals were integral to the culture.

Christianization and Its Cultural Impact

Christianization under Prince Volodymyr initiated a cultural transformation, gradually replacing pagan beliefs with Christian ones. Pagan rituals and symbols were often integrated into Christian practices.

- Christianization spurred the development of Christian literature, literacy, and chronicle writing.

- Architecture, painting, and iconography became central to the new religious ideology (e.g., Saint Sophia Cathedral in Kyiv).

- Some pagan beliefs persisted in folk traditions, especially in seasonal rituals and celebrations.

Culture During the Period of Feudal Fragmentation (12th-18th centuries)

After Kievan Rus fragmented into numerous principalities, cultural traditions remained intact but became more regionally distinct. Local princes and communities developed their own cultural practices.

Mythology and Religious Beliefs:

- Pagan beliefs persisted in folk myths and legends despite the dominance of Christianity.

- Festivals tied to natural phenomena, such as Kupala Night and Maslenitsa, retained pagan elements alongside Christian ones.

Everyday and Ritual Creativity:

- Icon painting, decorative arts, folk songs, tales, and epics continued to develop.

- Rituals related to birth, marriage, and death integrated pagan and Christian elements.

Conclusion

The culture of Kievan Rus and the period of feudal fragmentation were crucial in shaping Ukrainian culture. Under the influence of both paganism and Christianity, religious, everyday, artistic, and ritual traditions formed the foundation for Ukrainian national identity. The persistence of folk beliefs and rituals after Christianization highlights the deep connection between ancient cultural traditions and new religious influences.

2. Ukrainian Culture in the 14th – First Half of the 18th Century: Folk Dumas, Enlightenment Activities, and Printing

Ukrainian culture in the 14th-16th centuries was a period of significant changes and transformations, during which folk traditions, religious, and political processes began influencing the development of literature, art, education, and printing. This era was crucial for the formation of the cultural identity of the Ukrainian people and their spiritual traditions. Below, the main aspects of cultural development during this period are considered: folk dumas, enlightenment activities, and the development of printing.

1. Folk Dumas

Folk dumas are one of the most important forms of Ukrainian oral folk creativity, which emerged at the turn of the Middle Ages and the Early Modern period. This stage marked the establishment of a distinct Ukrainian literary tradition, accompanied by the development of heroic poetry. Dumas were the main genre of

oral folk poetry, preserving and transmitting significant historical events, national experiences, patriotism, and the struggle for freedom.

Themes of Dumas. Folk dumas mostly described the heroic deeds of local leaders, Cossack hetmans, and other historical figures, as well as important political events. They highlighted the Ukrainian people's resistance against foreign invaders such as the Mongols, Poles, Turks, and Tatars.

Heroism and Patriotism. Dumas emphasized ideas of national dignity, loyalty to traditions, and the struggle for independence, reflecting patriotic spirit and national consciousness.

Structure of Dumas. Dumas had a clear structure and used rhetorical devices. They often had a lyrical or song-like quality and were performed with accompaniment on the bandura or other folk instruments.

Famous Dumas. Among the most famous are the dumas about Ivan Bohun or about Cossacks and their heroic leaders. Dumas often featured both historical figures and fictional characters, who became symbols of the people's struggle for freedom.

2. *Enlightenment Activities*

During the 14th-17th centuries, enlightenment activities in Ukraine actively developed, aiming to raise education levels and cultural development among broad segments of the population. Since this period was characterized by numerous political and social changes - such as the formation of the Grand Duchy of Lithuania, resistance to Polish domination, and the influence of the Orthodox Church - education and cultural enlightenment were essential components of spiritual life.

Schools and Monasteries. Educational centers of the time were mostly connected to Orthodox monasteries, which conducted enlightenment work. Notable educational centers included the Kyiv-Pechersk Lavra and the Lavra Monastery in Kyiv, where schools taught youth theology, grammar, as well as natural sciences and mathematics.

Translations and Literary Work. Enlightenment activities included not only teaching but also translating texts from Latin, Greek, and other languages. Translations of sacred scriptures, church texts, and philosophical works produced in monasteries became an important part of education.

Philosophy and Theology. Philosophical and theological schools developed actively during this time. One significant direction was the Kyiv Theological School, whose scholars studied and commented on works of Eastern and Western philosophers. During this period, the first translations of theological works, including writings of the Church Fathers, appeared in Ukraine.

Prominent Figures. Cultural figures such as Philotheus and Petro Mohyla played a significant role in the development of enlightenment in Ukraine.

3. *Printing*

One of Ukraine's important cultural achievements in the 14th–17th centuries was the introduction of printing, which played a crucial role in spreading education, cultural traditions, and knowledge among the general population.

First Printers and Printing Houses. In the 16th century, book printing began to develop in Ukraine, with Lviv as one of the main centers. The first Ukrainian printer was Ivan Fedorov, who in 1574 published the first printed book on Ukrainian lands, *The Apostle*. This marked an important stage in the development of book culture in Ukraine.

Impact of Printing on Society. Printing facilitated the spread of education, literature, culture, and science. Notably, the publication of church books, including the Bible, made spiritual texts accessible to a wider audience.

The First Ukrainian Printed Book. Fedorov's *The Apostle* was significant not only for its theological content but also for using Old Ukrainian language, promoting the development of literary language on Ukrainian lands.

Printers in Lviv and Kyiv. Alongside Ivan Fedorov, other printers, such as Petro Mohyla and Kyrylo Tranquilion-Stavrovetskyi, actively published important texts, contributing greatly to the development of Ukrainian education and culture.

Conclusion. Ukrainian culture in the 14th-17th centuries was a period of establishing new cultural and spiritual values based on ancient traditions. Key elements of this development included:

Folk dumas, reflecting the spirit of popular struggle and heroism;

Enlightenment activities, carried out through monasteries, schools, and translations of spiritual texts;

Printing, which became a primary tool for spreading knowledge and developing literature.

This period laid the foundation for the further development of Ukrainian culture and the formation of national consciousness, which played an important role in the struggle for independence in subsequent centuries.

3. Ukrainian National-Cultural Revival (Late 18th – Early 20th Century): Ethnography, Folk Crafts, and the Ideal of Man in Ukrainian Culture

The Ukrainian national-cultural revival (late 18th – early 20th century) was a crucial period in Ukraine's history, marked by powerful movements aimed at restoring Ukrainian national identity, culture, and distinctiveness. In the mid-18th century, against the backdrop of increasing imperial oppression, the process of national revival began, continuing until the early 20th century. In this context, ethnographic research, the development of folk crafts, and the formation of the ideal of man in Ukrainian culture played an important role.

1. Ethnography in the Ukrainian National Revival

Ethnography became an important tool for restoring and consolidating Ukrainian cultural identity. In the late 18th and 19th centuries, Ukrainian scholars and intellectuals actively studied folk culture, folklore, languages, and traditions. They aimed to record and preserve the heritage of the Ukrainian people, which was threatened by assimilation from Poland, Russia, and Austria.

Founders of Ukrainian Ethnography. One of the first scientists to establish Ukrainian ethnography was Mykhailo Maksymovych, who collected a significant

amount of folklore and contributed to the development of the Ukrainian literary language. His work laid the foundation for studying Ukrainian folk creativity.

Ivan Franko and Panteleimon Kulish. These prominent Ukrainian scholars and writers also actively engaged in ethnographic research. Franko, in particular, collected and published Ukrainian folk songs, tales, and legends.

Importance of Folklore. A key aspect of ethnographic work was studying folklore - songs, tales, legends, proverbs, and rituals - which helped preserve unique elements of folk culture and transmit them to future generations.

Ethnography became a central instrument of national revival, as studying folk culture and language helped raise national consciousness and laid the groundwork for independence movements in Ukraine.

2. Folk Crafts

Folk crafts in Ukraine, which developed actively in the late 18th and 19th centuries, played an important role in national self-awareness. Preserving traditional crafts and skills reinforced national culture, as these crafts were part of daily life and reflected the unique identity of Ukrainians.

Weaving. Ukrainian weaving, especially in the Polissia region, was diverse and widely practiced. Patterns used in textiles had deep symbolic meaning and were passed down through generations.

Pottery. Pottery was another important folk craft, popular across Ukrainian lands. Ukrainian potters' works were distinguished by unique techniques and forms, gaining recognition beyond Ukraine.

Embroidery. Embroidery was one of the most vibrant aspects of folk art, with notable regional characteristics. For example, embroidery on Podillian towels or left-bank vyshyvanky had unique traits.

Woodworking. In Western and Central Ukraine, woodworking thrived, producing furniture, ritual items, and decorative objects reflecting the spiritual needs and beliefs of the people.

Folk crafts became an integral part of cultural revival, contributing not only to economic development but also to preserving national traditions and reinforcing Ukrainian identity.

3. The Ideal of Man in Ukrainian Culture

During this period, Ukrainian culture formed a new ideal of man, reflecting a deep desire for freedom, dignity, and the preservation of folk wisdom and traditions. Central to this ideal was the figure of the ordinary Ukrainian - Cossack or peasant laborer - embodying the main traits of the Ukrainian national spirit.

The Ideal of the Cossack. The national revival in Ukraine revived the image of the Cossack as a symbol of freedom, struggle for independence, and dignity. The Cossack was not only a warrior but also a defender of his land and people. This image became popular in literature, painting, oral traditions, and national folklore.

Moral Virtues. The ideal of man was linked to honesty, diligence, devotion to homeland, family, and traditions. Hospitality, respect for elders, and participation in folk rituals were also important virtues that preserved culture and traditions.

Revival of Folk Culture. Reviving cultural traditions, maintaining a connection with national roots, was central to shaping the ideal of man. Literary works, songs, dumas, and folk tales reflected a person safeguarding dignity and freedom.

Conclusion.

The national-cultural revival in Ukraine in the late 18th – early 20th century was a crucial stage in developing national consciousness and cultural identity. During this period, ethnography, folk crafts, and the ideal of man in Ukrainian culture actively developed. These elements helped preserve national traditions, strengthen national awareness, and prepare the ground for future stages in Ukraine's history, particularly the struggle for independence.

4. Contemporary Ukrainian Culture (Second Half of the 20th – Early 21st Century): Folk, Elite, and Mass Culture. The Role of Mass Media in Modern Culture

Contemporary Ukrainian culture (second half of the 20th – early 21st century) is a period of significant changes reflecting the new cultural, political, and social realities of an independent Ukraine. Key aspects of this period include the interaction of folk, elite, and mass culture, as well as the role of mass media in shaping and developing modern culture. These issues are examined in more detail below.

1. Folk, Elite, and Mass Culture in Ukraine

Ukrainian culture in the contemporary period develops within the context of complex processes of modernization, globalization, and the search for national identity after independence. The three main cultural spheres - folk, elite, and mass culture - constantly interact and influence each other.

Folk Culture

Folk culture in Ukraine in the second half of the 20th century and the early 21st century retains its originality, although it undergoes modernization. This is expressed in the preservation of traditional crafts, rituals, holidays, songs, and dances, which are an integral part of Ukrainian identity.

- Folklore and Traditions. Ukrainian folk culture continues to develop actively, including through the revival of traditional practices, such as ritual celebrations, crafts (pottery, embroidery, blacksmithing), as well as folk ensembles and groups that actively promote Ukrainian folk songs and dances.
- Revival of National Heritage. National revival after independence became an important stimulus for the development of folk culture. Each region of Ukraine has its own distinctive folk art and traditions, actively supported and promoted at the state level through cultural festivals, exhibitions, and fairs.

Elite Culture

Elite culture in Ukraine is associated with the development of high art, literature, music, theater, and cinema, which target the intellectual elite and cultural figures.

- *Literature*. Ukrainian literature in the late 20th and early 21st centuries has undergone important stages of development. During the Soviet period, literature was limited by ideological constraints, but after independence, opportunities for creative freedom emerged. Writers such as Yurii Andrukhovych, Oksana Zabuzhko, Ivan Bilyk, Valerii Shevchuk, and others became active contributors to modern Ukrainian literature.
- *Art and Theater*. Art institutions and theaters continue to shape the elite cultural space, organizing exhibitions, literary and music festivals. Renowned Ukrainian directors, artists, and composers are engaged in contemporary art, exploring new forms of expression.
- *Music*. Contemporary Ukrainian music combines traditional elements with new forms, spanning classical, electronic, rock, and pop music, supported by festivals and competitions such as *Krayina Mriy* and *Tavriyski Ihry*.

Mass Culture

Mass culture plays a key role in shaping cultural tastes, preferences, and behaviors among broad segments of the population, especially youth. It includes phenomena such as pop culture, television, cinema, music, popular internet media, and other forms of mass media.

- *Mass Music and Cinema*. Mass culture in Ukraine develops under the influence of globalization. While many Ukrainian performers promote national traditions, much popular music follows Western standards. Television channels, radio stations, and online platforms play a significant role in this process. Ukrainian cinema has experienced a revival in recent decades, with new talents gaining international recognition, such as Sergei Loznitsa and Mykhailo Illienko.
- *Internet Culture*. The development of internet culture and social media is also an important component of modern mass culture. Many young Ukrainians actively create content on YouTube, Instagram, and other platforms, participating in the global cultural space.

2. The Role of Mass Media in Modern Culture

Mass media play a critically important role in shaping contemporary Ukrainian culture by providing rapid access to information and transforming cultural practices.

- *Television*. Television in Ukraine is not only an information tool but also a means of cultural influence. Channels such as 1+1, ICTV, and UA:Pershyi actively produce cultural and entertainment programs that promote Ukrainian culture and art.
- *Internet and Social Media*. The internet has become the dominant medium for communication and a key tool for promoting cultural and national initiatives, from mobile apps to online content-sharing platforms. Online resources such as

YouTube, Instagram, and TikTok serve as new communication channels, where youth actively create cultural products.

- Media and National Identity. In the context of globalization, media play an important role in shaping national consciousness. Special media programs and films are produced in Ukraine to promote Ukrainian history, culture, art, and social processes.
- Cultural Festivals and Events. Mass media actively cover cultural events such as the Lviv Book Forum, Odesa International Film Festival, Kyiv Music Fest, and other major cultural activities, drawing attention to contemporary Ukrainian culture on both national and international levels.

Conclusion

Ukrainian culture is multifaceted and dynamic, reflecting both traditional cultural values and new trends driven by globalization, technological development, and changes in the country's political life. The interaction of folk, elite, and mass culture creates new cultural forms that integrate Ukrainian national traditions with contemporary global trends. In this process, mass media play a key role, not only providing communication in the cultural sphere but also actively shaping national consciousness and Ukraine's global image.

Topic 5. Cultural Activity Scenarios

(1 hour)

Plan

1. Concept of cultural and life scenarios. Culture of communication.
2. Culture of thinking.
3. Culture of learning.
4. Culture of work.

1. The Concept of Cultural and Life Scenarios. Culture of Communication Culture encompasses human life in all its manifestations.

It restrains hostile, animalistic instincts in humans, imposing certain limits and prohibitions on behavior that make social life - i.e., the existence and development of society - possible. In society, fundamentally new "supra-biological" conditions are created for the preservation and continuation of human life. Culture, therefore, does not generate human life energy; it merely directs it toward rational goals and organizes its use within human communities.

Culture, in a sense, programs human activity, as each individual lives and acts according to personal life plans shaped by social conditions and culturally acquired norms. In modern science, these plans are referred to as scenarios.

The concept of a life scenario was introduced into scientific discourse by the American psychoanalyst Eric Berne. By a life scenario, he meant patterns of behavior according to which a person organizes the course of their life.

Undoubtedly, individuals plan their lives themselves, but their ideas of how they would like to live are influenced by the surrounding social environment. For example, there are standard life scenarios for a peasant, an aristocrat, a scientist, a businessman, and so on.

Thus, ***a scenario is a plan of actions developed within a specific sociocultural context. It is not always fully conscious and may be vague or approximate.*** However, any rational individual always has at least a rough scenario that determines possible pathways and methods of action—for instance, the scenario of a telephone conversation. Such a scenario may initially be outlined only in broad terms and can change depending on circumstances, but without it, effective action would be difficult.

Longer-term scenarios are much more complex, shaping professional activities, leisure, friendships, romantic relationships, and family life. These scenarios usually take the form of goals, tasks, and principles, which life itself adjusts in practice. They operate on two levels: cultural and individual. At the cultural level, a scenario appears as a storyline shaped by objective life conditions and the knowledge, norms, values, and ideals available from the surrounding cultural space.

A cultural scenario functions as a socioculturally conditioned plan, the main narrative line of life actions. Within a culture, there are standard cultural storylines and invariant ones independent of specific life situations. Within a general cultural scenario, numerous variations of the main plot may exist, from which individuals choose based on life circumstances and personal traits.

At the individual level, the scenario acquires unique traits specific to the person. It includes variable, non-standard “replies” and moves reflecting personal and situational elements. Cultural scenarios serve as platforms for developing individual scenarios. On one hand, they ensure conformity with societal norms, allowing actions to be understandable and predictable to others. On the other hand, they standardize thinking, which can be a disadvantage if an individual encounters a situation outside the familiar cultural framework. In such cases, a person must independently invent new, previously unknown scenarios of activity. However, deviations from established behavioral models that prove positive can later become prototypes for new cultural scenarios.

Among cultural scenarios, activity scenarios are particularly important. They define, in general terms, the character, purpose, and behavioral norms in specific areas of social life. In everyday life, scenarios governing thinking, communication, work, learning, play, and recreation are especially significant.

Culture of communication is a system of social norms, rules, and behavioral patterns that regulate interactions between people across various spheres of life. It includes both verbal and nonverbal aspects of communication and defines how individuals exchange thoughts, emotions, and information in society. As an essential part of overall culture, the level of communication culture affects the effectiveness of interactions and harmony in interpersonal relationships.

1. Main Aspects of Communication Culture

a) Verbal Communication

Verbal communication includes spoken and written language used to convey thoughts, ideas, and emotions. Key components include:

- Vocabulary and grammar: Proper word usage, adherence to grammatical norms, and context-appropriate speech are essential. This includes avoiding unnecessary coarse or offensive language.

- Tone and speech manner: Voice tone, speech rate, and intonation are critical. Expressing thoughts clearly, logically, and calmly helps prevent misunderstandings.

b) Nonverbal Communication

Nonverbal communication involves all forms of interaction not conveyed through words, including:

- Gestures: Gestures may carry different meanings across cultures; awareness of these signals is essential.

- Facial expressions: Convey emotions, intentions, and attitudes often more effectively than words.

- Posture and personal space: Physical stance and distance communicate meaning. Cultural norms regarding personal space should be observed.

c) Empathy and Listening

Effective communication requires not just speaking but listening and understanding the other person.

- Active listening: Fully grasping the speaker's feelings and intentions, asking clarifying questions, and providing feedback.

- Feedback: Demonstrates engagement in conversation and prevents misunderstandings.

2. Principles of Communication Culture

a) Mutual Respect

Respect for the interlocutor involves acknowledging their right to express opinions, listening without interruption, and adhering to ethical norms.

- Tolerance for differing views: Dialogue is important even with differing opinions, helping prevent conflicts and fostering understanding.

b) Politeness and Tact

Politeness and tact create a positive atmosphere in communication. Etiquette should align with the context, whether formal or informal, and vary across cultures.

c) Clarity and Unambiguity

Clear expression of thoughts prevents misunderstandings. Ambiguity should be avoided in situations where clarity is critical.

3. Types of Communication and Their Features

a) Interpersonal Communication

Occurs between two or a few people, emphasizing direct contact, emotional expression, and active listening.

b) Mass Communication

Involves a speaker addressing a large audience, e.g., lectures, conferences, TV shows, and digital platforms.

c) Intercultural Communication

Interaction between people from different cultures, requiring cross-cultural competence to navigate linguistic, social, and ethical differences.

4. Problems in Communication Culture

• Conflicts: Misunderstandings, emotional reactions, or ignoring others' interests can lead to disputes; cultural norms help resolve them constructively.

• Information overload: The vast daily flow of information can make effective perception and selection difficult.

Classification of Communication

By content:

- Material communication (obtaining essential cultural goods)
- Cognitive communication (mutual exchange of knowledge)
- Motivational communication (providing energy, new interests, or potential)
- Operational communication (exchange of skills, actions, and practices)

By purpose:

- Biological communication (maintains life functions)
- Social communication (serves societal needs, develops social forms)

By means:

- Direct communication (personal contact)
- Indirect communication (through intermediaries)
- Mediated communication (using educational and linguistic tools)

By effectiveness:

- Effective communication (achieves intended goals)
- Ineffective communication (defensive or passive-aggressive forms)

Concept of Communication Culture

Communication culture is closely linked with thinking culture, allowing individuals to navigate communication conditions adequately and apply logic to achieve communication goals. It is a multi-level phenomenon:

1. Highly developed cognitive processes (thinking);
2. Language and extra-linguistic knowledge;
3. Skills ensuring logical, expressive, and stylistically appropriate language, including nonverbal communication;
4. Ability to plan and manage discourse to influence the interlocutor.

Conclusion.

Communication culture is essential for human relationships, encompassing verbal and nonverbal forms, fostering mutual respect, understanding, and effective interaction. Competence in polite, empathetic, and culturally aware communication enables strong relationships, conflict avoidance, and social harmony.

2. Culture of Thinking

The culture of thinking is a system of methods and techniques for processing and interpreting information that determines how a person reasons, draws conclusions, makes decisions, and solves problems. It is an important component of general culture and is closely linked to the development of intellectual abilities, educational and social norms. The culture of thinking also determines how we use logic, intuition, emotions, and other cognitive resources in the process of understanding the world.

1. Main Aspects of the Culture of Thinking

a) Cognitive Processes

Cognitive processes are the psychological mechanisms through which we perceive, remember, process, and use information. They include:

- *Sensation and Perception*: How we perceive the world through our senses. The culture of thinking depends on how we organize the received information and the meanings we assign to different sensations.

- *Memory*: The storage and retrieval of information. Memory determines how a person remembers facts, events, and experiences. Different memorization strategies can shape the culture of thinking, such as using associations, structured information, repetition, etc.

- *Comprehension and Analysis*: Methods of processing complex information, comparing and correlating facts, identifying cause-and-effect relationships. This enables a person to draw conclusions and find solutions to problems.

- *Imagination and Creativity*: The ability to think outside the box and generate new ideas. This is an essential component of the culture of thinking, especially in conditions of rapid change and the need for innovation.

b) Logic and Critical Thinking

Logic is the foundation of rational thinking. It determines how we form connections between ideas, draw conclusions, and evaluate the reliability of information. The culture of thinking requires the ability to apply logic to solve various problems. Critical thinking is also an important component — the ability to question information, analyze it, and evaluate it based on facts, evidence, and rational arguments.

- *Critical Thinking*: Requires developing skills in analysis, synthesis, and evaluation of arguments, as well as the ability to distinguish facts from distorted information or manipulation.

c) Emotional Intelligence and Intuition

Emotions and intuition play an important role in the culture of thinking, as they influence decision-making and belief formation. Emotional intelligence allows a person to understand their own emotions and the emotions of others, using this understanding to make more effective decisions and improve interaction with others.

- ***Intuition:*** The ability to make decisions based on unseen or subconscious factors, often without requiring logical proof. It is an important component in creativity, scientific research, and art.

2. Principles of the Culture of Thinking

a) Rationality and Logic

Rationality assumes that a person uses logic, objective data, and reasonable arguments when making decisions, evaluating situations, and solving problems. Thinking logically means the ability to express thoughts clearly and consistently, supporting claims with evidence and arguments.

b) Objectivity and Impartiality

Objectivity is the ability to form opinions without being influenced by personal likes or dislikes, passions, or biases. The culture of thinking involves striving to be impartial in judgment, evaluating facts and situations based on reliable information.

c) Flexibility and Openness to New Ideas

Modern thinking culture requires the ability to adapt one's views in response to new information or changing circumstances. Flexibility of thought includes willingness to accept different perspectives and to explore alternative ways of solving problems.

d) Self-Criticism and Reflection

Self-criticism is the ability to evaluate one's thoughts, ideas, and beliefs, identifying their weaknesses and shortcomings. Reflection involves the ability to contemplate one's actions, thoughts, and reactions, which allows for the improvement of one's culture of thinking.

3. Types of Thinking and Their Role in the Culture of Thinking

a) Deductive Thinking

Deduction involves drawing general conclusions from specific facts. It is an important component of the scientific approach to understanding and analytical thinking, allowing complex problems to be solved using clear logical connections.

b) Inductive Thinking

Induction involves deriving general principles or patterns from specific observations. It is the method by which we make predictions or formulate theories based on experience.

c) Analysis and Synthesis

Analysis is the process of breaking down complex situations into parts for deeper understanding. Synthesis is the process of combining different parts into a new, cohesive whole. Both are fundamental tools in the culture of thinking.

d) Creative Thinking

Creative thinking involves the ability to generate new, original ideas and non-standard solutions to problems. It is important in science, art, and innovation.

4. Development of the Culture of Thinking

a) *Education and Learning*

Education is the main factor shaping a person's culture of thinking. It develops critical thinking, logical and analytical skills, and fosters self-knowledge and reflection. Problem-based learning is particularly important in modern education, as it promotes deeper understanding of subjects and a creative approach to problem-solving.

b) *Reading and Reflection*

Reading literature, scientific articles, essays, and keeping a journal or reflective notes helps develop deep thinking skills. While reading, a person interprets various ideas and evaluates them based on personal experience and knowledge.

c) *Creative Practices*

Engaging in creative activities (painting, music, poetry, product creation, etc.) develops creative thinking, which is part of the culture of thinking. Creativity promotes the formation of new perspectives and approaches to solving old problems.

5. Problems of the Culture of Thinking

- *Biases and Stereotypes*: People may rely on stereotypes or past experiences, limiting objective analysis.

- *Low Critical Thinking Ability*: Many people accept information without proper analysis or verification, which can lead to false beliefs or manipulation.

- *Information Overload*: In today's information era, people often face an overwhelming amount of information, making effective processing and analysis challenging.

Conclusion

The culture of thinking is not only about intellectual abilities but also the ability to organize one's thoughts, approach problem-solving rationally and critically, and remain open to new ideas and perspectives. It is a foundation for successful functioning in society and personal development across all spheres of life.

3. Culture of Learning

Throughout the development of human society, cultural scenarios of learning have gradually become more complex and sophisticated. ***Among them, the following can be distinguished:***

Everyday-Practical Learning — This is historically the first and oldest form of the learning process. The scenario of such learning does not involve any special organization of the educational process. Learning occurs spontaneously, through the involvement of the younger generation in the labor activities of adults.

Everyday-practical learning was the main form of education for a long historical period, starting from primitive society. This form of learning still exists today in contexts where work does not require specialized education, and its skills can be mastered simply through observation and imitation of elders in a home setting. A characteristic feature of this form of learning is the inseparable integration of the

learning process with life itself, and the informal, personal interaction between teacher and student.

Demonstrative Learning — This form of learning emerged as tasks became more complex. In this scenario, learning is organized as a specific process of interaction between teacher and student: the teacher shows what and how to do something, and the student copies the teacher's actions. In this form, learning is separated from other activities and becomes an independent, specialized type of activity. The teacher demonstrates methods of work not during the performance of their own main labor tasks, but specifically for the student.

For example, in Ukraine, by the beginning of the 19th century, demonstrative learning was used to train pharmacists. A 10-12-year-old boy would be shown by an experienced pharmacist how to prepare medicines and only gradually allowed to work independently.

The scenario of demonstrative learning requires the teacher to possess corresponding pedagogical skills and methodological techniques: selecting tasks appropriate for the student, and sequentially moving from simple to more complex tasks. The main learning factor becomes repetition. Even in ancient times, repetition was called “the mother of learning”. The student is not so much taught the essence of the work as the techniques for performing it. The student is required to accurately repeat the teacher's actions rather than understand the underlying principles. In this form, the teacher positions the student as a passive object of learning. Individual characteristics of the student are largely irrelevant to the teacher's actions. The teacher's task is to demonstrate knowledge and skills, while the student's understanding is their own responsibility. Unlike everyday-practical learning, teacher and student are separated, opposed as active subject and passive object.

Developmental Learning — The third, more advanced form of the learning process. It emerged in modern times based on classical pedagogy (e.g., John Amos Comenius and others). Developmental learning involves the use of special didactic techniques that stimulate student activity.

In this scenario, the learning process is oriented not only toward demonstration and explanation by the teacher, but also toward understanding and independent practice by the student, which facilitates material mastery. The focus shifts to the student's independent work, taking them out of a passive position. While still the object of pedagogical influence, the student also becomes an active subject in the learning process. The teacher must regard the student as a personality with individual psychological traits and consider them to achieve the maximum educational effect: selecting tasks suited to the student's level, enabling progression to more complex tasks, supporting motivation to learn, and evaluating work in ways that foster learning.

Unlike demonstrative learning, developmental learning assumes that the teacher does not merely transmit knowledge or truth; the true teacher teaches the student how to discover it independently.

One limitation of both demonstrative and developmental learning is that the teacher remains the central figure in the learning scenario. The teacher guides the student through the labyrinth of knowledge, skills, and abilities, determining what and how the student should learn, the sequence of tasks, and taking responsibility for conveying the main information (through demonstrations, discussions, lectures). In most cases, this pedagogical scenario is designed as a science of teacher methods rather than student activity—the students are expected to follow the teacher’s directions.

Creative Learning — In the 20th century, ideas of a new psychological-pedagogical paradigm began to emerge: the concept of creative learning (from the English word *creative*).

The scenario of creative learning emphasizes individualized, student-centered work by the teacher. In the system of educational paradigms, creative learning belongs to the phenomenological model of education (A. Maslow, A. Combe, C. Rogers, and others). It implies a personal approach to learning, taking into account students’ individual psychological traits, and a respectful attitude toward their interests and needs.

4. Work Culture

Work culture is the set of norms, standards, and behavioral patterns that regulate the process of performing work and the interaction of people in a professional environment. It encompasses not only professional skills and knowledge but also ethical, moral, social, and psychological aspects that ensure effective and harmonious activity at work. Work culture shapes the way employees interact with each other, employers, clients, and society as a whole.

1. Key Aspects of Work Culture

a) Professional Skills and Competence

Work culture implies a high level of professionalism, which includes possessing the necessary knowledge, skills, and abilities to perform specific tasks. This can involve technical proficiency as well as the ability to solve complex problems, analyze situations, and make well-reasoned decisions.

- **Professionalism:** High-quality task performance, accuracy, responsibility, and dedication to one’s work.

- **Continuous Development:** Striving for self-improvement, learning new technologies, and enhancing qualifications.

b) Work Ethics

Work ethics is a system of moral principles that governs attitudes toward work, fulfillment of professional duties, and relationships among colleagues. It includes qualities such as:

- ***Responsibility:*** Fulfilling commitments and completing tasks on time, including the ability to recognize and correct mistakes.

- ***Punctuality:*** Time discipline, adherence to schedules, and timely completion of assignments.

- **Honesty and Integrity**: Performing duties without deceit or manipulation and maintaining a conscientious approach to work.

- **Initiative**: Being proactive, proposing new ideas and solutions, and demonstrating readiness for change and improvement.

c) Collective Culture and Interaction

Work culture also includes interactions among employees and relationships within a team. This is important for maintaining a friendly and productive workplace environment.

- **Collaboration and Teamwork**: Ability to work in a team, contribute to shared goals, and cooperate effectively with colleagues.

- **Communication**: The importance of clear, timely communication, active listening, and considering others' opinions.

- **Respect and Understanding**: Respect for colleagues' boundaries and needs, and the ability to consider different perspectives.

d) Moral Aspects of Work

Work culture involves moral norms that determine the correctness and ethical nature of actions in the workplace. Important elements include:

- **Virtue and Fairness**: Treating all employees fairly, avoiding discrimination, and ensuring equal opportunities for development.

- **Humanism in Relations**: Ensuring decent working conditions, respecting workers' rights, health, and well-being.

e) Health and Safety at Work

Work culture also addresses the physical and psychological well-being of employees and the creation of a safe work environment.

- **Occupational Safety**: Ensuring workplace safety, adhering to occupational health standards, and preventing injuries and accidents.

- **Psychological Comfort**: Creating conditions for employees' emotional well-being, supporting motivation, and maintaining mental health.

2. Principles of Work Culture

a) Efficiency and Productivity

The core principle of work culture is achieving high results through the effective use of resources, time, and effort. This requires continuous improvement of work processes, optimization, and adoption of new technologies.

b) Responsibility and Self-Organization

Employees should take responsibility for their results, organize their work independently, manage their time, and complete tasks without constant supervision.

c) Fairness and Equality

Work culture values fairness, ensuring that all employees have equal opportunities for career growth and development, as well as equal working conditions.

d) Flexibility and Adaptability

In the modern world, the ability to adapt to changing circumstances, respond quickly to new challenges, implement innovations, and work in dynamic environments is essential.

3. Types of Work Culture in Different Societies

a) Individualism in Work Culture

In some cultures, such as the USA or Western Europe, individualism prevails, with emphasis on personal achievement, initiative, and independence. These cultures encourage leadership, entrepreneurship, and self-expression.

b) Collectivism in Work Culture

In cultures like Japan or China, the focus is on teamwork, harmony within the group, and achieving shared goals. Group stability and cohesion are prioritized over individual ambitions.

c) Work Culture in Post-Soviet Countries

Work culture in post-Soviet countries generally reflects historical experience and collectivist traditions but has evolved in recent decades under the influence of globalization and modern business practices.

4. Problems of Work Culture

a) Disorganization and Low Motivation

In many societies, employees may exhibit poor organization, leading to low productivity and inefficient use of labor.

b) Lack of Work-Life Balance

Problems in balancing professional and personal life can result in burnout, stress, and fatigue.

c) Poor Working Conditions

Unsatisfactory working conditions, including inadequate safety measures and poor support for physical and mental health, can negatively impact work culture and its effectiveness.

Conclusion

Work culture is a crucial factor in the development of any organization and society. It ensures productivity, efficiency, and harmonious functioning in the workplace. A system of moral and ethical standards, combined with high professionalism, forms the foundation of a healthy work culture, promoting growth both for the individual and for the team as a whole.

Topic 6. Intercultural Communication **(1 hour)**

Plan

1. Culture as a comprehensive way of life.
2. Intercultural communication: concept, structure, and main features.
3. Cultural shock and its negative and positive consequences.
4. Tolerance and empathy as specific traits of communicative processes.

1. Culture as a Comprehensive Way of Life

In science, there are about 500 definitions of the concept of “culture.” The word *"culture" itself originates from the Latin cultura, which translates as cultivation, growing, or care.* In its initial interpretation, the term "culture" was associated with action, effort to change something, and was therefore used with a qualifier, denoting the culture of something: the culture of the Spirit, the culture of the mind, etc. Later, culture began to be understood as “humanity,” as that which distinguishes humans from nature or from a barbaric state. Culture became a measure of what differentiates a Roman from a barbarian, a civilized person from a savage. Consequently, the general definition became: ***culture is everything created by humans as opposed to what is created by nature.***

In the Middle Ages, culture was regarded as the pursuit of ideals and perfection, and the term “cultured” was understood as civilized. ***During the Renaissance,*** it was interpreted in accordance with humanist ideals. ***In the Modern Era,*** the term “culture” was used to describe levels of education, upbringing, intellect, adherence to ethical norms, and the totality of artistic and creative activities. In contemporary times, this has expanded to include style, method, and the level of mastery achieved in a field of activity, as well as the process of creating, distributing, and using values.

The UNESCO World Conference in 1982 defined culture as a complex of material, spiritual, intellectual, and emotional traits of a society, encompassing not only various arts but also a way of life, fundamental rules of human existence, value systems, traditions, and beliefs.

In its pure form, “culture in general” does not exist. Culture always belongs to a specific subject (society, community, or individual) and is therefore a historically concrete category. At the same time, people sometimes speak of universal human cultural values. Human history is the history of the development of such values. Universal human culture arises from the integrity of the world. The integrity of the world refers to the interdependence of people and nations, which emerged as a result of global-scale production.

However, the development of an integrated world is a contradictory process. This is evidenced, in particular, by the history of the last two hundred years, which has been accompanied by the growing importance of national cultures.

Thus, the structure of a society's cultural sphere is hierarchical. Depending on its carriers or periods of development, distinctions can be made between:

- Cultural epochs (Middle Ages, Renaissance, etc.);
- National cultures (Ukrainian, German, French);
- Regional cultures (American, Slavic, Arab);
- Age-based cultures (youth culture);
- Professional cultures, and so on.

This classification can be further refined to include the cultures of different psychological types of people. These types of culture do not necessarily exist in a strict hierarchical relationship; they may complement each other.

Culture changes in essence depending on the understanding of human nature, which is manifested in practical activity and ideas. Types of worldviews are distinguished: mythological, religious, and scientific, corresponding to three types of culture.

According to the formation-based approach to analyzing culture, types of culture correspond to socio-economic formations, based on the premise that there is no "society in general," just as there is no "culture in general," but rather a historically specific form of society and its culture. At the same time, the formation-based approach abstracts from ethnic characteristics of development. This limitation is overcome through the study of local types of culture.

The local approach reveals the essence of ethnic characteristics, which serve as the main source of cultural diversity. A local type of culture is associated with the issue of tradition, its preservation, and dissemination.

Systematizing culture and revealing its structure is a complex task, due to humanity's accumulation of enormous material and spiritual values. The cultural process is human activity built upon the heritage of more than a thousand generations, who enriched culture with knowledge, creativity, experience, skills, and abilities. Through the exchange of values, the meaning of cultural progress is revealed.

World culture is a synthesis of the best examples of national cultures that have become a part of the common human heritage.

National culture is a synthesis of values created by social groups within a society. The uniqueness, originality, and distinctiveness of national culture are manifested in the spiritual sphere, primarily in language, literature, music, painting, philosophy, traditions, and religion.

According to specific carriers, one can distinguish urban and rural culture, class and ethnic culture, professional and youth culture, as well as family or individual culture. A widely recognized distinction is that of non-professional culture, sometimes referred to as folk creativity.

National culture becomes recognized globally when the values developed within it are acknowledged as achievements of humanity. Ancient Greek and Roman cultures had global significance. Later, Western cultures gained such importance. Gradually, Ukrainian culture is also gaining global recognition.

Based on types of human activity, one distinguishes material and spiritual culture. This division is conditional, as in life they are interconnected.

Material culture includes the culture of labor and material production; everyday life; regional and local culture; personal culture; and physical culture. Material culture is not equivalent to material production. It characterizes human material activity in terms of its influence on personal development and creating conditions for realizing a person's creative abilities and talents.

Spiritual culture includes cognitive culture (science, education, philosophy), moral, artistic, legal, pedagogical, and religious culture.

There are varieties of culture that pertain to both material and spiritual spheres, such as political, economic, ecological, and aesthetic culture.

Other elements of culture can also be distinguished. Based on relevance, one can identify the sphere of culture with mass dissemination. Each era produces its own relevant culture. Fashion manifests not only in clothing, music, literature, and painting but also in the ideas that drive human activity. The relevance of culture is a living process in which something is born, gains strength, flourishes, and then fades or disappears. Culture is an inseparable unity of tradition and innovation.

Thus, the structure of culture is a multifaceted phenomenon. All its components interact, forming a unified system. Through culture, humans are understood as social beings and socially active individuals, and the "self" is realized.

Methodological foundations allow the essence and characteristics of national culture to be revealed. It encompasses various forms of national life, including geographical, economic, everyday, ideological, legal, and religious factors. These ensure the reproduction of a nation's economic and moral-spiritual potential, form national consciousness, and integrate the nation's culture into the global community. Within the structure of national culture, one distinguishes material, everyday, political, and legal culture, as well as science, education, and philosophy. It characterizes the integral aspects of national life that ensure the national-cultural process, such as language, customs, traditions, religion, artistic culture, national character, self-awareness, and a sense of national dignity.

For the unity of an ethnic group, culture is of paramount importance as it provides people with awareness of their commonality. Culture, both as a necessary component and as one of the inherent characteristics of an ethnic group, ensures its functioning.

Each culture is unique. The development of ethnic culture is influenced by a wide range of factors: the historical path of the people, isolation or interaction with other peoples, social, economic, and ecological conditions, and state cultural policy.

In the process of creating culture, the transition to a nation occurs. **Apart from common origin, language, and traditions, signs of a nation include:**

- 1) a system of social relations - economic, political, social, and spiritual;
- 2) structured society, with estates, classes, and groups;
- 3) a creative elite;
- 4) awareness (through the elite) of historical past and national mission ("national idea").

The formation of nations occurred alongside the development of communication, which facilitated the dissemination of cultural models. A layer of people emerged who sought to implement culture as a means of governing the cultural process, and through it, society.

However, these technologies became not only mechanisms for nation-building but also an integral part of national culture, one of its elements. Thus, culture in its manifestations is a decisive factor in nation formation. Peoples aspiring to become nations create their own culture, state, economic systems, original art, science, and education.

The dissemination of cultural models is not limited by national borders. The development of communication facilitates the interaction of peoples and the convergence of their cultures. Therefore, an ethnic culture is characterized by a combination of nationally specific and borrowed components, while national culture remains an integrated system.

The consequences of cultural interaction can vary. Borrowed elements may displace ethnic elements of national culture and, in extreme cases, lead to the disappearance of peoples. At the same time, under certain conditions, cultural interaction emphasizes the uniqueness of national culture. The nature of cultural interaction can range widely, from conflict to creative cooperation.

Thus, ***national culture*** is the understanding of a nation's place in the process of human development. For the Ukrainian people, it represents an achievement that affirms their status as a self-sufficient entity within the community of ethnic groups, defining their place, role, and significance in historical context, without mythologization, on dialectical grounds.

Ukrainians have created a distinctive culture over centuries, inheriting the values of their ancestors while assimilating the achievements of other peoples. In doing so, they not only developed their national culture but also contributed to the treasury of world culture. A characteristic feature of Ukrainian culture is its openness, its ability to absorb and Ukrainianize cultural influences. Thanks to this, Ukrainian culture has twice revived throughout history.

At the same time, Ukrainian culture developed for centuries under Polish, Russian, and other influences, which often led to it being perceived as "provincial." Its development was negatively affected by the absence of statehood and national cultural policies. Today, the preservation of the Ukrainian people as a subject of historical development amid societal transformation highlights the importance of understanding historical heritage, in which cultural achievements occupy a central place.

2. Intercultural Communication: Concept, Structure, and Main Features

Intercultural communication is a term introduced into scientific discourse by H. Trager and E. Hall. Intercultural communication refers to communication between representatives of different cultures, where one participant recognizes the cultural differences of the other. It is the exchange of information, feelings, and ideas between members of different cultures. Such communication occurs in business, tourism, sports, personal contacts, as well as in scientific and educational contexts.

Another definition states: *“Intercultural communication is the adequate mutual understanding of two participants in a communicative act who belong to different national cultures.”*

Intercultural communication is a science that studies the peculiarities of verbal and nonverbal interaction between people belonging to different national and linguistic-cultural communities.

The concept of “intercultural communication” derives from the concepts of “culture” and “communication.” Communication is the exchange of information between complex dynamic systems and their parts, which are capable of receiving, storing, and processing information (A. Ursul).

In a broader sense, communication is a social unification of individuals through language and symbols, established by a shared set of knowledge for diverse goal-oriented activities (K. Cherry).

Communication is an informational connection between a subject and another subject (M. Kagan).

In turn, culture is understood as a general, universal system for a society (ethnos, nation) of value orientations, consciousness and behavioral stereotypes, forms of communication, and organization of joint human activity, which are transmitted from generation to generation.

Intercultural communication is characterized by the fact that when representatives of different cultures meet, each acts according to their own cultural norms. A classical definition is provided in Vereshchagin and Kostomarov's book *“Language and Culture,”* where intercultural communication is understood as the adequate mutual understanding of two participants in a communicative act belonging to different national cultures.

Levels of Intercultural Communication

Intercultural communication can occur and be studied at the group or individual level.

Interpersonal Level of Communication

The ultimate subject is an individual.

In direct communication, representatives of different cultures must overcome not only language barriers but also nonverbal barriers reflecting ethno-national and sociocultural specifics of perceiving the world, national patterns of thinking, and specific facial and pantomimic (kinetic) codes used by members of various linguistic-cultural communities.

In interpersonal communication, factors such as age, gender, profession, and social status of the communicator also play a significant role.

Intercultural Communication in Small Groups

It takes various forms: planned negotiations (e.g., between representatives of governmental and business organizations from countries with different cultures) and unplanned interactions (e.g., during tourist trips, conferences, or academic seminars).

Communication in a small group composed of representatives of different cultures will be productive only if participants can adapt their communicative actions

to the specific conditions of that group. In other words, for effective communication in a small group, the communicator must adjust to the cultural values and beliefs of participants from other cultures.

Intercultural Communication in Large Groups

The ethnic level of intercultural interaction can be observed among local ethnicities, ethno-linguistic, historical-ethnographic, ethno-religious, and other communities.

Two tendencies are evident at the ethnic level of cultural interaction. On one hand, the mutual adoption of cultural elements promotes integration, cultural exchange, and enrichment; on the other, it strengthens ethnic self-awareness and the desire to preserve ethnic specificity. Intercultural communication at the ethnic level - expressed in increased contacts, bilingualism, and mixed marriages - does not automatically lead to the establishment of cultural unity. The culture of an ethnos not only ensures its integration and stability as a system but also performs an ethno-differentiating function by distinguishing “insiders” from “outsiders”

National Level of Intercultural Communication

National-level intercultural communication is possible in the presence of national unity.

National culture arises both on a monoethnic and polyethnic basis through shared economic activity and state-political unification.

Intercultural communication at the national level includes communication between subcultures within a single national culture and communication between different national cultures.

Such communication can lead, on one hand, to national consolidation, and on the other, to an increase in interethnic conflicts within a single state or between states.

Forms of Intercultural Communication

Acculturation as a Form of Intercultural Communication

In cultural studies, the concept of acculturation is used to define the interaction and mutual influence of cultures. Acculturation represents both a process and a result of mutual influence between different cultures, in which all or part of the members of one culture adopt the norms, values, and traditions of another culture. Essentially, acculturation = intercultural communication.

Based on research, acculturation is divided into three types:

- Assimilation – complete replacement of the old culture with a new one.
- Adaptation – partial modification of the old culture.
- Reaction – complete rejection of the new culture.

In acculturation, two issues are resolved for the individual: maintaining their cultural identity and integrating into the foreign culture.

The combination of possible solutions produces four main strategies of acculturation:

- Assimilation;
- Separation – rejecting the foreign culture while maintaining identification with one's own culture;

- Marginalization – losing identification with one's own culture while having no identification with the majority culture;
- Integration – identifying with both the old and new cultures;

Factors influencing acculturation include:

- The degree of differentiation of the receiving culture;
- Duration of contact;
- Political and economic conditions.

Cultural Expansion as a Form of Intercultural Communication

Cultural expansion refers to the spread of the influence of a dominant culture beyond its initial boundaries or state borders.

It was particularly evident during the colonial partition of Asia and Africa. In the second half of the 20th century, the United States became a prime example. After World War II, cultural expansion reached Western Europe, Japan in 1960, Latin American countries in 1970, and Russia in the 1990s. This west-to-east spread (Westernization) represents the intensive penetration of Western European and American ways of life.

Today, cultural expansion occurs through modern audiovisual media such as television, radio, and cinema, with U.S. products displacing local cultural production.

Modern practice in intercultural cooperation among leading world countries shows specific features of the cultural component of foreign policy:

- Cultural expansion (USA);
- Directed Francophonie (France);
- Multiculturalism (Canada).

U.S. cultural diplomacy operates through doctrines of intercultural cooperation and corresponding ideology. U.S. political development repeatedly demonstrates that cultural potential is as significant for global leadership as other components.

By leveraging the experiences of France and Great Britain, which pioneered cultural colonialism and developed mechanisms of cultural influence on other states, the USA established cultural diplomacy as an effective means of influencing the internal and external politics of other nations.

Modern U.S. cultural diplomacy involves introducing American values into the cultural environment of other countries, although interculturally it declaratively promotes democratic principles such as respect for diversity, freedom of expression, and balanced exchange of cultural values.

Cultural Diffusion as a Form of Intercultural Communication

Cultural diffusion is the mutual penetration of cultural traits and complexes from one society into another during cultural contact. Mechanisms include migration, tourism, missionary activity, wars, trade, exhibitions and fairs, scientific conferences, and exchanges of students and specialists. Cultural diffusion occurs not only between states and peoples but also among groups representing subcultures.

Two types are distinguished:

- Horizontal diffusion – spread of cultural innovations between groups of equal status (intergroup cultural diffusion)
- Vertical diffusion – spread of cultural elements between subjects of unequal status (stratified cultural diffusion)

Cultural Conflict as a Form of Intercultural Communication

Cultural conflict occurs when subjects of different cultural backgrounds, values, and norms clash.

Types include:

- Conflicts between ethnic groups and their cultures (e.g., Armenians and Azerbaijanis)
- Conflicts between religious groups (e.g., religious conflicts in Europe)
- Intergenerational conflicts between carriers of different subcultures (e.g., parents and children)
- Conflicts within a single normative system of a dominant culture (e.g., differing views on abortion within a group)
- Conflicts between traditions and innovations in culture
- Conflicts between different linguistic-cultural communities and their representatives due to language barriers or interpretive errors

3. Cultural Shock and Its Negative and Positive Consequences

Cultural shock is a state of confusion, disorientation, and emotional disturbance caused by a sudden immersion in an unfamiliar environment or a different culture. It is the shock of encountering something new, the experience of meeting a new culture.

The essence of cultural shock lies in the conflict between old and new cultural norms and orientations: the old norms, inherent to an individual as a member of the society they left, and the new norms, which represent the society they now encounter, as in cases of social revolutions or sudden changes.

Most often, a person experiences cultural shock when moving to a foreign country that differs from their home country, although similar feelings can occur within one's own country when suddenly placed in a new social environment. When confronted with a new culture, the individual feels surprise and disorientation.

The person experiences a conflict between old and new cultural norms and orientations - the old norms they are accustomed to, and the new norms characterizing the unfamiliar society. This represents a conflict of two cultures at the level of individual consciousness. Cultural shock occurs when familiar psychological factors that helped the person adapt to their society disappear, replaced by unknown and incomprehensible factors from another cultural environment.

The experience of a new culture is unpleasant or shocking because it can lead to a negative evaluation of one's own culture and because it is unexpected. Within one's own culture, a stable illusion of one's worldview, way of life, and mentality is formed as the only possible and, importantly, the only acceptable one. Most people do not recognize themselves as products of a particular culture, even in rare cases when they understand that the behavior of others is determined by their culture. Only

by stepping outside their own culture—by encountering a different worldview, perception, and values—can one understand the specifics of their own social consciousness and notice cultural differences.

People experience cultural shock differently and perceive its intensity based on their individual traits and the degree of similarity or difference between cultures. Factors such as climate, clothing, food, language, religion, education, material well-being, family structure, courtship customs, etc., can all influence the experience.

Phases of Cultural Shock

Acute cultural shock, typically caused by relocation to another country, usually consists of several phases. However, it should be noted that not everyone goes through all these phases, nor does everyone spend enough time in a foreign environment to experience them fully:

- “Honeymoon” phase: During this period, differences between the “old” and “new” culture are perceived through rose-colored glasses—everything seems wonderful, better, and more exciting. The individual may enjoy new food, housing, local customs, architecture, and so on.

- “Negotiation” phase: After a few days, weeks, or months, the person stops focusing on minor cultural differences. However, they may begin to crave familiar food from home, find the pace of life too fast or too slow, or be irritated by local habits.

- “Adaptation” phase: Over days, weeks, or months, the individual adjusts to the new environment and resumes routine life. At this stage, they no longer react negatively or positively because they no longer feel out of place in the new culture. Daily life becomes normalized, as it was in their home country.

- “Reverse culture shock” phase: Returning to one’s native culture after adapting to a new one can trigger the same phases described above. These may last briefly or as long as the initial cultural shock experienced abroad.

Symptoms of Cultural Shock

Cultural shock manifests differently in each person. Some possible symptoms include:

- Overeating and consequent weight gain
- Loss of appetite and weight loss
- Excessive focus on personal hygiene
- Over-contact with family or friends back home
- Excessive dissatisfaction or hostility, constant complaints about the host country or culture
- Avoidance of social interactions
- Increased need for sleep
- Anxiety in public places

Coping Strategies

In some cases, individuals cannot cope with cultural shock on their own. Some may give up trying to assimilate into a new culture and return home, while others immerse themselves so deeply in the new culture that they cannot live without it and seek opportunities to remain permanently to relieve stress.

For successful adaptation, a person should develop traits such as flexibility, respect for others (especially in developing countries, e.g., Central African nations), openness to new experiences, and sensitivity. These qualities are closely tied to personal effectiveness and adaptation to foreign cultures.

Moral preparedness is perhaps the most crucial factor in overcoming cultural shock. When feeling disappointed or overwhelmed abroad, one should maintain a sense of humor, build relationships with locals, and communicate with others who have had similar experiences.

A person does not necessarily need to change their behavior in a new culture but should strive to understand it. Interacting with locals, being curious, and remaining open to new approaches are vital.

Practical Advice

- *Don't expect everything immediately*: Allow yourself time to gradually adapt to a new environment. You spent your whole life learning about your home country; you cannot expect to learn everything about another country in a short stay.

- *Take time for yourself*: While abroad, find time for personal activities such as reading books in your native language, listening to familiar music, or communicating with friends from your group.

- *Make new friends*: Meet as many people as possible in the new environment. Visit homes, learn about family life, and study the traditions of people from different backgrounds.

- *Relax*: Pursue hobbies and leisure activities. Explore your surroundings, attend concerts, and do anything that helps you recharge.

- *Explore*: The more you learn about life in the new environment, the more comfortable and confident you will feel.

4. Tolerance and Empathy as Specific Traits of Communicative Processes

Tolerance and empathy are essential components of effective communication, as they promote understanding, cooperation, and harmonious relationships between people. They help prevent conflicts and improve the quality of interaction in diverse social, cultural, and professional contexts. Below are their specific features and significance in communication.

1. Tolerance as a Specific Trait of Communication

Tolerance is the willingness and ability to accept, respect, and sometimes even protect the rights and freedoms of others, despite differences in beliefs, convictions, cultural, ethnic, religious, or social characteristics.

a) Key characteristics of tolerance:

- *Acceptance of diversity*: Understanding and respecting differences, recognizing everyone's right to their views and lifestyle.

- Non-discrimination: Avoiding prejudice, judgment, and bias based on differences.

- Mutual respect: Being patient and respectful of thoughts, beliefs, and habits different from one's own while maintaining respect for the individual.

b) Role of tolerance in communication:

- Conflict prevention: Tolerance helps avoid and resolve conflicts, especially in intercultural communication, where misunderstandings arise from differing traditions, religion, beliefs, or social norms.

- Facilitating effective communication: Tolerant people can freely express ideas and opinions without fear of judgment, creating a positive environment for exchanging ideas.

- Openness to new ideas: Tolerance encourages embracing different perspectives and understanding various cultures, enriching personal experience and constructive communication.

c) Tolerance in intercultural communication:

Intercultural communication requires particular tolerance, as cultural differences influence perception, interpretation, and interaction. Without tolerance, misunderstandings and conflicts are likely. Patience and mutual respect help establish trust and successful cooperation.

1.2. Empathy as a Specific Trait of Communication

Empathy is the ability to understand and share the feelings of others, putting oneself in their place, and experiencing the emotions of a particular situation. Empathy is a key component of emotional intelligence and interpersonal interaction, especially when supporting others, showing compassion, or understanding motivations.

2. Key characteristics of empathy:

- Emotional sensitivity: Being attentive to the emotional signals, moods, and needs of others.

- Understanding and sharing feelings: Not only understanding what someone feels but also emotionally sharing those feelings.

- Adapting one's response: Reacting appropriately to another's emotional state, offering support or encouragement.

Role of empathy in communication:

- Strengthening relationships: Empathy builds trust and respect in communication.

- Deeper understanding: Empathy enables accurate interpretation of messages and intentions, especially in conflicts.

- Reducing aggression and tension: Empathy allows understanding the other side, reducing emotional or mechanical reactions in stressful situations.

Empathy in professional communication.

In a professional context, empathy helps build effective relationships with clients, partners, and colleagues. Understanding others' needs and emotions improves service quality, satisfaction, and long-term relationships.

3. Interconnection of Tolerance and Empathy in Communication

Tolerance and empathy are closely linked, as both involve understanding others, being sensitive to their needs and feelings, and fostering positive communication. Together, they create a culture where all participants feel heard, understood, and respected.

4. Developing Tolerance and Empathy in Communication

Education and upbringing: Teaching respect, attention to others' emotional needs, and critical thinking regarding stereotypes and biases.

Active listening: Focusing on both the words and emotions of the speaker.

Supportive practices: Participating in programs that encourage mutual support, understanding, and cooperation in communities or workplaces.

Conclusion

Tolerance and empathy are essential traits that sustain harmonious relationships and understanding, even amid conflict or differing opinions. Developing these qualities promotes successful communication, trust, and improved interaction on both personal and professional levels.

Topic 7. Verbal and Nonverbal Communication (1 hour)

Plan

1. Verbal communication: Language interaction and linguistic etiquette.
2. Types and forms of intercultural language contact: Language as a symbolic code of culture.
3. Nonverbal communication: The symbolism of gestures.
4. The home in the system of values and communicative patterns.

1. Verbal Communication. Language Interaction and Language Etiquette

Speech communication is a means in which speech is used as a sign system (a system of phonetic signs that contains two principles: lexical and syntactic).

In psychology, a communicative act is often divided into orienting and executive components. The first includes analyzing the interaction situation, forming an action plan, i.e., a communication strategy necessary to achieve the goal. An important aspect of orientation is also evaluating possible consequences of certain actions and anticipating ways to neutralize negative results. The executive part is most often carried out taking into account the rules regulating joint actions: speech etiquette, self-presentation, and feedback.

Feedback is understood as the subject's reaction to what they have heard, since information about this is sent back to the sender. This reaction indicates whether the recipient has understood the received signals, whether they trust the message, and how they emotionally relate to the partner and the specific content of the message.

For a communicative act to be successful, attention must be paid to the code and context at the orientation stage. This involves perceiving and understanding the contact situation and choosing an appropriate communication strategy. Here, the focus is on the addressee (interlocutor), not oneself. At the execution stage, one monitors their own actions, constructs messages, and maintains contact.

The culture of speech communication consists of two components: the culture of speaking and the culture of listening. About one person, it is said that they "speak like they sing," while another is noted for not only being able to listen but truly hear.

Culture of Listening

Research shows that only some communicators demonstrate a high culture of listening. At the same time, the inability to listen is often a major cause of ineffective communication, misunderstandings, and even conflicts. Why do we sometimes fail to listen to and understand our communication partner? Primarily because our attention is unstable and fluctuates. So-called "wandering thoughts" distort the content of messages. Our emotional state can also distract us from what the interlocutors are saying, causing us to tune out.

There is even a documented phenomenon called "perceptual distortion." People are capable of altering or completely ignoring information they perceive as dangerous, troubling, causing insecurity, or inconsistent with their self-image or their reliable worldview. If a person does not want to, they may fail to hear criticism directed at them, or forget a request that is difficult to fulfill.

Listening is not merely silence but an active process, a type of work, preceded by the desire to hear and interest in the interlocutor. How a person reacts to another's message depends on their moral level and overall culture.

Both verbal and nonverbal aspects of listening are important, especially "listening with the whole body." When we are interested, we unconsciously turn our faces toward the interlocutor, lean forward, establish eye contact—in other words, attention is focused on the interlocutor at an unconscious level. People with high moral standards do this consciously.

Most often, listening involves evaluation and feedback, less often interpretation. Clarification, support, and understanding are observed very rarely.

To ensure listening is effective and meets a high level of communication culture, particularly moral culture, evaluative judgments and interpretations should be minimized or ideally avoided. Otherwise, we start to "measure" the interlocutor's thoughts and feelings by our own standards, comparing them with our own value system, while the partner approaches us with a completely different intent.

Of course, this does not mean that one should not express their own opinion. However, it is always advisable to remember the goal of listening, especially when the interlocutor and the contact are significant for us. If the main purpose of

communication is informative (e.g., in a lecture) or monitoring speech (e.g., when learning a foreign language), the requirements for listening must correspond. In such cases, evaluation and interpretation may be appropriate.

Two types of listening are distinguished: non-reflective and reflective.

- Non-reflective listening involves attentive listening with minimal verbal interference. It often helps people express their feelings. This is sometimes called minimal support. Non-reflective listening is useful when the interlocutor finds it difficult to convey their feelings (e.g., they are very upset) or when a difference in social status becomes a communication barrier.
- Reflective listening involves regularly using feedback to achieve greater accuracy in understanding the interlocutor. Clarifying questions are used for this purpose. They help uncover the meanings “encoded” in the words of the message. By using speech etiquette and common words, we put our personal meaning into them. Checking the accuracy of what was heard allows us not to attribute our own thoughts, feelings, and attitudes to the interlocutor regarding a particular issue.

Four types of reactions are distinguished during listening:

- Clarification
- Paraphrasing
- Reflecting feelings
- Summarizing

Clarification involves asking the interlocutor for details and posing “open” questions (i.e., questions that cannot be answered with a simple “Yes” or “No”).

Paraphrasing is expressing the interlocutor’s thought in one’s own words to determine the accuracy of understanding.

Reflecting feelings means focusing during listening not on the content of the interlocutor’s speech but on their emotional reactions. During feedback, we attempt to show the interlocutor that we understand their experience. Very often, this is what the partner considers most important and expects from us. This feedback can also help the speaker better understand their own emotions, notice inaccuracies in their interpretation, and thus gain insight into themselves and their feelings.

Clarifying responses allow summarizing the sender’s thoughts and feelings to some extent. They are primarily used to assess whether the interlocutors have understood each other correctly. We say: “If I understood you correctly...” This reaction quickly leads to mutual understanding and comprehension of the problem.

Summarizing is used when attention shifts to another, often secondary, issue. This type is useful in conversation to conclude or to prevent and resolve conflicts.

Speech Culture

Speech culture is a system of norms, rules, and standards that determine the correctness, appropriateness, expressiveness, and aesthetic quality of communication. It encompasses both oral and written speech, promoting proper language use in various areas of life. Speech culture is an important element of communication and determines how successfully we interact with others in social and professional contexts.

Key Aspects of Speech Culture

1. Norms and Rules

Speech culture is based on a set of norms with certain standards:

- Grammatical norms regulate the correct construction of sentences, use of parts of speech, correct verb conjugation, and noun/adjective declension.
- Phonetic norms involve proper pronunciation of sounds and phrases, correct stress, and intonation. Mispronunciation or incorrect stress can change meaning.
- Lexical norms involve using words according to their meaning and context. Violating these norms can lead to misunderstanding or misinterpretation.
- Stylistic norms determine language use depending on the situation: formal, informal, ceremonial, or everyday. For example, “to communicate” may be suitable in conversation with friends, while “to interact” may be more appropriate for an official document.

2. Types of Speech and Their Features

- Monologic speech: continuous speech by one person (e.g., lecture, speech, interview). Clarity, logic, and argumentation are important.
- Dialogic speech: exchange of thoughts between two or more people, requiring listening, conversational skills, and responsiveness.
- Written speech: differs from oral speech as it requires careful planning and structuring, following rules of grammar, punctuation, style, and formalities.

3. Basic Principles of Speech Culture

- Clarity and comprehensibility: speech should be understandable to the listener or reader. Overly complex words, confusing constructions, or dialects may hinder comprehension.
- Logic and consistency: speech should have a clear logical structure, with ideas organized to facilitate understanding.
- Economy of language: avoid unnecessary words or deviations from the topic. Use the necessary words to achieve communication goals.
- Correctness and politeness: express oneself appropriately and respectfully, especially in formal or culturally sensitive contexts.

4. Speech Aesthetics

Speech aesthetics includes not only correctness but also beautiful, harmonious, and expressive language, conveying emotions, thoughts, and nuances with attention to tradition, rhythm, and intonation.

- Tone and intonation: proper intonation adds expressiveness and emphasizes emotional content.
- Rhetorical devices: metaphors, comparisons, epithets, and other stylistic tools make speech more attractive and emotionally rich.

5. Role of Speech Culture in Various Areas of Life

- Official-business speech: requires strict adherence to language norms for clarity, precision, and professionalism. Speech should be formal, without slang or informal expressions.
- Social and everyday speech: norms should be observed, but not as strictly as in official contexts.
- Media speech: journalists and broadcasters must maintain high standards of speech culture due to their influence on public opinion. Accuracy, clarity, and emotional expressiveness are crucial.

6. Mistakes and Violations

- Grammatical errors: incorrect use of cases, tenses, or numbers, which can alter meaning.
- Lexical errors: misuse of words or synonyms, inappropriate to context.
- Stylistic violations: using an inappropriate style for the situation (e.g., too formal or too casual).
- Poor pronunciation or accent: mispronunciation in public speaking can create a negative impression.

Conclusion

Speech culture is an essential aspect of communication, helping not only to ensure clear and accurate transmission of information but also to create a positive impression of the communicator. It includes both technical aspects of language correctness and aesthetic ones—expressiveness, intonation, and stylistic features. Developing speech culture is important not only professionally but also in everyday life, promoting successful interactions in various spheres.

The Influence of Personality on the Effectiveness of Persuasion

An important conclusion of experimental rhetoric is that the influence of personality can, to some extent, "overlap" with the influence of the message itself, altering its final effect. As noted, in order to accept a new idea, it must first be perceived and understood. Research has shown that the personality of the sender (communicator) does not affect the recipient's understanding or memorization of the message. On the contrary, if the communicator is an authoritative figure, the arguments supporting their opinion are remembered and absorbed less effectively by the recipient, as there is no need to track the sender's thought process—they are simply trusted.

For a message to align with the recipient's system of values and beliefs, the sender must establish trust. This occurs when the interlocutor perceives the sender as an expert on a particular topic and finds them sincere and honest. In the case of

identification, an opinion is accepted not because it is objectively true, but because it is shared by others (the sender or the group the sender represents). In such cases, membership in a particular group or similarity of thought with the sender is important to the recipient. The main trait of the sender that facilitates identification is attractiveness. Formal acceptance of an opinion or outward compliance is determined by the sender's degree of control over the recipient's personal plans—that is, the sender's power.

Other characteristics of the sender that significantly impact persuasive influence include gentleness, friendliness, and non-aggressiveness. These also belong to the group of moral qualities mentioned earlier.

Thus, the personality of the communicator undeniably affects the effectiveness of their speech. A high level of communication culture requires knowledge of the sender's qualities and their application in specific situations according to moral rules and norms. Of course, persuasive influence depends not only on the communicator's personality but also on how they structure their message.

Logical-Psychological Rules for Constructing Messages

There are dependencies between speech effectiveness and situational features, audience characteristics, and the nature of the topic discussed. In some cases, emotional appeals to the audience are more effective; in others, rational appeals work better. It all depends on the audience. For example, emotionally charged language is more influential with youth, whereas rational appeals work better with older people or those with technical education. Speeches generally start best with an emotional appeal, though excessive emotionality or extreme expressions can backfire.

Researchers studying message construction compared the climactic order (strongest arguments at the end), anticlimactic order (strongest arguments at the beginning), and placement of strong arguments in the middle. Which structure is most effective?

It turned out that the climactic and anticlimactic orders yield better results than the middle placement, with a slight advantage for the climactic order. However, it is important to consider the content of the message and the audience's attitudes. If the audience is not very interested in the topic, the strongest arguments should be presented at the beginning to capture attention. If the audience is highly interested, the most compelling arguments should be placed at the end, as weakening the argument mid-way may disappoint listeners.

Regarding counterarguments, messages that also address opposing viewpoints are generally more effective than those that only present supporting evidence. An exception is audiences with predominantly low education levels, where presenting a single clear position is more effective.

When deciding on the optimal placement of the main idea, the “primacy and recency effect” should be considered: information at the beginning and end of a message is better perceived, remembered, and understood than content in the middle. New attitudes are also formed more effectively at the start of communication. Therefore, the main idea or thought should be presented at the beginning of speech and revisited at the end, using new supporting arguments.

The Culture of Speaking and the Mother Tongue

The culture of speaking is closely intertwined with the culture of the mother tongue, which must be carefully nurtured, especially during periods of national revival. In a beautiful prayer to the language by Kateryna Motrych, the majesty, power, beauty, and spiritual richness of the native language are revealed. She writes:

"Our language! A bell-like spring at the crossroads of our destiny! Your sources gush from the magma, thus fiery. At night, bright stars bathe in you, thus gentle. You healed the weary in spirit, gave strength, health, longevity, and even immortality to those who drank from you, and those who prayed over the word you gave became immortal. For 'In the beginning was the Word, and the Word was with God, and the Word was God.'"

Features of Speech Etiquette

The culture of speaking is closely connected with speech etiquette - the rules for greeting, introducing oneself, saying goodbye, expressing gratitude, apologizing, inviting, approving, etc. People generally react negatively to violations of socially established etiquette norms.

For effective business communication, participants should always address each other formally (using "Mr./Ms.") whether with colleagues or clients. This maintains workplace discipline and fosters professional relationships. Addressing someone by their full name, including patronymic, is essential. A timely "thank you" can be as effective as a financial bonus.

A common issue today is verbosity. Many feel the need to talk more than others because they believe they know more or can do things better. Only a well-mannered person knows when to speak and when to listen, even when being criticized.

Thus, speech etiquette is a complex system of language signs based on moral rules, reflecting attitudes toward others and oneself. Communication culture is not just about choosing effective strategies and tactics—it is also the application of rules for constructing messages, speaking, and listening, and active adherence to moral and professional norms.

Key Conclusions:

- Verbal communication is communication that uses speech as a system of signs.
- The speech mechanism consists of three blocks: perception, internal speech, and speaking.
- Communication culture has two components: the culture of speaking and the culture of listening.
- Speech culture is largely determined by the communicator's individual traits and their use of logical-psychological rules for message construction.
- Listening culture is an active activity involving silence and verbal feedback to achieve mutual understanding and solve communication problems (non-reflexive and reflexive listening).
- Speaking culture is knowledge of communicative act components and their application in persuasion, information transmission, and shaping attitudes,

- positions, and opinions.
- Speech etiquette is a complex system of language signs based on moral rules, indicating attitudes toward others and oneself.

2. Types and Forms of Intercultural Linguistic Contact. Language as a Symbolic Code of Culture

Intercultural linguistic contact is the interaction of languages from different cultures in a shared language environment or direct contact between speakers of different languages. This process involves not only linguistic but also cultural aspects, as language is both a communication tool and a reflection of cultural values, norms, and beliefs. Language serves as a symbolic code of culture, transmitting and preserving traditions, customs, worldview, and identity.

Types of Intercultural Linguistic Contact

1. **Contact between native languages:** Speakers of different cultures communicate in their native languages. Even in native languages, mutual influence can occur through borrowing or structural changes.
 - Example: Ukrainians speaking among themselves but incorporating Russian or English elements.
2. **Contact between languages from different language groups:** Communication occurs in different languages, sometimes with one acting as an interlingua (e.g., English as a global language). Cultural adaptation may occur.
 - Example: Ukrainian and English speakers interacting in business or academic contexts.
3. **Contact based on one language (bilingualism):** A single language serves as a communication tool between people from different cultures.
 - Example: English as an international language or French in diplomacy.
4. **Dominant language contact (lingua franca):** One language dominates, and the other is secondary, used in limited social roles or contexts.
 - Example: Ukrainian is official in Ukraine, but Russian is often used in daily life or business.

2. Forms of Intercultural Linguistic Contact

1. **Verbal forms:** Direct oral or written communication, formal (meetings, conferences, negotiations) or informal (everyday conversations).
2. **Nonverbal forms:** Gestures, facial expressions, body posture, which may differ culturally and affect communication effectiveness.
 - Example: Smiles, gestures, eye contact, speaking style—all culturally specific.

3. Language as a Symbolic Code of Culture

Language is not only a means of communication but also a powerful symbolic code of culture. It reflects the worldview, values, history, and traditions of a particular people.

3.1. Language and Worldview

Language shapes and organizes our perception of the world, determining how reality is understood. Each culture has its own unique linguistic categories that reflect national patterns of thinking. For example, some languages have words that express concepts with no direct equivalents in other languages.

- Example: The Ukrainian language has words that reflect the specificity of Ukrainian culture (e.g., *hospodar* [master], *sil* [village], *chest* [honor]) that do not have exact equivalents in other languages.

3.2. Language as a Carrier of Culture

Language functions as a carrier of culture, preserving and transmitting traditions, rituals, social structures, and customs across generations. Through linguistic symbols and expressions, a culture communicates its historical memory and identity.

- Example: Folklore traditions, fairy tales, songs, and rituals conveyed through language serve as cultural artifacts that preserve ethnic identity.

3.3. Language as a Tool of Cultural Identity

Language plays a crucial role in shaping cultural identity. For many peoples, preserving their native language is a matter of national dignity and self-determination. Maintaining and studying a native language reinforces national culture in a globalized world.

- Example: In Ukraine, the revival of the Ukrainian language after independence became a key element of national renewal, and this process continues.

In a broad sense, the “language of culture” refers to the means, signs, forms, symbols, and texts that enable people to engage in communication, navigate the socio-cultural space, and understand the world around them. Culture emerges as a meaningful world, shaping people’s ways of being and perceiving the world through signs and symbols.

A sign is a material object (phenomenon or event) that serves as an objective representation of another object, property, or relationship and is used for acquiring, storing, processing, and transmitting messages (information or knowledge). It is a tangible carrier of the image of an object, limited by its functional purpose. The presence of signs allows information to be transmitted via technical communication channels and to be processed mathematically, statistically, or logically.

A symbol, on the other hand, is a sign without a material referent through which the deeper meaning of the object is revealed. Symbols allow humans to convey information beyond the limits of language. For example, coats of arms, emblems, flags, and images - like the “Troika” or the “dove of peace”— convey abstract ideas in addition to visual forms. Image-symbolic systems are particularly significant in religion and art, where each art form develops its own symbolic language: music, dance, painting, cinema, theater, and so on.

Culture expresses itself through a world of symbolic forms transmitted across generations. Symbols themselves are only the surface of culture; it is human

creativity that gives them depth. Therefore, culture cannot be equated solely with symbols.

Understanding and mastering the language of culture enables a person to communicate, preserve, and transmit culture, opening the path to the cultural space. Language can thus be called the core of the cultural system, its main structural element. The language of culture is a universal form of understanding reality, aiding the organization of new and existing concepts, images, and ideas. Culture functions as a symbolic system through which people communicate, and shared understanding of words, gestures, and other symbols facilitates the transmission of cultural heritage.

The connection between symbolic systems and reality is indirect; understanding them requires knowledge of the cultural code—a system of meaning-distinguishing features. Culture is a structured, historically variable unity of fundamental codes that govern language, perception, values, and practical activities.

A cultural code is a set of signs and rules by which information can be represented, transmitted, processed, and stored. A cultural code becomes necessary when moving from a world of signals to a world of meaning. It allows the deciphering of transformed meanings. A code is a set of rules for forming specific messages. All codes can be correlated via a common, simpler, and more universal code. Knowledge of cultural codes enables access to the meaning level of culture; without it, cultural texts remain opaque. Cultural codes exist within all languages of culture but are not always obvious—they emerge when transitioning between levels of meaning.

The most universal system of signs is language. A generally accepted classification of languages includes:

- **Natural languages**, as primary means of cognition and communication (e.g., Russian, French, Estonian, Czech). Natural languages have no individual author; they arise and evolve independently, shaped by historical and social factors. Vocabulary is continuously changing, assimilating, and disappearing. A person typically knows 10–15 thousand words, some active and used, others passive and understood but not used.
- **Artificial languages**, such as scientific or technical languages, where meanings are fixed and usage strictly regulated. Scientific language avoids ambiguity to ensure precise understanding and avoid errors. Conditional signaling systems, like Morse code or traffic signs, also fall under artificial languages.
- **Secondary languages (modeling systems)**, which are built upon natural language (e.g., myth, religion, art). The complexity of these systems depends on the complexity of the information they convey. For example, poetic language has a far more complex structure than ordinary speech, allowing communication of information beyond the reach of ordinary language.

The polysemy of cultural languages leads to the creation of “languages within languages”—autonomous linguistic forms developed within expressive means of another language or integrating elements of several languages (e.g., diplomatic lexicon or fashion language). These influence the base languages significantly.

Culture is collective memory. To become a cultural phenomenon, an event must be expressed in a text, which allows culture to preserve and transmit information. Information is transmitted through generational channels via various sign systems and texts. In contemporary European tradition, a text encompasses all artificially created objects: books, manuscripts, paintings, buildings, interiors, and clothing.

According to Kurt Gödel's theorem on incompleteness, any isolated language or sign system contains contradictions that prevent a full and adequate description of reality. A "metalanguage" is needed to fill these gaps. The semantic field of cultural language accumulates and organizes information into texts, which can then be decoded using various scientific methods.

Semiology and hermeneutics are central to studying this process.

- Semiotics is the study of sign systems, aiming to create a metalanguage. William Morris (1834-1896) argued that the concept of a sign could be as fundamental to human sciences as the atom is to physics or the cell to biology, making language a key tool for studying society.
- Hermeneutics, one of the oldest sciences, emerged in early Christianity to interpret religious texts. Modern philosophical hermeneutics, developed by Hans-Georg Gadamer (1900-2002), focuses on interpreting texts by both reconstructing and constructing meaning.

A cultural text expresses the deep semantic field of culture. Its meaning goes beyond surface-level understanding, containing information shaped by historical experience. Frege distinguished between the "denotation" (the conventional meaning of a word) and the "sense" (the understanding or knowledge conveyed). Words and signs simultaneously convey denotation and sense, which may vary according to cultural context, inherited knowledge, time, or personal experience.

Cultural sense is historically produced information through which a community understands the world and its role in it. In natural and cultural languages, meaning exists at multiple levels: direct, indirect, figurative, hidden, etc. *For example, a behavioral ritual as a cultural symbol may have:*

- *Explicit meaning:* fully understood by participants and related to the ritual's purpose.
- *Latent meaning:* on the edge of consciousness but potentially fully understood.
- *Hidden meaning:* deeper, less accessible significance.

These levels correspond to semantic parameters of cultural symbols:

- *Exogenetic parameter:* interpretations given by the ritual's participants.
- *Operational parameter:* meaning revealed through practice, actions, gestures, icons, etc.
- *Positional parameter:* meaning derived from the symbol's relation to other symbols and the overall cultural context.

Cultural languages are often inherently ambiguous, as their signs cannot always directly express meaning. Their purpose is to convey cultural significance that cannot be directly or unambiguously expressed.

Conclusion

Intercultural language contact is a crucial aspect of modern communication, encompassing diverse forms and interactions between people of different cultures. Language, as a powerful symbolic code, transmits cultural values, norms, historical memory, and worldview. Understanding this process helps preserve cultural identity and facilitates effective communication in a globalized world.

3. Nonverbal Communication. Symbolism of Gestures

Nonverbal communication is a form of communication that does not use words but conveys information through gestures, facial expressions, posture, body movements, voice intonation, eye contact, and other nonverbal signals. It constitutes a significant part of interpersonal communication and can help clarify or alter the meaning of verbal statements. Nonverbal communication is an important tool for conveying emotions, attitudes, and social signals.

1. Main Types of Nonverbal Communication

Nonverbal communication includes various aspects that can modify or complement the message conveyed verbally:

a) Gestures

b) **Gestures** are body movements, particularly of the hands, head, or fingers, used to emphasize, complement, or change the meaning of what is being said. They can be universal or culturally specific.

c) Facial Expressions

Facial expressions convey emotions, feelings, and reactions. Through facial expressions, a person can express joy, sadness, surprise, anger, calmness, and more.

d) Posture and Body Movements

Posture and body movements indicate comfort, mood, and openness. For example, crossed arms may symbolize defensiveness or closed-off behavior, while open arms suggest a willingness to engage in communication.

e) Voice Intonation

Intonation refers to the way words are spoken. It conveys emotions, emphasizes the importance of the message, and provides additional context for understanding the communication.

f) Eye Contact

Eye contact is an important aspect of nonverbal communication. It helps express interest, attention, trust, or conversely, distrust, aggression, or disengagement.

g) Space and Distance

Spatial communication relates to how physically close we are to others. Distances can range from intimate to social or public. Different distances indicate the level of closeness or formality of interaction.

2. Symbolism of Gestures

Gestures can have different meanings in different cultures, which is important in intercultural communication. The same gesture may signify different things in different parts of the world.

a) Gestures Expressing Positive Emotions:

- Smile – a universal gesture often indicating friendliness, warmth, or satisfaction.

- Hand over the heart – a gesture expressing gratitude or sincerity.

b) Gestures Expressing Negative Emotions:

- Pointing with a finger – in some cultures, it may be considered rude or even aggressive.

- Pressed lips – can indicate restraint, dissatisfaction, or nervousness.

c) Common Gesture Symbols:

- “OK” gesture (circle formed by fingers) – in most cultures, it has a positive meaning, but in some countries, it may be offensive.

- “Fingers forward” gesture (open hand with raised fingers) – in some cultures, this means “stop,” while in others, it is a greeting.

d) Gestures in Intercultural Communication

In different cultures, the same gestures can carry different meanings. For example:

- Thumbs up in the U.S. is a sign of approval (“OK”), but in Iran and some other cultures, it can be hostile or offensive.

- Thumbs down in European countries often indicates disapproval, while in parts of Asia or the Middle East, it may be a traditional form of expression.

It is therefore important to consider cultural differences when using gestures to avoid misunderstandings or conflicts.

3. Functions of Nonverbal Communication

Nonverbal communication performs several important functions in the communication process:

a) Complementary Function

Nonverbal communication can complement and reinforce verbal statements. For example, saying “That’s great” while smiling and giving a thumbs-up emphasizes positive attitude.

b) Contrasting Function

Nonverbal signals may contradict verbal messages, e.g., when someone says “Everything is fine,” but their facial expression or posture shows stress or dissatisfaction.

c) Compensatory Function

Sometimes nonverbal communication compensates for what is not said verbally. It can indicate support, encouragement, understanding, or a desire to reassure the interlocutor.

d) Regulatory Function

Nonverbal signals help regulate the flow of communication. Changes in posture or eye contact may signal a desire to continue or end the conversation.

e) Emotional Function

Nonverbal communication is a primary way to express emotions. Gestures, facial expressions, and intonation convey emotional states, helping interlocutors better understand the emotional tone of communication.

4. Problems in Nonverbal Communication

Despite its importance, nonverbal communication can face certain challenges:

a) Misinterpretation of Nonverbal Signals

If nonverbal signals conflict with verbal messages, or if gestures are interpreted differently across cultural contexts, misunderstandings may occur. Context and cultural background should be considered in these cases.

b) Difficulty in Accurately Expressing Emotions

Nonverbal communication is often open to interpretation, and people may have different ways of expressing emotions, which can create challenges, especially in intercultural communication.

c) Inadequate or Excessive Signals

Excessive or inappropriate nonverbal behavior, such as aggressive gestures or excessive closeness, can create discomfort or misunderstandings.

Conclusion

Nonverbal communication is a crucial part of interaction and significantly influences interpersonal effectiveness. It not only complements but can also replace verbal expressions, conveying emotions, attitudes, and social signals. Gesture symbolism and nonverbal signals vary across cultural traditions, making them key to successful communication, particularly in intercultural contexts.

4. Home in the System of Values and Communicative Patterns

The home is not only a physical space but also an important cultural, social, and emotional phenomenon that carries meaning in different contexts.

This can be explored through several key aspects:

1. Home as a Space in the System of Values

The home forms the foundation of many social and cultural values. While each culture may have unique characteristics, the home is generally associated with family, security, comfort, belonging, and identity. It is a place where notions of family, traditions, mutual support, and privacy are formed.

- *Value of Family*: In most cultures, the home is closely linked to family values. It is where children are raised and the foundations of morality and ethics are established.

- *Safety and Comfort*: The home symbolizes safety, offering shelter from the outside world and a sense of protection and peace.

- *Privacy and Individuality*: The home defines private space where one can express individuality, build personal relationships, and restore energy.

2. Home in Communicative Patterns

The home is also a vital element in communication, facilitating both interpersonal and social interaction. Within the family, neighborhood, or community, the home serves as a space for social interaction with its own norms and rules.

- *Family Communication Patterns*: Interactions among family members often follow specific models, expressed through traditions, customs, or ways of exchanging information (e.g., shared meals, discussions of important topics).

- *Social Communication in the Home*: Interaction with neighbors or visitors shapes the home's role in the social context. It is where important matters—political, cultural, or economic—may be discussed.

- *Behavioral Patterns*: The home preserves cultural and ethical behavior patterns transmitted across generations, such as hospitality traditions, roles of elders, or family obligations.

3. Home as Part of Social Identity

The concept of home contributes to forming social identity, both for individuals and groups. This relates not only to material conditions but also to how people relate to their home and express their identity through it.

- *Identity Through Space*: Interior design, furniture choice, colors, and symbols communicate social status, cultural affiliation, and even political views.

- *Migration and Home Change*: Moving to a new residence can reshape identity. Immigration, for instance, alters not only the physical space but also social and cultural contexts.

4. Home in Cultural and Social Narratives

Home frequently appears in literature, art, films, and other forms of cultural expression as a symbol or metaphor. Its meaning can shift depending on context and ideology.

- *Home as a Metaphor*: It can symbolize stability, roots, security, or, conversely, oppression or limitation.

- *In Literature and Art*: Notable works often use the home to reflect the inner world of characters, their emotions, desires, or fears.

Conclusion

Home holds multifaceted significance within values and communicative patterns. It is not only a physical space but also a crucial social, cultural, and emotional entity influencing many aspects of life. In communication, the home serves as a place for interaction, relationship-building, and value transmission. It shapes how we perceive ourselves and the world and how we engage with others and cultural environments.

Topic 8. Culture and Ethnicity

(1 hour)

Plan

1. Ethnocultural stereotypes. "East" and "West" as a sociocultural issue.
2. National character of Americans.
3. National character of the English.
4. National character of the Japanese.
5. National character of the Chinese.
6. National character of Ukrainians.

1. Ethnocultural Stereotypes. “East” and “West” as a Sociocultural Issue

This topic is extremely important and relevant in today's world, where globalization, political and social changes, as well as cultural interactions, often raise questions about stereotypes and conflicts between different cultures. Let us consider this issue from several key aspects.

1. Ethnocultural Stereotypes

Ethnocultural stereotypes are generalized and simplified ideas about certain peoples, cultures, or ethnic groups, which can be either positive or negative. These stereotypes are often based on superficial observations, historical notions, or prejudices rather than on real experiences or objective facts.

Characteristics of ethnocultural stereotypes:

- Universality: Ethnocultural stereotypes exist in all societies and are often linked to national identity. They can include beliefs that certain traits are inherent in all members of a particular ethnic group (e.g., “all Germans are strict and disciplined,” “all Italians are emotional”).

- Negative stereotypes: Stereotypes often contribute to prejudice and negative attitudes toward others. They can lead to discrimination, racism, intolerance, and social isolation.

- Stereotypes as a defense against the unknown: They can arise as a way to simplify complex reality. People tend to reduce complex cultural and social phenomena to simple, understandable images to facilitate communication and interaction with others.

2. “East” and “West” as a Sociocultural Issue

“East” and “West” are not only geographical concepts but also cultural, social, and political constructs often associated with certain value systems, ways of life, and historical development paths. The topic of “East” and “West” is one of the most important in the context of global politics and cultural interactions.

Historical roots

The idea of the “East” and the “West” appeared as early as antiquity, but it became most clearly expressed during the colonial era and the modern scientific age, when European nations began defining themselves in contrast to “other” civilizations.

This division became more pronounced in the 19th–20th centuries, when the West began asserting its cultural, technological, and economic superiority, while the East was often portrayed as primitive, archaic, and passive.

Ethnocultural stereotypes of the “East” and “West”

- The West: Traditionally, the West is associated with individualism, pragmatism, the development of science and technology, democracy, liberalism, capitalism, secularization, and a striving for progress.

- The East: The East is characterized by stereotypes related to collectivism, spirituality, traditionalism, religiosity, sometimes fatalism, hierarchy, and authoritarianism. The East is also often associated with concepts such as Eastern wisdom, Buddhism, Islam, and ancient civilizations (China, India, the Arab world).

Although these stereotypes do not reflect reality, they form the basis for mutual prejudice and conflicts.

3. Sociocultural and Political Consequences

The existence of clear boundaries between the “East” and the “West” can lead to certain sociocultural and political problems. Mutual misunderstanding, conflicts of interest, ideological wars, resource wars, and economic contradictions are common consequences of such polarization.

Political consequences:

- Globalization and cultural conflict: In the context of globalization, there is increasingly active interaction between cultures, which leads to some mixing or mutual influence of the “East” and the “West.” However, conflicts persist due to differences in values, religions, and political systems.

- Hegemony and dominance: The idea of Western hegemony, which arose from colonialism, still exists today, with the West often serving as a model to emulate. However, this can lead to alienation and misunderstanding from Eastern peoples, who often perceive Western influence as a threat to their traditions and cultural identity.

Cultural consequences:

- Cultural mixing: In a globalized world, cultures actively exchange ideas. Western values and Eastern traditions can interact and even merge, creating new cultural forms, but this may also lead to cultural conflicts.

- Identity and belonging: Differences between East and West can also define cultural identities, especially for people belonging to specific ethnic or religious groups who aim to preserve their traditional culture in the context of modern challenges.

4. Overcoming Stereotypes and Barriers

To reduce the negative impact of ethnocultural stereotypes and overcome sociocultural barriers between East and West, it is important to focus on:

- Educational initiatives and intercultural dialogue: Raising awareness about other cultures and creating platforms for dialogue can reduce prejudice.

- Media and cultural projects: Responsible representation of cultural realities in media and the arts can promote a more objective understanding of cultural differences.

- Global peace initiatives: Creating mechanisms for peaceful coexistence that respect diversity while maintaining mutual respect.

Conclusion

“East” and “West” are more than just geographical categories. They embody different sociocultural models that reflect not only historical but also contemporary social and political contexts. Mutual understanding, respect for cultural differences, and the reduction of ethnocultural stereotypes are key elements for building a harmonious global society.

2. National Character of Americans

The national character of Americans is a concept that describes the characteristic traits and sociocultural features that shape the behavior, values, habits, and attitudes of Americans. Depending on the history, political situation, and cultural context of the United States, the national character of Americans may vary. However, certain traits are frequently mentioned when describing Americans, reflecting a general picture of their worldview and social relations.

1. Individualism

One of the main traits of the American national character is individualism. In the U.S., there is a strong emphasis on personal freedom, independence, and achievement. Every American values independence and strives for self-realization. This is often expressed in the pursuit of success through one’s own efforts, forming the basis of the American “mythology” of opportunity (the American Dream).

- The American Dream: Americans believe in the possibility of achieving success and prosperity through their own efforts, regardless of background. This belief motivates many and is supported by both social and economic conditions.

- Personal freedom: The idea of freedom in personal choice, especially in professional and political life, is an important part of American national consciousness.

2. Practicality and Pragmatism

Americans generally have a practical and pragmatic approach to life. They tend to solve problems efficiently without excessive deliberation, seeking effective solutions. This manifests in many aspects of life, from business to daily activities.

- Result-oriented: For Americans, it is important not just to have the “right idea” theoretically, but to implement it in reality. They tend to seek practical ways to achieve their goals.

- Innovation: Pragmatism often intersects with innovation - the desire to find new methods to achieve results and apply new technologies to solve problems.

3. Optimism and Faith in the Future

Americans are known for their optimism and belief that the future can be better than the present. They often see difficulties as temporary obstacles that can be overcome through hard work and a positive attitude.

- Positive attitude toward change: Americans are not afraid of change; many see it as an opportunity for growth and development. This optimistic outlook is part of the American mindset and has enabled many innovative achievements.

- Faith in progress: Historically, progress has always been a driving force in the U.S., and even today many Americans believe that scientific, technological, and social development can improve the world.

4. Egalitarianism (Equality)

Americans traditionally support the idea of equality and believe that all people should have equal opportunities, regardless of social status, race, or origin.

- Equal rights: The idea of equal rights for all citizens, enshrined in the U.S. Constitution, forms the foundation of American political culture. Although the U.S. has faced challenges in achieving true equality, especially regarding racial and ethnic minorities, the struggle for human rights remains an important part of national consciousness.

- Social mobility: The U.S. is also known for the idea of social mobility - the possibility for each person to rise to a higher social and economic level through effort and achievement.

5. Strong Sense of National Pride

Americans often feel strong national pride and identify with collective symbols such as the American flag, the national anthem, and other elements of national identity. This is also reflected in actions supporting their country and its policies.

- Patriotism: Patriotism is an important part of American culture and is often expressed through the celebration of national holidays, support for the military, and civic initiatives.

- Heroism and national symbols: Americans take pride in national heroes - from the country's founders to contemporary political and military leaders.

6. Collectivism in Civic Initiatives

Although Americans have an individualistic character, civic awareness and volunteerism are also important aspects. Many Americans participate in community initiatives, volunteer work, charity, and helping those in need.

- Volunteerism: Volunteering and participation in community organizations are important aspects of social interaction in the U.S. These initiatives promote ideas of mutual aid and cooperation at the community level.

- Social responsibility: Americans, particularly in business, emphasize the importance of social responsibility and supporting initiatives that contribute to societal development.

7. Inclination toward Consumerism

Americans tend to adopt a consumer lifestyle, which is an important part of the country's economy. Consumer culture involves a constant pursuit of improved living conditions through purchases, services, technologies, and other material goods.

- ***Pursuit of comfort and luxury:*** Americans often associate success with the ability to live comfortably, purchase quality goods, and access a variety of services.

- ***Idea of material success:*** A consumer lifestyle reinforces the notion that achieving material prosperity is a sign of success and high social status.

Conclusion.

The national character of Americans can be described as a combination of individualism, pragmatism, optimism, belief in equality, and national pride. Together, these traits form a unique sociocultural model that underpins the American way of life and shapes political, economic, and social relations. However, it is important to remember that these are general characteristics, and within the U.S., there is significant cultural diversity that adds complexity and richness to the national character.

3. National Character of the English

The national character of the English has been the subject of numerous studies and observations, as England, one of the oldest nations in the world, possesses a unique cultural heritage shaped by historical, social, and economic factors. The English are known for their restraint, etiquette, respect for traditions, and their ability to maintain a balance between individualism and collectivism. Here are the main traits of the English national character:

1. Restraint and Reserve

One of the primary traits of the English is restraint in behavior. This is reflected in their outward composure, limited emotional expression, and avoidance of excessive displays of emotion in public. The English generally do not openly reveal their inner world.

- ***Temporary emotional distance:*** The English can often seem distant in social situations, but this does not mean they are closed to new acquaintances or friendships. Their reserve reflects a desire to maintain privacy.

- ***Cultural norms:*** Restraint is deeply rooted in British culture, where social norms and etiquette matter more than open emotional expression. Personal feelings are often considered better kept “under control”.

2. Respect for Traditions and Etiquette

The English generally highly value traditions and follow social norms developed over centuries. Observing “rules” and etiquette is an important part of national identity. They usually prefer conservative approaches and sometimes view changes cautiously.

- ***Strict etiquette:*** The importance of proper behavior, formality, greetings, addressing people by titles, and social order makes English culture one of the most etiquette-oriented in the world.

- ***Respect for classical traditions:*** Adherence to tradition is also reflected in how the English approach national holidays, the royal family, and significant cultural events such as literary or art festivals.

3. Sarcasm and Humor

The English have a highly specific sense of humor, often characterized by sarcasm, irony, and self-deprecation. This humor is an important part of their communication and cultural identity.

- Humor as communication: The English often use humor to relieve tension in social situations or lighten the tone of a conversation. They can joke about themselves, politics, or social issues.

- Irony and sarcasm: Irony is a hallmark of English humor, often used to express opinions without direct emotional display or criticism.

4. Loyalty and Nationalism

The English are known for their loyalty to society and country, as well as pride in their national identity.

- Pride in history: The English are usually proud of their history, cultural heritage, and global contributions, particularly in literature, science, and law. They see themselves as part of a great nation with rich traditions.

- Respect for law and order: Loyalty is also reflected in respect for legal and social norms. Laws and order are seen as essential for societal stability, and the English traditionally aim to follow established rules.

5. Individualism and Self-Sufficiency

Despite their loyalty to tradition and community, the English are also very individualistic. This manifests in their desire for independence, self-reliance, and the ability to solve problems without external help.

- Tendency toward autonomy: The English value personal freedom and strive for autonomy in both personal and professional life.

- Self-sufficiency and self-control: Self-sufficiency is an important trait, particularly in daily life, career, and family responsibilities.

6. Conservatism and Pragmatism

The English tend toward conservatism in many areas of life, including politics and social relations. They are not always open to radical change and prefer gradual reforms.

- Practicality: Conservatism does not mean resisting change, but the English favor a practical approach that preserves stability. This helps in governance and decision-making.

- Diplomacy: The English often show pragmatism in international relations, preferring diplomatic methods to achieve goals rather than aggressive approaches.

7. Respect for Personal Space

The English greatly value personal space and dislike intrusions into privacy. This reflects their restraint and desire for independence.

- Personal boundaries: The English believe everyone should have their own comfort zone, which others should not invade without permission.

- Private life: Protecting privacy is important, and the English often prefer not to share personal problems or feelings with others.

8. Love for Nature and Traditional Leisure

The English often seek natural surroundings and preserve traditional pastimes, such as walking in parks or visiting country cottages. These activities help maintain calm and restore emotional balance.

- Gardening and farming: Gardening is a popular hobby, and nationwide flower shows and horticultural exhibitions are common.

- Sports traditions: Traditional sports such as cricket, football, and rugby are beloved and form an important part of English culture and national identity.

Conclusion.

The national character of the English can be described through their restraint, loyalty to tradition, individualism, pragmatism, and strong respect for etiquette and law. They have a deep sense of national pride and are ready to defend their beliefs while allowing room for gradual change and reform. The English value stability and tradition, which is reflected in all aspects of life - from culture to daily behavior.

4. National Character of the Japanese

The national character of the Japanese is the result of centuries of history, deep cultural traditions, and specific social norms. Japanese culture combines elements of ancient customs with innovative progress, creating a unique national character.

The main traits of the Japanese national character include:

1. Collectivism and Social Harmony

One of the main traits of the Japanese is collectivism. In Japan, the interests of society, a group, or the family often take precedence over those of the individual. The Japanese focus on maintaining harmony and avoiding conflict.

- Group priority over the individual: The interests of the group (family, company, nation) are often considered more important than those of an individual. Cooperation and mutual assistance are fundamental principles.

- Harmony (“wa”): The concept of “wa” emphasizes harmony, agreement, and conflict avoidance. The Japanese strive to maintain peace and adhere to social customs.

2. Respect for Elders and Hierarchy

The Japanese observe a clear hierarchy where elders have greater rights and respect, and younger people must honor their seniors. This principle is deeply rooted in society and applies both in family and work contexts.

- Reverence for elders: In families and workplaces, younger members often seek advice from elders, who have significant responsibilities.

- Role of elders in society: Elders are considered wise and experienced, and their opinions are highly respected in both family and organizational structures.

3. Appreciation for Minimalism and Aesthetics

The Japanese have a strong sense of aesthetics, valuing simplicity, minimalism, and harmony in design and art. This trait influences not only objects but also lifestyle.

- *Minimalism*: Japanese people value simplicity and elegance in everything, from architecture to everyday items. Minimalism is linked to the concept of “wa,” emphasizing simplicity and harmony.

- *Traditional aesthetics*: Japanese art, architecture, and design emphasize natural materials and beauty, as seen in rock gardens, tea ceremonies, and other cultural expressions.

4. Self-Discipline and Diligence

Hard work and self-discipline are integral to the Japanese character. They take responsibilities seriously and strive for excellence.

- *Dedication and pursuit of perfection*: Japanese people focus on achieving high-quality results in work, production, and service.

- *Respect for the process*: In Japan, following proper procedures is as important as the outcome. Continuous improvement and discipline are cultural hallmarks.

5. Modesty and Reserve

The Japanese value modesty and tend not to flaunt achievements. They avoid self-promotion and prefer restraint in personal life and behavior.

- Avoiding excessive attention: Standing out is generally discouraged, and personal achievements often remain understated.

- Behavioral restraint: Emotional expression is often subdued, even in everyday interactions.

6. Importance of Education and Intellectual Development

Education is considered a primary means of personal growth and success. High academic achievement is essential for personal development and societal success.

- Respect for education: From childhood, Japanese people are taught discipline and the importance of learning. Education is competitive, and excellence is highly valued.

- Intellectual modesty: Academic achievements are respected, but self-promotion is discouraged.

7. Appreciation for Nature

The Japanese have a deep respect for nature, reflected in daily habits, cultural practices, and religious rituals.

- Reverence for nature: Nature’s beauty is highly valued, with traditions celebrating seasonal changes, such as cherry blossom viewing (hanami).

- Environmental awareness: Modern Japanese society emphasizes ecological thinking and conservation.

8. *Respect for Rituals and Ceremonies*

Rituals and ceremonies are an essential part of Japanese culture, both in daily practices and religious or social events.

- **Tea ceremony:** The Japanese tea ceremony reflects harmony, calm, and aesthetic appreciation, exemplifying the role of ritual.

- **Festivals and ceremonies:** Many traditional festivals and rituals maintain symbolic connections to nature and history.

Conclusion.

The national character of the Japanese can be described through collectivism, respect for traditions and harmony, self-discipline, and reserve. These traits have helped Japan become a highly successful nation that combines ancient cultural traditions with modern achievements. The Japanese approach life cautiously and thoughtfully, maintaining a balance between individual aspirations and collective well-being.

5. National Character: The Chinese

The national character of the Chinese is a complex and multifaceted phenomenon shaped by centuries of history, cultural traditions, philosophical teachings, and social norms. China, as one of the oldest civilizations in the world, has deep-rooted values that define the national character and behavior of its people.

The main traits of the Chinese national character include:

1. *Collectivism and Social Harmony*

The Chinese are a people for whom not only individual interests but also the well-being of the family, society, and nation are important. The concept of collectivism manifests in many aspects of life, from family relations to workplace groups.

- **Importance of family:** Family occupies a central place in every person's life in China. The Chinese believe that family interests should take precedence over personal ambitions. This is expressed in supporting elders, helping younger family members, and fulfilling family duties.

- **Social harmony:** The concept of social harmony is an important part of Chinese culture. The Chinese strive to avoid conflicts and maintain mutual respect among different groups of people. This is linked to a tradition of valuing order, where preserving harmony in society is a priority.

2. *Respect for Elders and Hierarchy*

In China, there is a clear hierarchy in relationships, and respecting elders is a crucial cultural element. The Chinese highly honor senior members of the family and society.

- **Role of elders:** Elders are considered sources of wisdom and experience. In a traditional Chinese family, elders play a major role in decision-making and managing family affairs. They may also influence the career paths of younger members.

- Respect for authority: Respect for authority is an important aspect of Chinese society, extending beyond the family to workplaces, educational institutions, and government structures.

3. Diligence and Goal Orientation

The Chinese are traditionally seen as hardworking and goal-oriented, often relying on long-term effort and disciplined work. They are highly motivated for self-improvement and personal development.

- Work ethic: Diligence is a core trait. Success is believed to come through sustained effort and dedication, particularly in education and work, where the Chinese strive for excellence.

- Ambition and competition: The Chinese have high ambitions and actively compete to achieve top positions in society or careers. This reflects a drive for social progress and success.

4. Reverence for Traditions and Cultural Values

The Chinese deeply respect traditions and cultural values shaped by thousands of years of history. Much of Chinese culture is connected to ancestor worship, preservation of traditions, and the importance of religious and cultural practices.

- Confucian philosophy: Confucianism, which forms the basis of Chinese philosophy and ethics, emphasizes moral principles, the importance of family, learning, loyalty, and duty. It strongly influences Chinese behavior at both individual and societal levels.

- Religious traditions: The Chinese respect Buddhism, Taoism, and other religious traditions, which shape their worldview, morality, and everyday life.

5. Respect for Education

Education is one of the most important aspects of life in China. The Chinese highly value knowledge and generally strive to provide the best education for their children.

- Competitive system: China has a rigorous system of entrance exams for higher education, and high academic achievement is a key criterion for social status and career advancement.

- Value of knowledge: Education is seen not only as a path to material improvement but also as a means of social recognition and prestige.

6. Confucian Ethics and Morality

Confucianism has a profound influence on the character and moral compass of the Chinese. Key aspects include:

- Dedication to family: The importance of family and duty toward parents and ancestors. The Chinese often support elder relatives and honor their ancestors through various rituals.

- Respect for authority and order: The Chinese traditionally believe that social order and stability are essential for societal harmony, which is why authority and leadership are treated with respect.

7. Restraint and Modesty

The Chinese have a tradition of restraint in behavior, including minimal emotional expression and avoidance of flaunting personal achievements. They tend to keep their inner lives private.

- Invisibility in society: The Chinese aim to avoid excessive attention to themselves and their accomplishments, as part of their pursuit of collective harmony.

- Humility and respect: Modesty and humility toward elders and higher social classes are central to Chinese ethics.

8. Connection to Nature and Respect for the Environment

The Chinese have a special respect for nature, reflected both in philosophical teachings and everyday practices.

- Taoism and nature: In Taoism, nature is a source of wisdom and harmony. The Chinese believe in living in accordance with natural forces, respecting ecological cycles, and maintaining environmental balance.

- Agricultural culture: Many Chinese traditions and rituals are linked to agriculture and natural phenomena, reflecting a deep connection to nature.

Conclusion.

The national character of the Chinese can be described through their collectivism, respect for traditions, diligence, and respect for elders and authority. The Chinese are traditionally oriented toward social harmony, preserving family values, and upholding moral standards. Influenced by a rich history and philosophical teachings such as Confucianism and Taoism, they place great importance on stability, respect for nature, and the common good, which largely defines their character and behavior.

6. National Character: The Ukrainians

The national character of Ukrainians has been shaped by millennia of history, cultural traditions, and social and political circumstances. Ukrainians, as a nation, have a unique national character that reflects deep spirituality, hospitality, diligence, and a strong attachment to the land, family, and independence.

The main traits that characterize the Ukrainian national character include:

1. Hospitality and Friendliness

One of the core traits of Ukrainians is their hospitality. They are generally very open and welcoming, often ready to host strangers in their homes, share food, and offer help in difficult situations.

- Warmth and openness: Ukrainians are known for their friendliness and willingness to help. They warmly welcome guests, believing that “guests are sent by God.”

- Tradition of feasting: During holidays and even in everyday life, meeting a guest is often accompanied by abundant festive tables, traditional dishes, and sincere wishes.

2. Traditionalism and Respect for Culture

Ukrainians have a deep respect for their traditions and culture. This is evident in their preservation of folk customs, language, rituals, and national holidays.

- *Love for native language and song:* The Ukrainian language, songs, dances, and folk art are important elements of national identity. Ukraine maintains rich folklore traditions that help transmit cultural heritage from generation to generation.

- *Religious rituals:* Ukrainians actively preserve Christian rituals, celebrate Orthodox holidays, and honor folk customs that combine elements of Christianity with ancient pre-Christian beliefs.

3. Family Values and Patriarchal Traditions

For Ukrainians, family is one of the most important aspects of life. They place great emphasis on family bonds, and often the entire family supports one another in different life situations.

- *Respect for elders:* Ukrainians traditionally show great respect for older family members, often living in multi-generational households where strong bonds exist between children, parents, and grandparents.

- *Role of women and mothers:* Motherhood has always been significant in Ukrainian society. Women traditionally play a central role in raising children, managing the household, and preserving family traditions.

4. Diligence and Connection to the Land

Ukrainians traditionally associate their identity with the land and agriculture. Hard work and dedication are often considered core traits of the national character.

- *Work on the land:* Agriculture has always been a key part of Ukrainian life. Ukrainians have long traditions of farming, and hard work on the land has become part of the national identity.

- *Strong bond with nature:* Ukrainians often regard the land as a “mother” that provides food and wealth. Traditional farming, especially grain cultivation, defines Ukraine’s image as the “breadbasket of Europe”.

5. Strength of Spirit and Desire for Independence

Ukrainians have a long history of fighting for independence. Over centuries, they often struggled to maintain statehood and freedom from foreign invaders. This struggle has instilled in them a strong sense of national identity.

- *Love of freedom:* Ukrainians highly value independence, a free spirit, and dignity. This is evident both in contemporary political efforts for sovereignty and in historical events such as revolutions and national liberation struggles.

- *Sense of national pride:* Ukrainians have a high self-esteem and feel pride in their country, culture, and language, even in difficult historical circumstances.

6. Optimism and Joyfulness

Despite challenging historical circumstances and social hardships, Ukrainians often demonstrate optimism and the ability to find joy in life. This is reflected in their

positive outlook on the future and their capacity to face difficulties with humor and ease.

- *Positive outlook:* Ukrainians can maintain a positive attitude even under tough economic or social conditions. They often display optimism and a sense of humor, helping them overcome challenges.

- *Joyfulness:* Ukrainians love to celebrate, gather around large tables with family and friends, spend time in nature, and enjoy life's simple pleasures.

7. Flexibility and Adaptability

Ukrainians can adapt to various social and economic conditions. They can be very flexible in their approaches to overcome life's difficulties and maintain stability within the family or community.

- *Entrepreneurial spirit:* Ukraine has many people capable of creating businesses or working under conditions of uncertainty and change. Ukrainians adapt to changes and find new opportunities for growth.

- *Innovative approach:* With limited resources, Ukrainians often find creative solutions to problems, making them highly resourceful.

8. National Pride and Patriotism

Ukrainians have a strong sense of national pride and patriotism, expressed in a deep connection to their culture, history, and traditions.

- *Honoring history and heroes:* Ukrainians pay great attention to remembering significant historical events and heroes who fought for Ukraine's independence and freedom. This is expressed through numerous monuments, museums, and celebrations.

- *Everyday patriotism:* Love for their country is expressed daily through respect for national symbols, support for traditions, and the preservation of cultural heritage.

Conclusion

The national character of Ukrainians is a unique combination of hospitality, diligence, respect for traditions, and strength of spirit. These traits have become the foundation of national identity and the preservation of Ukrainian culture, even under challenging historical conditions. Deep respect for family, national pride, desire for independence, and the ability to overcome difficulties with optimism form the core of the Ukrainian national character.

Section 2
Society in the Dimensions of Religious Studies Analysis
Topic 9. Religion as a Subject of Study. Religious Studies as a Science
(1 hour)

Plan

1. The essence and origin of religion. Religion as a sphere of spiritual culture, its structure, and functions. Early forms of religiosity and their characteristics. Mysticism as a spiritual-religious phenomenon. Ancient mysteries and secret societies.
2. The concept of “religious studies”, its subject, and principles. The structure of religious studies.
3. Religious consciousness, its features, and structure. Religion and non-religious forms of social consciousness. Religious worldview: general characteristics and its components.
4. Religious activity and religious organizations. The influence of religion on the character of the spiritual type of society.

1. The Essence and Origin of Religion. Religion as a Sphere of Spiritual Culture, Its Structure, and Functions. Early Forms of Religiosity and Their Characteristics. Mysticism as a Spiritual-Religious Phenomenon. Ancient Mysteries and Secret Societies

1.1 The Essence and Origin of Religion

Religion is a system of beliefs, rituals, moral norms, and practices based on faith in supernatural powers or God. It reflects human attitudes toward higher powers, the world, and one’s place in it. Religion is an important part of a society’s spiritual culture, having a significant influence on the formation of moral and ethical principles, behavioral norms, and worldview.

The Origin of Religion

There are several theories regarding the origin of religion:

- *Animistic theory*. According to this theory, religion emerged from belief in souls or spiritual entities inhabiting nature. People began to believe that all objects, natural phenomena, and even animals have a soul or spirit.

- *Social theory*. Religion arose as a means of social integration and stabilization. Shared belief in higher powers or God helped create a unified social system, uniting people into a single community.

- *Psychological theory*. Religion emerged from humans’ need to explain the world, particularly experiences related to death, suffering, and the unknown. Religion provides answers to questions about the meaning of life and death and offers emotional comfort.

- *Mythological theory*. According to this theory, religion arose from myths—stories about gods and heroes that helped humans explain natural phenomena and life processes.

1.2 Religion as a Sphere of Spiritual Culture

Religion is a crucial part of a society's spiritual culture because it shapes conceptions of the world, moral norms, ethical principles, and provides answers to fundamental questions about existence, the meaning of life, and death. Religion is closely connected with other areas of spiritual culture, such as philosophy, art, and science, as many religious concepts are interrelated with metaphysical and ethical views.

Main Functions of Religion:

1. Worldview function. Religion offers a comprehensive system of views on the world, nature, humans, and their place in the universe. It explains the origin of the cosmos, humans' role in it, and provides answers about life and death.

2. Moral-ethical function. Religion establishes moral norms that regulate human behavior in society. These norms define what is good and evil, righteous and sinful. Religious prescriptions support social harmony, help avoid conflicts, and form ethical behavior models.

3. Cultural-historical function. Religion significantly influences cultural development, particularly in architecture, painting, literature, music, theater, and other art forms. It inspires the creation of cultural masterpieces with profound spiritual and aesthetic value.

4. Psychological function. Religion helps individuals find inner peace, relieve suffering, and overcome fears of death, pain, or hardships. It provides emotional support and hope for a better life or eternal life after death.

5. Social function. Religion helps form social connections, particularly through religious communities. It promotes social unity, regulates interpersonal relationships, and establishes social norms and standards.

6. Ritual function. Religion defines and regulates rituals, ceremonies, celebrations, and prayers, fostering collective consciousness and uniting people within certain traditions.

1.3 Structure of Religion

Religion consists of several key elements:

1. Faith – the central component, involving belief in the existence of supernatural powers (God, gods, spirits) and their role in the world and human life.

2. Doctrine – a system of religious ideas and doctrines that shape the religion's worldview, explaining the nature of God, the origin of the world, human essence, and their relationship with God.

3. Rituals and ceremonies – a system of symbolic actions practiced within a religious tradition, including prayers, sacrifices, celebrations, and sacraments.

4. Moral norms – behavioral rules based on religious beliefs, guiding how people should treat themselves, others, and supernatural forces.

5. Mythology – sacred stories explaining the nature of the world, human existence, and the role of gods in the cosmic order.

6. Sacred texts – most religions have written sources containing fundamental teachings and laws, such as the Bible in Christianity, the Quran in Islam, or the Vedas

in Hinduism.

1.4 Religion as a System of Social Influence

Religion influences all aspects of social life. It can shape political, economic, social, and cultural structures, affect legal systems and education, and guide moral principles regulating human interaction.

- *In many societies, religion has been the basis of legislation*, e.g., in medieval Europe or Islamic countries where religious law (Sharia) exists.

- *Religion also plays a vital role in education*, forming concepts of good and evil and helping societies maintain social order.

Thus, religion is not only a personal faith but also a significant social institution shaping spiritual culture, morality, and social norms. It defines beliefs and practices, fosters cultural development, provides psychological support, and sustains social unity and harmony. Religion helps people find meaning in life, resolve ethical dilemmas, and overcome life's challenges.

1.5 Early Forms of Religiosity and Their Characteristics

Early forms of religiosity, or primitive religions, were the primary forms of religious beliefs and practices in prehistoric times. They vary depending on time and place but share general features.

1. Animistic religiosity

Animistic beliefs are among the oldest forms of religiosity. Animism (from Latin *anima*, meaning "soul") assumes that all natural phenomena, animals, plants, objects, and sometimes abstract concepts (e.g., wind, sun) have a soul or spiritual essence. Practitioners believed that these spirits could influence their lives, so they established relationships with them through rituals, sacrifices, and prayers.

2. Totemism

Totemism is another early form of religiosity. Certain tribes or clans identify with specific animals or plants (totems), which are given sacred status. Totems symbolize clan or tribal unity and the belief that the bodies and souls of members are connected with the totem. Totemism served strong social functions by fostering collective identity and ethical norms regarding nature and community members.

3. Fetishism

Fetishism involves belief that specific objects (fetishes) possess supernatural power capable of affecting humans or nature. These may include amulets, statues, or other items attributed with spiritual or magical force. Fetishism often overlaps with animism, as fetishes may host spirits or supernatural entities.

Mysticism as a Spiritual-Religious Phenomenon

Mysticism is a religious or spiritual pursuit of direct experience of unity with God or higher powers through intuition, understanding, and personal transcendental practice. Mystics seek experiences beyond ordinary perception and rational comprehension, aiming to achieve unity with the universe, the divine, or the absolute through meditation, prayer, contemplation, or ecstatic experiences.

Key Features of Mysticism:

- **Direct experience of God** or transcendent realities without intermediaries such as clergy or sacred texts.
- **Emphasis on individual experience** over external rituals or formal cults.
- **Transcendent experiences** seeking unity with the divine or absolute beyond the material world.
- **Ecstasy or mystical experiences** often accompanied by strong emotions, such as love or devotion to God, transforming the individual.

Mysticism appears in various religious traditions, including Christian mysticism (e.g., teachings of John the Baptist and Teresa of Ávila), Islamic Sufism, Hindu yoga, and Buddhism.

1.6 Ancient Mysteries and Secret Societies

Mysteries were religious rites and secret rituals conducted in Ancient Egypt, Greece, and Rome. They often had deep symbolic meaning, linked with myths reflecting cycles of life, death, and rebirth. Their purpose was initiation or spiritual purification of participants, providing them special knowledge of divine secrets. Participation allowed experiencing transcendent states, receiving blessings from gods, and liberation from the cycle of life and death.

Key Features of Ancient Mysteries:

1. Initiation – a process of dedication where participants underwent rituals symbolizing the transition from ignorance or worldly life to enlightenment or sacred status.
2. Secrecy – mysteries were closed, accessible only to select participants, giving the rituals a sense of sanctity and uniqueness.
3. Connection with natural cycles – many mysteries were linked to agricultural rituals such as planting, harvesting, and seasonal renewal, often symbolizing life, death, and rebirth.
4. Symbolic content – the underlying mythology often involved the struggle between good and evil, life and death. Participants experienced these metaphysical themes through ritual practice.

Examples of Ancient Mysteries

- Eleusinian Mysteries (Ancient Greece) – one of the most famous religious practices, aimed at initiating participants into the secrets of the goddesses Demeter and Persephone. The mysteries symbolized agricultural cycles and promised participants a better fate after death.
- Osiris Mysteries (Ancient Egypt) – associated with the cult of Osiris, the god of fertility, death, and rebirth. These rituals also symbolized the process of renewal and resurrection, promoting the purification and transformation of participants' souls.

Secret Societies

Secret religious or spiritual societies emerged as closed organizations in which members received special knowledge and initiations, often for spiritual development or political influence. Secret societies can have various purposes, ranging from religious to socio-political.

- Freemasonry – one of the most well-known secret organizations, which emerged in Europe in the 18th century, though it has roots in medieval stonemasons' guilds. Freemasons practice initiation rituals involving symbols, allegories, and moral lessons aimed at personal improvement.

- The Illuminati – another secret organization, created to promote Enlightenment ideals and combat religious fanaticism in the 18th century. Its members aimed to spread knowledge and eliminate authoritarianism, although due to its secrecy and aristocratic orientation, the organization became the subject of numerous conspiracy theories.

Thus, early forms of religiosity were diverse and multifaceted, ranging from animistic and totemic beliefs to more complex mysteries and mystical practices. Mysticism, as a spiritual-religious phenomenon, provides individuals with direct contact with the divine through transcendental experience. Ancient mysteries and secret societies, in turn, served to initiate selected individuals into special religious or philosophical truths, often promising participants a deeper understanding of life, death, and rebirth.

2. The Concept of “Religious Studies”, Its Subject and Principles.

Structure of Religious Studies

The Concept of “Religious Studies”, Its Subject and Principles

Religious studies is a science that examines religion as a social, cultural, psychological, and historical phenomenon. It explores various aspects of religious life, including religious beliefs, practices, institutions, symbols, and texts, as well as the interaction of religion with other spheres of social life.

Subject of Religious Studies

The subject of religious studies encompasses all aspects of religion, its manifestations, and development. The main areas of research include:

1. Religious beliefs – studying different belief systems, their origins, transformations, and evolution.

2. Religious practices and rituals – examining rituals, ceremonies, celebrations, and other practices associated with religion.

3. Religious organizations – analyzing the structure and functions of religious institutions, churches, sects, and religious communities.

4. Religious morality and ethics – studying moral norms and ethical principles arising within religious traditions.

5. Religious symbols and sacred texts – analyzing sacred writings, their interpretations, and symbolic meaning.

6. Religion and society – examining the interaction of religion with social institutions, politics, law, economy, culture, and other spheres of social life.

Principles of Religious Studies

Religious studies is guided by several key principles that define its methodological approach to studying religion:

1. Objectivity – religious studies should examine religion without bias, free from ideological, political, or religious preferences. All religious traditions should be considered equally, without discrimination.

2. *Impartiality* – the scientific study of religion should be independent of practical religious activity. Religious studies is neither a tool for promoting nor criticizing any religion.

3. *Comprehensiveness* – religion should be considered in all its complexity, from beliefs to social and cultural aspects, and in the context of its historical development and societal influence.

4. *Historicism* – religious studies should take into account the historical conditions and stages of religious development, as beliefs and practices constantly change and adapt to new socio-cultural contexts.

5. *Interdisciplinarity* – religious studies integrates knowledge from various sciences, including history, philosophy, sociology, psychology, cultural studies, and others, as religion is a multidimensional phenomenon.

Structure of Religious Studies

Religious studies as a science includes several main subdivisions and disciplines that study different aspects of religion in detail:

1. *History of religion* – studies the development of religious traditions, historical stages of their formation and transformation, and the interaction of religious movements and trends. Specific sections may focus on particular religions (Christianity, Islam, Buddhism, Hinduism) or general trends in the history of religions.

2. *Comparative religion* – compares different religious traditions, analyzing similarities and differences in beliefs, practices, texts, and ethical systems. This allows for general conclusions about universal features of religion and their particularities.

3. *Sociology of religion* – investigates the influence of religion on society, including the interaction of religious institutions with social structures. It analyzes the functions of religion in society, its impact on politics, morality, law, and the role of religion in modern social changes.

4. *Psychology of religion* – studies psychological aspects of religious experiences, religious consciousness, religious emotions, and the psychological effects of religious practices and beliefs.

5. *Philosophy of religion* – examines the theoretical foundations of religion, its nature, and its approach to questions of God, the meaning of life, morality, existence, and faith. It addresses key philosophical problems arising in connection with religion.

6. *Religious ethics* – analyzes ethical norms and principles within various religious systems, including moral commandments, religious precepts, and other ethical categories that influence the behavior of believers.

7. *Religious anthropology* – studies religion through the lens of human culture and behavior, focusing on religious beliefs and practices in their cultural context and how religion develops in human society.

8. *Theology* – although theology is a separate discipline, it is an important component of religious studies. It focuses on the study of faith and dogmas of specific religions, primarily within Christianity, but also includes the study of theology in other religions.

Conclusion

Religious studies is a science that examines religion in all its aspects, from beliefs and practices to its influence on culture and society. Its subject is multifaceted and complex, encompassing not only religion itself but also its connections with other areas of human life. The main principles of religious studies are objectivity, impartiality, comprehensiveness, historicism, and interdisciplinarity. The structure of religious studies includes several important subdivisions that allow for in-depth research on religion, its impact on society, and cultural processes.

3. Religious Consciousness: Its Features and Structure. Religion and Non-Religious Forms of Social Consciousness. Religious Worldview: General Traits and Components

Religious Consciousness: Its Features and Structure

Religious consciousness is the collection of ideas, beliefs, values, and feelings that arise in a person based on their faith in supernatural forces, deities, or suprasensory realities. It represents a special way of understanding the world through the lens of religious doctrines and traditions, significantly influencing the behavior of both individuals and communities.

Features of Religious Consciousness

1. Belief in the supernatural – at the core of religious consciousness is the conviction in the existence of forces beyond the natural world. This may include belief in God, gods, spirits, or higher powers.

2. Worldview nature – religious consciousness has a worldview character. It forms a coherent picture of the world in which religious ideas about human origins, the cosmos, the place of humans in it, and their interaction with supernatural forces play a significant role.

3. Emotionality and spirituality – religious consciousness is characterized by a high level of emotional involvement, especially through prayer, rituals, and ceremonies, in which individuals experience spiritual transformations and find inner harmony.

4. Collectivism and community – religious consciousness is often associated with membership in a religious community that provides collective experience of faith and practices. It includes traditions, communal prayers, holidays, and rituals that unite people.

5. Moral guidelines – religious consciousness forms a system of moral norms, commandments, and duties that indicate a proper way of life in accordance with religious beliefs.

Structure of Religious Consciousness

1. Ideological (cognitive) component – includes core beliefs, convictions, concepts, and ideas about the world, God, humans, morality, and the meaning of life. This is the theoretical part of religious consciousness, encompassing religious doctrines and philosophical ideas.

2. Emotional-value component – covers feelings and emotions experienced during religious practices, rituals, and prayers, as well as moral values formed based on religious teachings (love for others, compassion, repentance, hope).

3. Practical component – includes religious rites, rituals, prayers, customs, and other practices that express religious beliefs in real life. It can also include moral guidelines on how to behave properly in society and in relationships with others.

4. Social component – involves the integration of an individual into a religious community or society, where interaction with other believers reinforces religious beliefs and practices.

Religion and Non-Religious Forms of Social Consciousness

Religious consciousness is only one form of social consciousness. It coexists with other types, such as political, legal, scientific, artistic, and moral consciousness, each with its own characteristics and functions.

1. Political consciousness – forms ideas about power, the state, social institutions, and civic rights and duties. It often interacts with religion, especially in countries where religious institutions significantly influence political processes.

2. Legal consciousness – relates to ideas about legal norms, laws, and morality that govern human behavior in society. Religion can influence the formation of legal norms, as seen in religious legal systems (Sharia in Islam, canon law in Christianity).

3. Scientific consciousness – is systematic knowledge about the world, based on research and empirical data. Religion and science may engage in dialogue or conflict, particularly regarding the origins of life, the universe, or human development.

4. Artistic consciousness – forms aesthetic ideas and values expressed through painting, music, literature, and other forms of art. Religious themes are often used in art, as religion is an important component of spiritual culture.

5. Moral consciousness – forms ideas about what is good and evil, right and wrong. It often coexists with religious consciousness, since many moral norms have religious roots.

Religious Worldview: General Traits and Components

A religious worldview is a system of ideas and beliefs that explains the nature of the world and the place of humans within it from the perspective of religious beliefs. It is a fundamental component of religious consciousness.

General Traits of a Religious Worldview

1. Belief in higher powers – every religion relies on the idea of the supernatural, which has special authority over humans and nature.

2. Explanation of life's meaning – the religious worldview provides answers to fundamental philosophical questions, such as: “What is the purpose of life?”, “How should we live?”, “What awaits us after death?”

3. Moral guidelines – the religious worldview forms a system of values and norms by which a person should live.

4. Supernatural and sacred – many religions have concepts of the sacred or divine that stand apart from the mundane and ordinary.

Components of a Religious Worldview

1. Ontological component – includes ideas about the nature and essence of reality, its origin, structure, and laws. This encompasses the concept of God or gods, the existence of the soul, and the afterlife.

2. Epistemological component – relates to ways of knowing the world and how religion provides answers about truth, such as through sacred texts, revelations, or the experiences of believers.

3. Ethical component – defines moral principles and norms that guide human behavior, based on religious teachings.

4. Practical component – relates to religious duties and rituals, which are essential parts of a believer's life (prayers, ceremonies, fasting, pilgrimages).

Conclusion

Religious consciousness is a distinct form of social consciousness oriented toward belief in the supernatural. It shapes a person's worldview, moral guidelines, and religious practices. It coexists with other forms of consciousness, such as political, legal, scientific, artistic, and moral consciousness. The religious worldview is an integrated system of beliefs that provides meaning to human existence and determines a person's interaction with their environment and society.

4. Religious Activity and Religious Organizations. The Influence of Religion on the Spiritual Character of Society

Religious Activity and Religious Organizations

Religious activity refers to human actions aimed at supporting and developing religious beliefs, practices, and faith. It includes rituals, ceremonies, prayers, pilgrimages, obligatory religious practices, as well as participation in religious communities and organizations. Religious activity is intended not only to satisfy the spiritual needs of individuals but also to maintain social and cultural traditions connected with religion.

Main Types of Religious Activity

1. Religious rites and rituals – includes practices such as prayer, fasting, sacrifices, celebrating religious holidays, and performing ceremonies (baptism, marriage, funeral). These rites are often performed individually or in groups, with the participation of clergy or believers.

2. Preaching activity – involves spreading religious ideas among the population. This may include sermons, lectures, literature, or media aimed at teaching people religious truths and moral values.

3. Prayers and meditation – various forms of spiritual practice that involve communication with God or gods through prayer, meditation, reflection, or introspection.

4. Religious organizations and their activities – organizations that oversee religious communities, organize religious practices, and maintain moral and ethical standards. These may include churches, temples, monasteries, sects, and religious movements.

Religious Organizations

1. Churches, religious communities, temples – religious organizations that unite believers for the performance of religious rites and communal prayers. They often serve as the main centers of religious life.

2. Monasteries and monastic orders – organizations engaged in spiritual practice and missionary activity, often with specific religious teachings or lifestyles (e.g., vows of celibacy, poverty, obedience).

3. Sects and religious movements – smaller religious groups that may differ from traditional religious organizations in their teachings, practices, or social structures. They often emerge due to religious reform or ideas that reject dominant religious institutions.

4. Religious federations and unions – networks that unite different religious communities to coordinate efforts within a particular faith. These may be national or international organizations.

5. Religious charitable organizations – provide aid to the needy, performing the social mission of religion through charity, supporting the poor, sick, and orphaned.

The Influence of Religion on the Spiritual Character of Society

Religion has a significant impact on the formation of a society's spiritual character, encompassing moral, ethical, cultural, and social norms. It shapes many aspects of social life, laying the foundation for human interaction, development of spiritual values, and preservation of cultural traditions.

Key Aspects of Religion's Influence on Society

1. Moral and ethical norms – religion plays a crucial role in forming moral norms and ethical standards in society. For example, Christian commandments, Islamic Sharia rules, Hindu principles of ahimsa, and other religious instructions influence individual behavior.

2. Spiritual education and upbringing – historically, religion was often the main source of education, not only in religious texts but also in general moral teachings transmitted through religious communities.

3. Social organization and hierarchy – religious organizations usually have a social hierarchy that regulates the role of clergy, worship, and organization of religious life. This creates order within society and supports social stability.

4. Influence on political processes – historically, religion has often been a significant factor in political change. Religious organizations can support certain political regimes or, conversely, advocate for societal reform, as seen during the Reformation or the industrial era.

5. Cultural identity and national unity – religion significantly contributes to cultural identity. It can be an essential element of national unity, as many national traditions and rituals have religious origins.

6. International interactions and conflicts – religion can promote international cooperation but can also be a source of conflict. Religious differences have historically caused wars and political tensions, such as the Crusades, conflicts between the Muslim and Christian worlds, or disputes within a single religion (e.g., Shiism and Sunnism in Islam).

7. Religion and religious freedom – the influence of religion on society can be both positive and negative. In some cases, religious organizations promote peace, tolerance, and coexistence; in others, they may foster intolerance and conflicts.

Conclusion

Religious activity and religious organizations play a vital role in shaping the spiritual character of society. They not only support religious beliefs and practices but also influence moral norms, social organization, and political processes. Religion actively affects the development of culture and social connections, ensuring stability and order in society, but it can also be a source of social and political conflicts.

Topic 10. Ethno-National Religions (1 hour)

Plan

1. Judaism
2. Hinduism, Jainism, Sikhism
3. Confucianism and Taoism
4. Shinto
5. Zoroastrianism

1. Judaism

Judaism is one of the oldest monotheistic religions in the world, which originated in Ancient Israel around 3,000 years ago. It is a religion that believes in a single God, Yahweh, and follows numerous rituals, laws, and traditions established in the Old Testament (Tanakh) and later in the Talmud.

Main Aspects of Judaism

1. Monotheism: Judaism is a monotheistic religion, which means belief in one God. In Judaism, God is supreme, omnipotent, eternal, and incomprehensible. His name is Yahweh, although He is also called "Lord," "Elohim," or "Adonai." Jews believe that God created the world and everything in it.

2. Sacred Texts: The main sacred texts of Judaism are the Tanakh (Hebrew Bible), which consists of three parts:

- *Torah* — the Five Books of Moses, containing fundamental laws and instructions.
- *Nevi'im* — the books of the prophets.
- *Ketuvim* — sacred writings, including Psalms, wisdom literature, and historical chronicles.
- *Additionally*, the Talmud is an important text containing commentary and interpretation of the Torah's laws and teachings, compiled by rabbis over several centuries.

Law and Rituals:

- *Mitzvot*— commandments defining rules of life and behavior for believers, numbering 613 in total. They regulate all aspects of life, from moral norms to customs and rituals.

- *Kosher laws* — dietary restrictions requiring that food be prepared according to religious laws. For example, meat and milk cannot be eaten together, and only kosher animals are permitted for consumption.

- *Shabbat* — the day of rest, celebrated from Friday evening to Saturday evening. It is a holy day when Jews refrain from work and devote time to prayer, family, and rest.

3. *Belief in the Chosen People*: Judaism promotes the idea that the Jewish people are chosen by God to fulfill a special mission in the world. This entails a unique moral and spiritual responsibility to God and humanity.

History of Judaism

1. *Biblical Period*: Judaism emerged as the religion of the ancient Israelites. Traditionally, its founder is considered to be the patriarch Abraham, with whom God made the first covenant. Later, the Jewish people were led by figures such as Moses (who led the Israelites out of Egypt and received the Torah from God) and Kings David and Solomon, who established the Israelite kingdom.

2. *Dispersal and Exile*: Over the centuries, Israel faced conquests and division. In the 8th century BCE, the northern kingdom of Israel was conquered by the Assyrians, and in the 6th century BCE, the Jews were exiled to Babylon. This began the so-called "Jewish Exile," which lasted for centuries, yet the Jewish people preserved their religion and culture.

3. *Post-Roman Era*: After the fall of the Jewish kingdom under Roman rule in the 1st century CE and the destruction of the Temple in Jerusalem, Judaism underwent significant changes. Instead of Temple rituals, prayer gatherings in synagogues became central. This period saw the development of Rabbinic Judaism.

4. *Modern Period*: Today, Judaism exists in various forms. Most Jews live in Israel and the USA, as well as other countries worldwide. Modern streams of Judaism include Orthodox, Conservative, and Reform Judaism, each differing in their approach to laws and rituals.

Main Streams of Judaism

1. *Orthodox Judaism*: This stream maintains a strict adherence to the traditional laws and rituals of the Torah and Talmud. Orthodox Jews believe the Torah is divine and unchangeable. They practice strict observance of Shabbat and kosher laws.

2. *Conservative Judaism*: This stream seeks to balance tradition with adaptation to the modern world. Conservative Jews emphasize the importance of observing religious laws while allowing certain interpretations and changes.

3. *Reform Judaism*: Reform Jews aim to adapt Judaism to modern life, permitting changes in rituals, the ordination of women, and modifications to kosher restrictions. It is the most liberal of the major streams.

4. *Reconstructionist Judaism*: A relatively new movement focused on developing Judaism as a cultural and religious community. Reconstructionists believe religion should evolve with society and culture while remaining true to the spiritual foundations of Judaism.

Influence of Judaism on Culture and Society

Judaism has had a significant impact on the development of Western civilization, particularly through Christianity and Islam, which also share a monotheistic nature and many religious concepts, such as belief in one God and moral commandments. Judaism also contributed to the development of philosophy, ethics, literature, and the arts. Concepts like moral responsibility, justice, and charity are largely based on Jewish religious teachings.

Conclusion

Judaism is not only a religion but also a cultural heritage with a profound influence on history and the contemporary development of many peoples. Its foundations are based on belief in one God, adherence to moral norms and religious rituals, and respect for tradition. Religious practices, such as observing the Torah, Shabbat, and kosher laws, remain an essential part of life for many Jews worldwide, and Jewish ideas continue to influence culture and society.

2. Hinduism, Jainism, Sikhism

These three religions — Hinduism, Jainism, and Sikhism — originated in India and have deep roots in the culture and history of the region. Each has its own unique system of teachings, rituals, and philosophical views, yet they also share certain common elements.

Hinduism

Hinduism is one of the oldest and most diverse religions in the world. It is not a single system of teachings but rather an entire religious tradition that includes numerous doctrines, practices, deities, and rituals.

Main Ideas of Hinduism

Polytheism: Hinduism includes belief in many deities, which are manifestations of one great divine principle — Brahman. Brahman is the invisible, infinite divine essence that permeates all reality. The main deities include Brahma (the Creator), Vishnu (the Preserver), Shiva (the Destroyer), and others.

Dharma: In Hinduism, dharma is the moral law or duty of each person. It defines proper behavior, actions, responsibilities, and norms for different classes and stages of life. Dharma forms the foundation of moral order in the universe.

Karma: Karma is the law of cause and effect, according to which every action has consequences. Good deeds bring positive outcomes, and bad deeds bring negative ones. Karma determines a person's fate in the present life and influences their rebirth in future lives.

Samsara and Moksha: Samsara is the cycle of birth and death. Hinduism teaches that the soul (atman) is reborn repeatedly in different bodies until it achieves moksha -

liberation from the cycle of rebirth — which occurs through unity with Brahman.

Yoga and Meditation: Yoga in Hinduism is a path to spiritual development and liberation. It is a system of physical and mental practices that help a person achieve self-realization and union with the divine.

Sacred Texts of Hinduism

Vedas — the oldest sacred texts containing knowledge about rituals, ceremonies, and philosophical and spiritual guidance.

Upanishads — texts that complement the Vedas and explain deeper aspects of metaphysics, the nature of God, and the soul.

Bhagavad Gita — part of the Mahabharata, presenting a dialogue between Krishna and Arjuna, discussing the philosophy of action, dharma, and paths to salvation.

Ramayana and Mahabharata — epic poems narrating the stories of gods, heroes, and moral lessons for people.

Jainism

Jainism is a religion that arose in India around the same time as Buddhism. It emphasizes spiritual purification through non-violence and strict adherence to ascetic practices.

Main Ideas of Jainism

Ahimsa (Non-violence): Jainism emphasizes complete non-violence, both physical and emotional. Believers must practice ahimsa, respecting all forms of life and avoiding harm to any living being.

Karma: Like Hinduism, Jainism teaches that every action has consequences. Jains believe that through asceticism and moral purity, one can cleanse the soul of karma and achieve liberation.

The Five Great Vows:

Do not kill any living being.

Do not steal.

Abstain from sexual activity (monks and nuns).

Do not lie.

Avoid attachment to material possessions.

Liberation (Moksha): Jains believe the goal of life is to purify the soul from all karma and achieve moksha — liberation from the cycle of rebirth. This is attained through strict ascetic practices, meditation, and moral purification.

Monasticism: Monks and nuns in Jainism hold a special status. They follow strict vows and live ascetic lives to attain spiritual purity.

Sacred Texts of Jainism

Agamas — the main canon of Jainism, consisting of numerous writings containing moral, ethical guidance and philosophical principles.

Sikhism

Sikhism is a religion founded in the 15th century in northern India by Guru Nanak and developed through the teachings of ten Gurus.

Main Ideas of Sikhism

Belief in One God: Sikhism is a monotheistic religion believing in one God, who is omnipotent, formless, and infinite. God is called Waheguru.

Equality and Social Justice: All people are equal before God. Sikhs emphasize combating social injustices, caste discrimination, and inequality. Sikhism rejects social hierarchy and racism.

Seva and Meditation: One of the main practices is seva — selfless service to others, which may include helping the poor, providing medical aid, and participating in community work. Sikhs also practice Nam Simran — meditation on the Divine Name.

The Five Ks: Sikhs wear five sacred symbols known as the Five Ks:

Kesh — uncut hair

Kanga — wooden comb

Kara — iron bracelet

Kirpan — small sword

Kachera — special undergarments

Sikh Community (Sangat): Community of believers is central to Sikhism. Sikhs believe in the power of collective prayer and communal action.

Sacred Texts of Sikhism

Guru Granth Sahib — the main sacred text of Sikhism, consisting of the teachings of the Gurus and holy writings from various Indian traditions.

Conclusion

Hinduism, Jainism, and Sikhism are religions that originated in India and hold profound spiritual and cultural significance for Indian society. Each has unique teachings, but all emphasize spiritual purification, moral conduct, non-violence, and service to humanity.

3. Confucianism and Daoism

Confucianism and Daoism are two major philosophical schools that shaped the foundations of Chinese culture and thought. Both traditions have had a significant influence on the social, political, and moral structure of China, as well as on other East Asian countries, including Japan, Korea, and Vietnam. Although Confucianism and Daoism share some common features, such as the pursuit of harmony and ethics, their views on human nature, society, and the universe differ considerably.

1. Confucianism

Confucianism is a philosophical and ethical system based on the teachings of the Chinese thinker Confucius (551-479 BCE), focused on the development of moral conduct, ethical relationships, and social harmony.

1.1. Main Principles of Confucianism

1. Harmony in society and family: Confucianism places primary importance on harmony in personal relationships, especially within the family and social environment. It holds that proper relationships between people lead to stability and prosperity in society.

2. The idea of “lun” (governance through morality): Confucius emphasized that good leadership relies more on the moral authority of the ruler than on the application of laws. Leaders should act as ethical examples for others, not through coercion or force.

3. The Five Key Relationships: Confucius identified five fundamental relationships: between parents and children, between older and younger siblings, between husbands and wives, between friends, and between rulers and subjects. Each relationship has clearly defined roles and duties, ensuring order and harmony.

4. Moral perfection: The central ideal is moral improvement through self-discipline, learning, and reflection. Confucius encouraged the development of inner virtue through regular self-examination.

5. Importance of education: Confucius stressed the importance of education for personal development and social progress. An educated person can benefit society and promote moral values.

1.2. Confucian Ethics and Politics

Confucianism has greatly influenced China’s political system. It promotes the idea of virtuous governance, believing that only a noble ruler can bring peace and prosperity to the state. In Confucian tradition, the ruler’s moral qualities are of primary importance, serving as an example for subjects. At the same time, this teaching emphasizes social hierarchy and respect for authority.

1.3. Influence of Confucianism

Confucianism has deeply shaped Chinese civilization over millennia, influencing moral and ethical norms, the legal system, education, and politics. Its principles formed the basis for the civil service, the concept of the “civil servant,” and social stability, which were reinforced by numerous dynasties that ruled China according to Confucian moral values.

2. Daoism

Daoism is another important Chinese philosophical system, founded on the teachings of Laozi, the author of the central Daoist text — *Dao De Jing* (The Book of the Way and Its Power). Daoism differs significantly from Confucianism, as it emphasizes natural order and unity with nature rather than social norms and morality.

2.1. Main Principles of Daoism

1. Dao (The Way): Dao means “The Way” and is the central idea of Daoism. It is an invisible force that permeates all existence and governs natural processes. Dao cannot be described in words; it must be experienced and lived in harmony with it.

2. Wu Wei (Non-action/Non-interference): One of Daoism's key ideas is *wu wei*, literally “non-action” or “effortless action.” This does not mean passivity but acting in harmony with nature, without unnecessary effort or forcing events. It is a philosophy that seeks the natural flow of things.

3. Naturalness (Ziran): Daoism values naturalness and spontaneity. People should live in harmony with the natural order, avoiding excessive activity and artificial control. This fosters inner peace and natural development.

4. Alignment with Nature and the Universe: Daoism promotes aligning with natural forces and universal processes through inner purification and harmony with the environment. The path to inner peace involves self-knowledge and understanding one's connection to nature.

2.2. Influence of Daoism on Culture

Daoism has greatly influenced Chinese art, literature, medicine, and even politics. For example, Daoism contributed significantly to the development of traditional Chinese medicine, which emphasizes energetic balance and connection with nature. Daoism also shaped traditional Chinese painting, often depicting landscapes and natural motifs symbolizing human interaction with nature.

2.3. Practical Aspects of Daoism

Daoism includes various practices such as Qigong (exercises for cultivating internal energy), Tai Chi (meditative physical exercises), meditation, and rituals. These practices help maintain physical and spiritual health, achieve harmony with the surrounding world, and foster self-awareness.

3. Comparison of Confucianism and Daoism

Aspect	Confucianism	Daoism
Main Idea	Social harmony through morality and ethics	Harmony with nature through non-interference and spontaneity
Path of Development	Moral improvement, social responsibility	Spontaneous development, inner harmony through unity with nature
Society	Emphasis on social duties, hierarchy, stability	Emphasis on individual freedom and union with natural forces
Importance of Education	Education and learning are key to moral growth	Less focus on formal education, emphasis on self-knowledge and meditation
Morality and Ethics	Strong focus on social ethics	Rejection of rigid moral rules, intuitive living

Conclusion

Confucianism and Daoism are the main philosophical currents of Chinese culture. Although both aim to achieve harmony in life, they pursue it in different ways. Confucianism focuses on moral and social relationships, while Daoism emphasizes harmony with the natural world and inner peace. Nevertheless, both traditions have had a profound influence on Chinese society, politics, art, and culture as a whole.

4. Shintoism

Shintoism is a religious system that is predominant in Japan, based on the worship of natural spirits and deities known as Kami. It is the oldest and most deeply rooted religion in Japan, offering a unique perspective on the world, the cosmos, humans, and nature. Shintoism does not have a single founder, sacred scripture, or dogmatic belief system, so it can be viewed less as a “religion” in the traditional sense and more as a collection of rituals, practices, and beliefs that connect people, celebrate nature, and facilitate interaction with the spiritual world.

1. Origins of Shintoism

Shintoism does not have a clearly defined origin. It developed naturally on the Japanese islands, blending elements of local beliefs and practices that existed long before the introduction of Buddhism and Confucianism in Japan. The word *Shinto* (神道) translates as “the way of the gods” or “the way of spirits”, highlighting the close connection of this religion with nature and the veneration of deities.

The foundations of Shintoism were established during ancient Japan, when the first religious practices emerged related to the worship of natural elements such as mountains, rivers, and trees, as well as ancestral cults. In ancient times, the Japanese believed that nature was imbued with divine entities.

2. Key Concepts of Shintoism

2.1. Kami (神)

The central concept of Shintoism is Kami - spirits or deities that inhabit nature, objects, and phenomena. Kami can be natural (mountain spirits, river spirits, spirits of trees or the sun) or anthropomorphic (spirits of ancestors or historical figures, such as emperors).

- Example: One of the most famous Kami is Amaterasu, the sun goddess, who is one of the principal deities in Shintoism. Her cult has great cultural significance in Japan.

2.2. Sacred Places and Shrines

Sacred sites, where Kami reside, play a vital role in Shintoism. These can be shrines or kashi—special structures used for rituals and worship of Kami. Shrines vary in size, from large temples to small sacred sites in nature, such as trees, rocks, or lakes.

- Example: One of the largest Shinto shrines is Ise Jingu (Ise Shrine), dedicated to the sun goddess Amaterasu.

2.3. Myths and Sacred Texts

Shintoism has a cycle of myths and legends describing the origins of deities and the formation of Japan. Key sacred texts include the Kojiki (713 CE) and Nihon Shoki (720 CE), which contain myths, legends of gods, heroes, and the creation of Japan.

Shinto myths intertwine with history and ritual practices, illustrating the interaction between deities and humans and their role in the development of the nation.

2.4. Rituals and Festivals

Shinto rituals are a form of worship and an important part of Japanese culture. Major rituals include:

- Matsuri - festivals and ceremonies honoring Kami.
- Omikuji - prayers for luck or fulfillment of wishes.
- Torino-tsugashi - purification rituals to cleanse spiritual or physical impurity.

These rituals are often performed at shrines and aim to establish harmony with the deities.

3. Role of Shintoism in Japanese Society

3.1. Shintoism and Japanese Culture

Shintoism is deeply embedded in Japanese life and culture. It influences architecture (shrines and temples), art (e.g., ikebana, calligraphy), and traditions (New Year celebrations, wedding ceremonies). For example, many Japanese weddings include Shinto-origin rituals.

3.2. The Role of the Emperor

The Japanese emperor holds a special place in Shintoism as a direct descendant of the sun goddess Amaterasu. The emperor is not only a political figure but also a religious symbol of the nation, serving as a mediator between people and deities.

3.3. Shintoism and Buddhism

In Japan, Shintoism and Buddhism coexist and often intertwine in rituals and practices, a phenomenon known as syncretism. Over many centuries, the two religions influenced each other, and in daily life, Japanese people often visited both Buddhist temples and Shinto shrines.

4. Major Shrines and Celebrations

4.1. Ise Jingu

Ise Jingu is one of the most important Shinto shrines, located in the city of Ise in Mie Prefecture. It is dedicated to the sun goddess Amaterasu and serves as a place of worship for the emperor and his family.

4.2. Matsuri (Festivals)

Matsuri are celebrations held in honor of deities and seasonal changes (e.g., harvest season, New Year). These ceremonies may include music, dance, purification rituals, and offerings.

5. Symbolism and Rituals

Shintoism places great importance on purification, which is a key aspect of everyday life. Purification practices include ritual washing with water, burning candles, and using special amulets for protection against evil. Visitors to shrines often perform hand and mouth purification rituals before entering.

Conclusion

Shintoism is a religion closely connected with nature, daily life, and Japanese customs. It shapes a worldview marked by deep respect for natural forces and teaches reverence for the spiritual world, where all existence possesses a divine essence. Although Shintoism lacks a formal dogmatic system, it strongly influences Japanese culture, rituals, art, and social traditions.

5. Zoroastrianism

Zoroastrianism is one of the oldest religions, which emerged in Persia (modern-day Iran) around 4,000 years ago. Its founder was the prophet Zoroaster, whose teachings formed the foundation of this religion. Zoroastrianism played a significant role in the development of religious thought in Central Asia and other parts of the world, and its principles influenced later religious traditions, including Judaism, Christianity, and Islam.

1. History of Zoroastrianism

Zoroastrianism likely originated around 1000-1500 BC in Iran, although some sources suggest it may be even older. The founder, Zoroaster, was a prophet and reformer who introduced religious teachings that differed greatly from the traditional beliefs of ancient Iranians.

Zoroastrianism became the main religion of the Achaemenid Empire (550-330 BC) and retained its influence in subsequent periods, particularly in the Sassanian Empire (224-651 BC), where it was the official state religion.

2. Fundamentals of Zoroastrian Teachings

2.1. The Duality of Good and Evil

The central theme of Zoroastrianism is the ongoing spiritual struggle between good and evil. In Zoroastrian cosmology, there are two main principles: Ahura Mazda, the god of light and goodness, and Angra Mainyu (or Ahriman), the spirit of evil and darkness. This duality forms the basis of cosmic order, and humans must choose which side to support.

Ahura Mazda — the deity of light, wisdom, truth, and goodness. All positive forces in the world originate from him.

Angra Mainyu — the spirit of chaos, evil, and darkness, striving to destroy light and order.

2.2. Light and Fire

Fire holds great significance in Zoroastrianism as a symbol of light, purity, and divine presence. Zoroastrians often worship fire in temples, where special priests maintain a sacred flame that represents Ahura Mazda. Fire is considered the purest

element, capable of cleansing all negativity.

2.3. Moral Principles and Ethics

Zoroastrianism teaches that people should live according to three fundamental principles:

Good Thoughts (Khashata) — think rightly, be honest.

Good Words (Uja) — speak the truth, do not lie.

Good Deeds (Mishtak) — perform good actions and live righteously.

These three principles form the basis of moral life in Zoroastrianism.

2.4. The Importance of Choice and Responsibility

Zoroastrianism emphasizes the importance of free choice. Humans are not slaves to fate; they can choose between good and evil. Ultimately, every individual is responsible for their actions, and after death, their life will be judged accordingly.

3. Zoroastrian Cosmology

Zoroastrianism presents a clear view of the cosmos, divided into light and darkness, good and evil forces. The universe was created by Ahura Mazda, and its purpose is to support and spread light, order, and virtue.

Key components of Zoroastrian cosmology:

Physical World — a stage for the struggle between good and evil, where humans actively participate.

Ahamana — the divine principle governing the cosmos and calling for the support of good.

Tanaspa — a sacred, pure space inhabited by spirits and deities.

4. Zoroastrian Worship and Rituals

4.1. Sacred Texts

The most important sacred text of Zoroastrianism is the Avesta, a collection of religious songs, prayers, hymns, and myths. It contains the core teachings of Zoroaster, ritual practices, and cosmological narratives.

Yasna — the main part of the Avesta containing sacred hymns and prayers.

Videvdad — a text describing purification rituals.

Vendidad — a collection of laws and moral commandments.

4.2. Festivals and Ceremonies

Zoroastrians celebrate festivals honoring deities and important events in religious practice. *Major celebrations include:*

New Year (Nowruz) — the spring equinox festival, the primary Zoroastrian holiday.

Shahriyar — a festival honoring Ahura Mazda.

Funeral Rites — rituals involving the purification of deceased spirits.

4.3. Sacred Fires

Fire has a sacred role in the religion. Zoroastrian temples maintain a flame considered the embodiment of divine presence. Priests regularly care for the sacred fire, and visitors must observe ritual purity.

5. Influence on Other Religions

Zoroastrianism had a significant influence on the development of other world religions:

Judaism — elements such as angels, demons, judgment after death, apocalypse, and the idea of future salvation.

Christianity — the concept of a Messiah and resurrection of the dead were influenced by Zoroastrianism.

Islam — ideas of moral judgment and the struggle between good and evil were also derived from Zoroastrian thought.

6. Decline and Revival

Zoroastrianism was the main religion in Iran until the Arab conquest in the 7th century. After this, Islam became dominant, and Zoroastrianism greatly diminished, surviving only in small communities in Iran and India (the Parsis).

However, Zoroastrianism continues to exist, albeit on a smaller scale, with communities in Iran, India, and diaspora populations in other countries.

Conclusion

Zoroastrianism is one of the oldest religions, originating in Iran, and has profoundly influenced many religious traditions, including Judaism, Christianity, and Islam. Its teachings about the struggle between good and evil, the importance of moral principles and choice, and the symbolic role of fire as divine presence define its core characteristics. Zoroastrianism also shaped numerous cosmological and ritual ideas that have been significant for the spiritual culture of many peoples.

Topic 11. World Religions (2 hours)

Plan

1. Buddhism and its main branches
2. Christianity: origins and general principles of doctrine
 - 2.1 Orthodoxy: features of doctrine, worship, and organization
 - 2.2 Catholicism: features of dogma, worship, and organization
 - 2.3 Protestantism: origins and characteristics of doctrine, worship, and organization; Early Protestantism; Later Protestantism
3. Islam: general principles of doctrine; main branches of contemporary Islam

1. Buddhism and Its Main Branches

Buddhism is one of the world's major religions, which originated in India about 2,500 years ago. It was founded on the teachings of *Siddhartha Gautama*, known as the Buddha. Buddhism offers a path to *spiritual enlightenment*, the cessation of suffering, and the attainment of Nirvana — a state free from the cycle of birth, death, and rebirth (samsara). Its teachings focus on developing inner peace, moral purity, and wisdom.

1. Fundamentals of Buddhist Teachings

1.1. The Four Noble Truths

The foundation of Buddhism is the Four Noble Truths, which explain the essence of human suffering and the path to overcoming it:

1. *The Truth of Suffering (Dukkha)* — According to Buddhism, all life is filled with suffering, including old age, illness, death, and the general uncertainty of human existence.

2. *The Truth of the Cause of Suffering (Samudaya)* — Suffering is caused by desires and attachments, which lead to a constant craving for pleasure and avoidance of pain.

3. *The Truth of the Cessation of Suffering (Nirodha)* — Suffering can be ended by eliminating these desires and attachments.

4. *The Truth of the Path to the Cessation of Suffering (Magga)* — There is a path leading to the end of suffering, which is the Eightfold Path, including right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

1.2. The Eightfold Path

The Eightfold Path is a practical guide for achieving Nirvana and consists of eight components:

1. Right Understanding
2. Right Thought (Right Intentions)
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration (Meditative Focus)

2. Main Branches of Buddhism

Buddhism has several major branches that arose from different interpretations of the Buddha's teachings and diverse cultural and geographical contexts. The three main branches are Theravada, Mahayana, and Vajrayana.

2.1. Theravada (School of the Elders)

Theravada, meaning "the path of the elders," is the most traditional form of Buddhism, preserving practices and teachings closest to the original teachings of the Buddha, as recorded in the Pali Canon (the oldest canonical Buddhist texts).

- *Goal:* Theravada aims for the attainment of Arhatship — a state in which a person achieves enlightenment and is freed from the cycle of birth and death.

- *Features:* Focuses on individual attainment of Nirvana through strict meditation practices and moral purification.

- *Geography:* Practiced mainly in Sri Lanka, Thailand, Laos, Cambodia, and Myanmar.

2.2. Mahayana (The Great Vehicle)

Mahayana, meaning "the great vehicle," is one of the largest branches of Buddhism, which emerged in India about 500 years after the Buddha. It seeks to

make enlightenment accessible to all beings, not just the monastic community.

- **Goal:** Mahayana teaches that everyone has the potential to become a Buddha, and the path to enlightenment includes helping others achieve Nirvana. Followers can become Bodhisattvas — beings who postpone their own final Nirvana to help others attain enlightenment.

- **Features:** Emphasizes boundless compassion (Karuna) and wisdom (Prajna).

- **Geography:** Common in China, Japan, Korea, Tibet, and other East Asian countries. In Japan, it developed into schools such as Pure Land, Shingon, and Tendai.

2.3. Vajrayana (The Diamond Vehicle)

Vajrayana, meaning "the vehicle of the vajra," is a form of Buddhism that developed in Tibet, combining elements of Theravada and Mahayana, with a focus on meditation and rituals aimed at achieving rapid enlightenment.

- **Goal:** Aims for Buddhahood in this lifetime through techniques such as mantras, meditation, rituals, and tantric practices.

- **Features:** Emphasizes the use of mantras, mandalas, and ritual practices to transform consciousness.

- **Geography:** Popular in Tibet, Mongolia, Bhutan, and parts of the Himalayas.

3. Core Principles of Buddhism

1. Meditation — A central practice that helps achieve deep calm, concentration, and wisdom. Meditation is a path to understanding one's mind and the nature of reality.

2. Karma and Rebirth — Based on the idea that actions have consequences that shape future lives. Bad deeds lead to suffering, while good deeds lead toward enlightenment.

3. Nirvana — The ultimate goal of Buddhism, representing complete liberation from suffering and the cycle of birth and death.

Conclusion.

Buddhism has a profound influence on modern spiritual practice and culture. Many of its principles — meditation, spiritual development, and compassion — remain relevant in contemporary society. The teachings of the Buddha continue to inspire people on the path toward inner harmony, peace, and enlightenment.

2. Christianity: Origins and General Principles of Faith

Christianity is one of the world's major religions, which emerged in the first century CE based on the teachings of Jesus Christ, who is regarded as the Messiah and the Son of God. Christianity continues and fulfills the promises of the Old Testament, while offering a new understanding of the relationship between humanity and God through the teachings of Jesus.

1. Origins of Christianity

Christianity began in Judea in the mid-first century CE, when the Roman Empire controlled the region. Jesus Christ, who was born around 4–6 BCE, became

the founder of the Christian faith, preaching about the Kingdom of God, love for one's neighbor, and salvation through faith in God.

Jesus claimed to be the Messiah, the promised Savior, who came to fulfill the prophecies of the Old Testament and lead humanity to salvation. His teachings had deep spiritual meaning, calling for repentance, forgiveness, and inner transformation.

After Jesus' crucifixion, carried out by the Roman authorities under pressure from religious and political leaders of the time, his disciples began to preach about his resurrection and the message of salvation through faith in him as the Son of God. The apostles and the first followers of Jesus became the main preachers of the Christian faith.

2. Main Principles of Christian Doctrine

2.1. Belief in One God

Christianity is a monotheistic religion, believing in the existence of one God. God is the Creator of the universe, all living and non-living things, and is absolutely holy, omnipotent, omniscient, and eternal. Christians believe that God is not only the Creator but also a personal God, with whom one can have a personal relationship through prayer and faith.

2.2. The Holy Trinity

A central principle of Christian faith is belief in the Holy Trinity. Christians believe that God exists in three persons:

1. *God the Father* — the Creator and source of all.
2. *God the Son (Jesus Christ)* — the Savior who came into the world to fulfill God's plan of human salvation through his life, death, and resurrection.
3. *God the Holy Spirit* — the Spirit of God who acts in the world, guiding people toward righteousness and leading the faithful to salvation.

This understanding of God as one being in three persons is one of the most important Christian doctrines.

2.3. Jesus Christ — Savior of Humanity

The central principle of Christianity is that Jesus Christ is the Savior of humanity. According to Christian teaching, Jesus, as the Son of God, became human and brought God's love and salvation into the world. Christians believe that Jesus:

- *Rose from the dead*, confirming his divinity and the possibility of granting eternal life.
- *Offered himself* as a sacrifice for humanity's sins through his death on the cross, restoring the broken relationship between people and God caused by original sin.
- *Called people to repentance*, forgiveness, love for their neighbors, and service to God.

2.4. Salvation through Faith and Grace

Christianity teaches that a person cannot save themselves through their own deeds or good works. Salvation comes only through faith in Jesus Christ and God's

grace. Believers receive forgiveness of sins and the gift of eternal life through repentance and acceptance of Jesus Christ as their Savior.

The concept of grace is fundamental: salvation is not earned by human merit but is granted through God's infinite love and mercy.

2.5. Sacred Scriptures — The Bible

The Bible is the holy scripture of Christianity and consists of two parts:

- *The Old Testament* — sacred texts shared by Christians and Jews, including the creation of the world, the lives of the prophets, and other significant events.
 - *The New Testament* — describes the life, teachings, death, and resurrection of Jesus Christ, as well as the activities of the apostles and early Christian communities.
- The Bible is the primary source of Christian doctrine and practice.

2.6. Moral Commandments and Love for Others

A key principle of Christian morality is the Ten Commandments, given by God in the Old Testament:

- You shall have no other gods before Me.
- Do not take the name of the Lord your God in vain.
- Remember the Sabbath day to keep it holy.
- Honor your father and mother.
- You shall not murder.
- You shall not commit adultery.
- You shall not steal.
- You shall not bear false witness against your neighbor.

Jesus also emphasized love for others:

- "Love your neighbor as yourself".
- "Love God with all your heart, mind, and soul".

These moral principles form the foundation of Christian life, teaching forgiveness of enemies, compassion for the poor and needy, mercy, and living in peace with others.

2.7. The Church and Sacraments

The Church in Christianity is a community of believers united for worship, prayer, and teaching. It is also the place where sacraments — sacred rites through which Christians receive God's blessing — are performed.

Major Christian Sacraments:

1. *Baptism* — the sacrament of entering the Christian community and cleansing from original sin.
2. *Eucharist (Holy Communion)* — the sacrament of receiving the Body and Blood of Christ in the form of bread and wine, symbolizing his sacrifice.
3. *Confession* — the sacrament of repentance and receiving forgiveness for sins.
4. *Confirmation* — the sacrament through which a Christian receives the grace of the Holy Spirit.

5. *Marriage* — the sacrament that sanctifies the union between a man and a woman.

6. *Holy Orders* — the sacrament through which a man becomes a priest and serves the Church.

7. *Anointing of the Sick (Last Rites)* — a sacrament given to the ill for physical and spiritual healing.

3. Diversity of Christian Denominations

Christianity is divided into several major branches:

1. *Catholicism* — the largest branch, recognizing the supremacy of the Pope. Its principles emphasize strict adherence to church hierarchy and tradition.

2. *Orthodoxy* — preserves ancient rites and traditions, differing from Catholicism by rejecting the Pope's supremacy and emphasizing conciliarity.

3. *Protestantism* — a movement that emerged in 16th-century Europe during the Reformation. Protestants emphasize personal faith and reject certain Catholic practices and traditions, including veneration of saints and icons.

4. Significance of Christianity in the World

Christianity has a profound impact on culture, ethics, art, education, politics, and social institutions. It unites billions of believers worldwide and remains one of the main moral and spiritual forces shaping human society.

Christianity offers not only spiritual salvation but also high ethical and moral principles aimed at developing humanity, compassion, love, and service to others.

2.1. Eastern Orthodoxy: Features of Doctrine, Worship, and Organization

Eastern Orthodoxy is one of the main branches of Christianity, which emerged as a result of the division of the Christian Church into the Eastern (Orthodox) and Western (Catholic) churches in 1054 during the Great Schism. Orthodoxy has distinctive features in terms of doctrine, worship, and organization, which distinguish it from other Christian denominations, particularly Catholicism and Protestantism.

1. Features of Orthodox Doctrine

1.1. Belief in the Holy Trinity

Like all Christians, Orthodox believers adhere to the Holy Trinity — the belief in one God who exists in three persons:

1. God the Father — Creator, source of all that exists.

2. God the Son (Jesus Christ) — Savior through whom God accomplished humanity's salvation.

3. God the Holy Spirit — God's presence in the world and in people, acting upon the believer's heart and providing strength for spiritual growth.

Orthodox Christianity emphasizes the indivisibility of the Trinity, which is a fundamental truth of its doctrine. The understanding of the Trinity was developed at the Ecumenical Councils in the early centuries of Christianity.

1.2. Jesus Christ as Savior

Orthodoxy recognizes Jesus Christ as the Son of God and the Savior of the world, who brought salvation to all people through his sacrifice on the cross and resurrection. Orthodox teaching asserts that Jesus is both fully God and fully human, and his mission is to restore human relationships with God through his sacrifice.

1.3. Belief in Divine Grace

Orthodoxy emphasizes the importance of God's grace — the gift of salvation given to humanity through faith in Jesus Christ and the sacraments of the Church. Grace is considered the primary factor enabling a person to achieve holiness and salvation, as no one can attain it by their own efforts but only through acceptance of God's grace.

1.4. Apostolic Tradition and Holy Scripture

Orthodoxy recognizes Holy Scripture (the Bible) as the main source of doctrine, but it also emphasizes the importance of Sacred Tradition — the oral transmission that preserves and interprets the teachings of the apostles. Thus, in Orthodoxy, Tradition and the Bible are regarded as equally authoritative sources of divine teaching.

1.5. Absence of Papacy and Scholastic Approaches

The Orthodox Church rejects the concept of the papacy, i.e., centralized authority of a single religious leader (the Pope), as recognized in Catholicism. In Orthodoxy, the Ecumenical Councils play a key role in defining major dogmas and decisions for the Church. Authority is distributed among multiple bishops, with collegiality and conciliarity as central principles.

2. Features of Worship in Orthodoxy

2.1. Divine Liturgy

Orthodox worship is the central element of religious life. Worship services, conducted in churches, often take the form of the Divine Liturgy — a solemn ceremonial service that includes prayers, readings of sacred texts, hymns (choral singing), and the use of sacred symbols and icons.

Key elements of Orthodox worship include:

- *Liturgy* — the main form of worship held in the church, a sacred act of devotion performed according to specific canons defining the order of prayers and rituals.
- *Icons* — important elements of Orthodox devotion. Icons, depicting saints and biblical events, assist believers in prayer, as it is believed that saints convey God's grace through these images.
- *Prayers and Hymns* — prayers are a vital part of Orthodox practice, many with deep historical and theological meaning. Hymns, sung by choirs, are an integral part of the liturgy.
- *Sacraments* — sacred rites forming the foundation of Orthodox spirituality. Key sacraments include baptism, Eucharist (Holy Communion), confession, chrismation (anointing), marriage, and the anointing of the sick, which help believers achieve spiritual purification and union with God.

2.2. Fasting and Acts of Repentance

Fasting plays a significant role in Orthodoxy — periods of abstaining from certain foods (especially meat, dairy, and alcohol) and physical pleasures. Fasting is a time for prayer, spiritual purification, and preparation for major feasts such as Easter and Christmas. Confession is also important, allowing believers to cleanse their souls from sin and receive forgiveness through God's grace.

2.3. Feasts and Rituals

Orthodoxy has a rich calendar of religious feasts, including both major religious holidays (Christmas, Easter, Saints' Days, and feast days of martyrs) and folk festivals sometimes adapted to Christian traditions. Festive rituals include hymns, processions, and solemn liturgical services.

3. Features of Orthodox Church Organization

3.1. Church Hierarchy

The Orthodox Church is organized on the principles of conciliarity and collegiality. Main levels of church hierarchy include:

- *Patriarch* — head of the Orthodox Church in a specific country (e.g., the Ecumenical Patriarch of Constantinople, the Patriarch of Kyiv).
- *Metropolitan* — a bishop overseeing a diocese or group of dioceses.
- *Bishops* — senior clergy with authority to ordain priests and govern local communities.
- *Priests* — clergy who conduct liturgies, perform sacraments, and provide pastoral care.
- *Deacons* — auxiliary clergy performing ritual functions in the church.

3.2. Autocephaly and Canonical Territory

Orthodoxy consists of numerous autocephalous (independent) churches, each with administrative and organizational independence. Examples include the Ecumenical Orthodox Church of Constantinople, the Greek Orthodox Church, etc. All these churches are considered parts of the single Universal Orthodox Church, but each maintains its autonomy.

Conclusion

Eastern Orthodoxy is one of the largest and oldest Christian denominations. It is based on deep faith in God as the Trinity, veneration of saints and icons, and preservation of ancient liturgical practices and traditions. Orthodoxy emphasizes the importance of personal salvation through faith in Jesus Christ and interaction with God's grace through sacraments, prayer, and good works.

2.2 Catholicism: Features of Doctrine, Worship, and Organization

Catholicism is one of the main branches of Christianity, distinguished by its specific doctrine, forms of worship, and organizational structure. The Catholic Church is the largest Christian denomination in the world, with over 1.2 billion believers. Catholicism originated in the western part of the Roman Empire and has maintained its unity under the authority of the Pope, who is the central figure in this tradition.

1. Features of Catholic Doctrine

1.1. Belief in the Holy Trinity

Catholicism, like other Christian denominations, adheres to the belief in the Holy Trinity — the one God who exists in three persons:

1. *God the Father* — Creator of all things.
2. *God the Son (Jesus Christ)* — Savior of humanity, who came into the world to redeem it through his death on the cross and resurrection.
3. *God the Holy Spirit* — the Holy Divine presence active in the world, providing strength for spiritual growth, sanctification, and repentance.

1.2. Jesus Christ as Savior

Catholics believe that Jesus Christ is the Son of God, who through his incarnation (taking human form) became fully God and fully human. Christian salvation is possible through faith in him as Savior and in his sacrifice on the cross, which cleanses humanity from sin. Catholic teaching emphasizes the unique role of Jesus' sacrifice in redeeming humanity and restoring their relationship with God.

1.3. Papal Infallibility

Catholicism teaches that the Pope is infallible in matters of doctrine and morality when acting as the shepherd of the Universal Church. This dogma was proclaimed in 1870 at the First Vatican Council. It means that the Pope has ultimate authority in interpreting the Bible, defining dogmas, and guiding the Church.

1.4. The Doctrine of the Immaculate Conception

Catholicism holds the dogma that Mary, the mother of Jesus, was conceived without original sin. This means that God preserved her from sin from the moment of her conception so that she could become a pure vessel for the birth of the Savior. This dogma was proclaimed in 1854 by Pope Pius IX.

1.5. Sacraments

Catholicism recognizes seven major sacraments through which believers receive God's grace:

1. *Baptism* — entry into the Christian community, cleansing from original sin.
2. *Eucharist (Holy Communion)* — reception of the Body and Blood of Christ under the forms of bread and wine, the most important sacrament for Catholics.
3. *Confession (Penance)* — forgiveness of sins through repentance before a priest.
4. *Confirmation* — the gift of the Holy Spirit, providing strength for Christian life.
5. *Marriage* — sanctification of the union between a man and a woman.
6. *Holy Orders* — ordination and consecration as a priest or bishop.
7. *Anointing of the Sick* — a sacrament for the sick and elderly, preparing them for transition to the afterlife.

1.6. Emphasis on Scripture and Sacred Tradition

Catholicism emphasizes the importance of Holy Scripture (the Bible), but Sacred Tradition also plays a crucial role in Church life. Tradition is the transmission of the apostles' teachings and is considered equal to Scripture as a source of truth. The Catholic Church considers both Scripture and Tradition as fundamental sources of divine teaching.

2. Features of Catholic Worship

2.1. Liturgy and Worship Services

Worship in the Catholic Church is highly solemn, structured, and conducted according to canonical rules. The main service is the Mass, which includes prayers, Bible readings, hymns, and Holy Communion. The Mass can be festive, daily, or special for various church feasts.

2.2. Prayer and Veneration of Saints

Catholics pray not only to God but also to saints, especially Mary, the mother of Jesus, who is considered an intercessor for humanity before God. Veneration of saints and their relics is practiced, with special feast days and devotion to icons and holy objects.

2.3. Icons and Relics

Icons in the Catholic Church play an important role, though less central than in Orthodoxy. Many Catholics venerate relics, which may include parts of saints' bodies or other sacred items believed to have miraculous power.

2.4. Feasts and Rituals

Catholicism has an extensive system of feasts and rituals. Major celebrations include Christmas, Easter, Pentecost, and the Resurrection of Christ. The Church also observes many saints' feast days and other liturgical events related to the life of Jesus and Mary.

3. Features of Catholic Church Organization

3.1. The Pope

The Pope is the head of the Catholic Church and holds supreme authority. He is the spiritual leader of all Catholics and has the final say in matters of doctrine, morality, and church governance. The Pope can issue papal bulls — official documents containing important church decrees.

3.2. College of Cardinals

The Catholic Church has cardinals, senior clergy who assist the Pope in managing the Church and perform key functions. One cardinal is elected Pope by the College of Cardinals in a conclave after the previous Pope's death.

3.3. Bishops and Priests

Bishops govern dioceses (regions) and appoint priests to serve in parishes. They also perform important sacramental functions such as baptism, confirmation, and ordination of priests.

3.4. Role of the Laity

The laity — all faithful who are not clergy — play a significant role in Catholic life. They participate in worship, feast celebrations, and carry out important social and charitable activities. Laypeople may serve on church committees, participate in organizations, and engage in social and charitable service.

Conclusion

Catholicism has a distinctive and complex structure of doctrine, worship, and organization. Its key features include fidelity to Scripture and Sacred Tradition, recognition of the Pope as the highest spiritual authority, sacraments as means of

receiving God's grace, and solemn worship practices. The Catholic Church seeks to be a universal community, actively spreading Christian teaching through social programs, missionary work, and interreligious dialogue.

2.3 Protestantism: Origin and Features of Doctrine, Worship, and Organization. Early and Later Protestantism

Protestantism is one of the main branches of Christianity, which emerged in the 16th century as a result of the Reformation initiated by Martin Luther. Protestantism differs from Catholicism and Orthodoxy in doctrinal, worship, and organizational aspects. Over time, Protestantism divided into many denominations, ranging from early to later forms of Protestantism, each with its unique characteristics.

1. Origin of Protestantism and the Reformation

Protestantism arose against the backdrop of religious, social, and political changes in 16th-century Europe. The main causes of its emergence were:

Church corruption — the Catholic Church experienced a crisis due to abuse of power, the sale of indulgences (documents granting forgiveness of sins), and moral decline among the clergy.

The intellectual movement of the Renaissance — development of critical thinking and new ideas that challenged Catholic dogma.

The appearance of new Bible translations — particularly translations into vernacular languages, which allowed the general population to read the Bible independently and make decisions regarding their own faith.

The most significant event in the emergence of Protestantism was Martin Luther's 95 Theses in 1517, in which he criticized the sale of indulgences and other aspects of Catholic practice. This sparked a major religious movement that led to the Great Schism within Christianity and the formation of numerous Protestant denominations.

2. Features of Protestant Doctrine

2.1 Principles of Sola Scriptura and Sola Fide

Sola Scriptura ("Scripture alone") — Protestants believe that the Bible is the sole source of doctrine and practice. All church dogmas must have a biblical foundation, and any authoritative tradition not supported by Scripture is rejected. This distinguishes Protestantism from Catholicism and Orthodoxy, where Sacred Tradition also plays a significant role.

Sola Fide ("faith alone") — the central principle of Protestantism, which asserts that salvation is achieved solely through faith in Jesus Christ, not through good works or participation in church rituals. This contrasts with the Catholic approach, which emphasizes the role of good works, sacraments, and church structure in salvation.

2.2 Principle of the Priesthood of All Believers

Protestantism teaches that every Christian is a priest. This means that each believer has direct access to God through prayer and reading the Bible, without the need for a priest or church intermediary for salvation. This principle distinguishes

Protestantism from Catholicism, where priests serve as mediators between humans and God.

2.3 Sacraments

Protestantism recognizes only two sacraments explicitly mentioned in the New Testament:

Baptism — a sign of entry into the Christian community.

Eucharist (Holy Communion) — the consumption of bread and wine symbolizing the Body and Blood of Jesus Christ. Protestants do not always believe in the literal transformation of bread and wine into Christ's body and blood, as in Catholicism, but view it as a symbolic act of communion with Christ.

3. Features of Protestant Worship

Protestantism rejects the complex ceremonial worship and rich ritual practices typical of Catholicism and Orthodoxy. Key features of Protestant worship include:

Simplicity of services — absence of elaborate rituals, church iconography, and religious ceremonies. Worship focuses on Bible readings, prayers, and sermons.

Emphasis on preaching — the preacher (pastor) plays a central role in explaining the Bible and applying its teachings to daily life.

No veneration of saints or icons — Protestants reject the worship of saints, as practiced in Catholicism, and do not use icons in prayer.

4. Features of Protestant Organization

4.1 Protestant Denominations

Protestantism has no centralized organization like Catholicism and consists of numerous denominations with different doctrines, rituals, and church structures. The main branches include:

Lutheranism — based on Martin Luther's teachings, the largest Protestant branch in Germany and Scandinavia.

Calvinism — based on John Calvin's teachings, widespread in Switzerland, the Netherlands, Great Britain, and the United States.

Anglicanism — the Anglican Church resulted from England's break with the Pope in the 16th century, retaining many Catholic traditions but with reformed doctrine.

Baptism — emerged in 17th-century England, emphasizing personal faith and believer's baptism.

Pentecostalism — a movement focusing on the work of the Holy Spirit, including gifts of tongues and miracles.

4.2 Church Autonomy and Pastoral System

Many Protestant churches are autonomous, meaning each congregation independently determines its organizational structure and doctrine. Believers typically elect a pastor (community leader), responsible for spiritual guidance, preaching, and other aspects of church life. In some denominations (e.g., Calvinism), elders assist in organizing church activities.

5. Early Protestantism

Early Protestantism resulted from the Reformation that began in 1517. Its main features include:

Protest against the Catholic Church — Martin Luther, John Calvin, and other Reformation leaders called for reform of the Catholic Church, rejecting corruption and abuses.

Spread of ideas through printing — the invention of the printing press by Gutenberg enabled rapid dissemination of Protestant ideas and the Bible.

Social and political struggle — Protestantism was not only a religious movement but also a driver of political change. For example, the Lutheran Reformation significantly influenced religious freedoms in Germany.

6. Later Protestantism

Later Protestantism is characterized by the development of numerous new movements and streams in religious life:

Missionary activity — Protestants actively engage in missionary work, spreading their faith worldwide.

Ecumenism — over time, Protestantism has sought unity with other Christian denominations through participation in the ecumenical movement, promoting dialogue and cooperation among Christian churches.

Theological pluralism — modern Protestantism is marked by a wide diversity of theological approaches and traditions.

3. Islam: General Principles of Doctrine. Main Branches in Contemporary Islam

Islam is one of the three major world religions, along with Christianity and Judaism, which emerged in the 7th century on the Arabian Peninsula. Islam has over 1.8 billion followers, making up approximately 25% of the world's population. Its core principles and branches have a significant influence on the culture, politics, social life, and worldview of millions of people.

1. Foundations of Islamic Doctrine

1.1. Belief in One God (Allah)

Islam is based on the belief in the One God, called Allah in Arabic. In Islam, God is absolutely one and incomparable, without partners or sons. Belief in the One God is the central element of the Islamic faith.

1.2. Prophets and Messengers

Islam teaches that Allah sent numerous prophets and messengers to guide humanity on the right path to God. All prophets are humans who received divine guidance. The greatest of them is Prophet Muhammad, considered the last prophet who brought the final and complete message to humanity. Muhammad received revelations from Allah through the archangel Jibril (Gabriel), which were recorded in the Quran.

1.3. Holy Book — The Quran

The Quran is the sacred book of Islam, consisting of 114 surahs (chapters) and regarded as the word of God, unalterable in any way. The Quran is the primary source of doctrine, moral norms, and laws in Islam. Its study and adherence are essential elements of a Muslim's life.

1.4. The Pillars of Islam (Arkan al-Islam)

Islam defines five obligatory practices, known as the Five Pillars of Islam. These practices form the foundation of Islamic religious life:

1. *Shahada* — the declaration of faith: “There is no God but Allah, and Muhammad is the messenger of Allah.”

2. *Salat* — five daily prayers (fard) performed facing Mecca.

3. *Zakat* — obligatory almsgiving, usually 2.5% of wealth, given to help those in need.

4. *Sawm* — fasting during the holy month of Ramadan, abstaining from food, drink, and physical needs from dawn to sunset.

5. *Hajj* — pilgrimage to the holy city of Mecca, required for all Muslims who are physically and financially able to perform it at least once in their lifetime.

1.5. Belief in the Day of Judgment and Life After Death

Islam teaches that there will be a Day of Judgment when Allah will judge all people based on their deeds. Everyone will receive either reward in Paradise (Jannah) or punishment in Hell (Jahannam) according to their actions on Earth. Muslims believe that life after death is a real and important part of existence.

1.6. Sharia

Sharia is Islamic law based on the Quran, Hadith (reports of the words and deeds of Prophet Muhammad), and other sources. Sharia encompasses all aspects of Muslim life—religious, moral, social, and legal. Its interpretation and application vary across countries, depending on sociocultural contexts.

2. Main Branches of Islam

Islam is divided into several major branches, the largest being Sunni and Shia. Both acknowledge the core principles of Islam but differ in certain theological and practical aspects.

2.1. Sunni Islam

Sunni Islam is the most widespread branch, comprising approximately 85–90% of all Muslims. Sunnis believe that after the death of Prophet Muhammad, leadership of the Muslim community (Ummah) should have been transferred through elections or consensus. Therefore, they recognize the four “Rightly Guided” Caliphs as the Prophet's successors.

- *Main focus:* Sunnis follow the standards of behavior and teachings established in the Sunnah (examples of the Prophet's life) and Hadith. They emphasize the importance of community unity and collective prayer.

2.2. Shia Islam

Shia Islam is the second-largest branch, comprising about 10–15% of Muslims. Shias believe that after Prophet Muhammad, leadership of the Muslim community should have passed through his family, specifically Ali (the Prophet's cousin and son-

in-law). This distinction led to early conflicts in Islam and shaped the differences between Shias and Sunnis.

- **Main focus:** Shias consider Ali and his descendants (Imams) as sacred and indispensable leaders of the community. They also attach great importance to rituals such as Ashura, which commemorates the martyrdom of Imam Husayn, the Prophet's grandson.

2.3. Other Branches of Islam

In addition to the main branches, there are smaller groups:

- **Sufism** — a mystical branch of Islam emphasizing intuitive and spiritual knowledge of God through meditation, prayer, and specific practices.

- **Ismailism** — a Shia sub-branch focusing on the spiritual leadership of the Imams and mystical knowledge.

- **Ahmadiyya** — a religious group founded in the 19th century in India, which considers Mirza Ghulam Ahmad as the “Messiah” and “Promised Mahdi.”

3. Contemporary Trends and Challenges in Islam

Modern Islam faces various approaches to social and political issues. It encounters several major challenges:

- **Conservatism and reform** — different Muslim countries apply Sharia and the relationship between religion and state in diverse ways.

- **Political Islam** — in some countries, Islam has become a major political force, such as in Iran (Shia Islam) and Saudi Arabia (Sunni Islam).

- **Islamic fundamentalism** — the emergence of ideologies aiming to return to “pure” principles of Islam while rejecting modern social innovations and Western culture. This trend has contributed to the rise of radical groups like Al-Qaeda and ISIS.

Thus, Islam is one of the world's largest religions, with a rich history and diverse branches. Its core principles, such as belief in the One God, guidance through prophets, adherence to the Quran, and practice of the Five Pillars, continue to shape the lives of millions worldwide.

Topic 12. Non-Traditional Religions

(2 hours)

Plan

1. Classification of New Religious Movements. The Unification Church.
2. The Hare Krishna Movement.
3. The Bahá'í Faith.
4. The Church of Scientology.
5. Satanism.

1. Classification of New Religious Movements. The Unification Church

The Unification Church (also known as the Holy Spirit Association for the Unification of World Christianity) is a religious organization founded in 1954 by the Korean religious leader Sun Myung Moon. The Church has had a significant influence on certain social and religious aspects in many countries around the world, particularly in the United States, Japan, and on the Korean Peninsula. The Unification Church is part of a broader category of religious movements that are sometimes classified as new religious movements.

Classification of New Religious Movements

New religious movements are new or alternative religious groups that emerged after traditional religions such as Christianity, Islam, or Buddhism. They may be based on new belief systems, the synthesis of different religious traditions, or the reform of existing religions. The characteristic features of new religious movements include:

1. *New spirituality* – They offer a new perspective on religion and spirituality, often rejecting traditional religious structures.
2. *Leadership* – These movements often have charismatic leaders who develop new religious ideas.
3. *Expansion* – Many new religious movements actively spread their ideas across different countries and have an international influence.

The Unification Church as a New Religious Movement

The Unification Church is a typical example of a new religious movement. It combines elements of Christianity with the Korean national context and the specific teachings of Sun Myung Moon. Its religious doctrine is based on the concept of the *Divine Principle*, which asserts that through a correct understanding of divine truths, salvation and spiritual unity among people can be achieved.

Key Aspects of the Teachings of the Unification Church

1. *The Divine Principle* – This is the central text of the Church's teachings, describing the purpose and meaning of life, the role of humanity in the world, and the paths to salvation.
2. *The role of the leader* – Sun Myung Moon is regarded as the Messiah who has a mission to complete the unfinished work of Jesus Christ. He is considered the "new Adam", whose mission is to unite the world through spiritual and physical union.

3. *Marriage theology* – Special emphasis is placed on sacramental marriage. A distinctive feature is the so-called “mass weddings”, in which the Church arranges marriages between people who often did not know each other beforehand.

Problems and Controversies

The Unification Church has been the subject of criticism due to its authoritarian leadership style, aggressive missionary activity, and controversial practices toward its followers. It is often accused of manipulation, psychological pressure on believers, and the misuse of financial resources for the personal interests of its leaders.

Thus, the Unification Church is part of a broad spectrum of new religious movements that combine elements of traditional religions with new spiritual practices. It actively spreads its beliefs worldwide and remains a subject of both religious and social research.

2. The Hare Krishna Movement

The Hare Krishna movement, officially known as the International Society for Krishna Consciousness (ISKCON), is one of the most well-known new religious movements in the world. It is based on the foundations of Hinduism, particularly on the worship of the god Krishna. The movement was founded in 1966 in New York City by the Indian spiritual leader A. C. Bhaktivedanta Swami Prabhupada and gained widespread popularity in the United States during the 1960s and 1970s, as well as in many other countries around the world.

Foundations of the Hare Krishna Movement

1. Core idea

The Hare Krishna movement is part of the bhakti (devotional) tradition within Hinduism, and its main goal is the glorification and worship of the god Krishna, who in this context is regarded as the Supreme Deity. Believers hold that chanting the mantra “Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare” (known as the Hare Krishna mantra) helps purify the heart and mind, brings a person closer to God, and leads to spiritual progress.

2. Teachings

The teachings of the movement are based on the texts of Vedic literature, particularly the Bhagavad Gita and the Srimad Bhagavatam, which are considered the principal sacred scriptures. According to these teachings, life is a cycle of birth and death (samsara), and the ultimate goal is to attain moksha - liberation from this cycle - through devotion to Krishna.

3. The Hare Krishna mantra

This is one of the most recognizable elements of the movement. The repetition of this mantra (a “sacred” or “divine” verbal formula) helps achieve inner peace, concentration, and direct contact with God. Devotees often use special prayer beads (mala) to count the repetitions of the mantra.

4. The importance of devotion (bhakti)

The central principle of the Hare Krishna movement is devotion to the god Krishna, expressed through worship, prayer, chanting, and dancing. Bhakti is understood as a path of spiritual development in which the believer dedicates themselves to serving God and cultivates deep feelings of love and reverence for Him.

5. Communal life

Devotees often live in special communities or ashrams, where they lead an ascetic lifestyle, study sacred texts, perform service (seva), and practice bhakti. They also follow specific moral principles, such as vegetarianism and abstinence from drugs, alcohol, and other substances that distract from the spiritual path.

6. Rituals and worship

One of the central elements of the movement is the regular performance of worship rituals (puja), during which devotees pray, chant mantras, and engage in various spiritual practices. In large ISKCON temples, festive events as well as regular services are held, during which believers collectively chant and dance in celebration of the deities.

Social Activity and Expansion

1. International spread

The Hare Krishna movement became highly popular in the Western world during the 1960s and 1970s, especially among young people seeking alternatives to traditional values. Prabhupada actively spread the teachings through missionary activity, particularly by establishing centers in major cities across the United States, Canada, Europe, and other parts of the world. Many Western celebrities, including members of the band The Beatles, supported the movement and even participated in its activities, which helped it gain widespread popularity.

2. Cultural practices

The Hare Krishna movement popularized Hindu culture through music, dance, spiritual festivals (including the celebration of sacred days), and the promotion of Indian cuisine, especially vegetarianism. Food and diet play an important role, as all meals in the movement are prepared with devotion and sanctified through prayer.

3. Accusations and criticism

Like other new religious movements, the Hare Krishna movement has faced criticism, with accusations of manipulation, isolation of members from their families, and misuse of financial resources. Nevertheless, the movement continues to function, and its members actively promote their ideas while adhering to their own moral and spiritual practices.

Conclusion

The Hare Krishna movement has become a significant phenomenon in the history of new religious movements, influencing many people, particularly in the Western world. Its principles and practices remain popular among those seeking a spiritual path, offering an alternative approach to life through devotion and worship of Krishna, the promotion of a healthy lifestyle, and active social and cultural engagement.

3. The Bahá'í Faith

The Bahá'í Faith is a monotheistic religion founded in the mid-19th century on the teachings of Bahá'u'lláh (Mírzá Ḥusayn-'Alí), who is regarded as its principal prophet and messiah. It originated in Persia (modern-day Iran) and has since spread to many parts of the world, becoming one of the largest new global religions. The Bahá'í Faith promotes the ideals of the unity of humanity, spiritual evolution, and progress through love and service.

Foundations of the Bahá'í Faith

1. Unity of God

The Bahá'í Faith is based on belief in one God, the creator of all that exists. God in Bahá'í belief is invisible, incorporeal, and beyond human comprehension. He is the source of all religions and all truth.

2. Unity of religion

The Bahá'í Faith teaches that all the world's religions—from Christianity and Islam to Buddhism and Hinduism—share a common origin and represent stages in a single, continuous process of divine revelation. Bahá'ís believe that all major prophets of the world (Moses, Jesus, Muhammad, Buddha, Krishna) are part of one great divine plan.

3. The Messiah and Bahá'u'lláh

At the center of the Bahá'í Faith is the figure of Bahá'u'lláh. He is regarded as the latest and greatest prophet, who fulfilled the messages of previous prophets and brought a new revelation for humanity. Bahá'u'lláh proclaimed that his mission was to unite humanity in one religion and to bring peace and harmony to the world.

4. Unity of humanity

One of the core principles of the Bahá'í Faith is global unity and brotherhood. Believers hold that all people are children of one God, and that all nations, races, and cultures should live in peace and mutual understanding. This includes the rejection of racism, fanaticism, and discrimination.

5. Spiritual and social evolution

The Bahá'í Faith teaches that spiritual progress must be accompanied by social transformation, including the equality of women and men, the elimination of poverty and inequality, and the promotion of justice and human rights.

6. Openness and a scientific approach

Bahá'ís support the harmony of spiritual beliefs with scientific achievements. They see no contradiction between religion and science, believing that true knowledge of divine truth can be attained through reason as well as through spiritual experience.

Sacred Texts

- The Kitáb-i-Aqdas — the principal sacred text written by Bahá'u'lláh, which explains the core principles of the Bahá'í Faith and serves as a source of divine revelation.

- Other texts include The Kitáb-i-Íqán and The Book of the Covenant of Bahá'u'lláh, which contain important teachings and guidelines of the Bahá'í religion.

Beliefs and Practices

1. Prayers and rituals

Bahá'ís perform daily prayers and rituals, which may be carried out individually or in community. There are several obligatory prayers, including the practice of praying up to three times a day. They also observe rituals associated with holy days.

2. Festival

Bahá'ís celebrate several important religious festivals, including:

- *Naw-Rúz (New Year)* — the festival of the spring equinox, symbolizing renewal and new beginnings.
- *The Birth of Bahá'u'lláh* — commemorating the birth of Bahá'u'lláh.
- *The Declaration of Bahá'u'lláh* — celebrating the announcement of his mission.

3. Equality and social justice

One of the central principles of the Faith is the equality of women and men, along with support for education and the spiritual development of every individual. Bahá'ís believe that all people have equal rights and opportunities, and emphasize access to education and social well-being.

Community and Organization

1. Spiritual institutions

Bahá'ís have no clergy or priests. Religious life is organized through elected Spiritual Assemblies at the local, national, and international levels. The highest governing body is the Universal House of Justice, located in Haifa, Israel, which oversees Bahá'í affairs worldwide.

2. A global community

The Bahá'í Faith is a truly global movement, with followers in more than 200 countries. Bahá'ís are actively involved in charitable and humanitarian work, particularly in the areas of education, health, and the protection of human rights.

Conclusion

The Bahá'í Faith is one of the most universal and progressive religions of the modern era. Its central message is the unity of humanity, spiritual progress, and the effort to create a world characterized by peace, justice, and equality. It brings together the best elements of various world religions and offers a modern approach to spirituality that calls for mutual understanding and cooperation.

4. The Church of Scientology

The Church of Scientology is a religious organization founded on the teachings of Ron Hubbard in the mid-20th century. It is one of the most well-known and controversial new religious movements. Scientology combines elements of religion, psychology, and philosophy, particularly through the use of specific methods aimed at achieving spiritual development and personal improvement. It is known for its unusual beliefs, practices, and organizational methods, and it is frequently the subject of criticism and accusations of manipulation and commercialization.

Foundations of the Beliefs of the Church of Scientology

1. Founder — Ron Hubbard

The Church of Scientology was founded in 1954 by Ron Hubbard, the author of numerous books and articles, the most famous of which is “*Dianetics: The Modern Science of Mental Health*” (1950), which became the foundation for the

development of this religion. Hubbard claimed that he had received divine insight into the nature of the human soul and the possibilities of its purification and development through special techniques.

2. *Scientology as a science of consciousness*

The term “Scientology” comes from the Latin word *scientia*, meaning “knowledge” or “science.” Hubbard described Scientology as a science that studies the nature of the mind, the soul, and consciousness. It is not a traditional religion in the classical sense, but rather a philosophical system that incorporates psychological and spiritual practices designed to achieve a better life and inner peace.

3. *The concept of “theta” and “thetan”*

According to Scientology teachings, the human being consists of two parts:

- *Theta* — the spiritual or immortal aspect of a person, capable of attaining high levels of awareness and insight.

- *Thetan* — the physical body, which is temporary and vulnerable.

The Church of Scientology teaches that the soul of each individual experiences many lifetimes through a process known as reincarnation. Therefore, it is important to clear “theta” of past traumas and stress in order to achieve spiritual growth.

4. *Dianetics and mental clearing*

One of the core concepts of Scientology is Dianetics - a methodology developed by Ron Hubbard that aims to clear the mind of negative influences known as “engrams.” Engrams are traumatic psychological memories that block a person’s normal functioning and hinder spiritual development.

To eliminate these traumas and engrams, special sessions are used in which individuals analyze and “release” negative experiences from the past. This process is usually carried out with the help of the E-meter, a device that measures electrical activity on the skin and helps identify mental blocks.

5. *The E-meter and auditing*

Auditing is one of the central practices of Scientology and involves interviewing a person with the assistance of an E-meter, a device that measures responses to electrical changes in the body (primarily through skin conductivity). The purpose of auditing is to identify engrams and heal them in order to achieve the state of “Clear,” which signifies complete freedom from past traumas and the attainment of a high level of spiritual development.

6. *“Clear” and “OT” (Operating Thetan)*

- *Clear* — a state in which an individual is freed from all the negative effects of engrams and reaches a higher level of spiritual and psychological purity.

- *OT (Operating Thetan)* — an even higher level of spiritual development in Scientology, at which a person is believed to gain near-divine control over their life and environment.

7. *Principles and ethics*

The Church of Scientology also maintains its own ethical code and rules. The core principle is that each individual should recognize themselves as a spiritual being and have the opportunity to achieve freedom from all limitations imposed by the material world. Followers are expected to adhere to principles of integrity, mutual respect, and cooperation.

Organization and Structure

The Church of Scientology is a highly centralized organization with a complex hierarchical structure. It operates numerous branches and centers around the world. The highest governing bodies are located at the Scientology Center in Los Angeles and the International Spiritual Center of Scientology in Santa Barbara.

One of the key principles of the organization is fundraising, as auditing courses and other programs for believers are fee-based. This has raised many questions regarding financial transparency and the commercial nature of the Church's activities.

Criticism and Controversies

The Church of Scientology has often been the subject of intense criticism due to its methods of organization and recruitment:

1. Commercialization

Scientology is known for requiring significant financial contributions from its members. Courses, auditing sessions, and other practices can be expensive, leading to accusations that the Church functions as a commercial enterprise.

2. Manipulation and control

Many former members claim that they were subjected to psychological manipulation and isolation from their families, behavior often associated with cult-like organizations.

3. Legal conflicts

Scientology has faced ongoing legal challenges in various countries, including allegations of deception, fraud, and human rights violations. In some countries, it has been officially classified as a cult.

Conclusion

The Church of Scientology is one of the most controversial and widely known new religious movements. Its teachings are based on methods of self-development, using practices such as auditing and the clearing of engrams. Although Scientology has gained popularity in certain circles, its commercial nature and rigid organizational structure continue to provoke significant criticism and skepticism.

5. Satanism

Satanism is a religious, philosophical, or cultural movement that uses the figure of Satan or the Devil either as a symbol or as a central entity. It includes various currents, which differ in their attitudes toward Satan and what he represents. Satanism can function both as a religion and as a philosophy focused on individualism, anarchy, free will, and protest against traditional religious doctrines, especially Christianity.

Main Currents of Satanism

1. Traditional Satanism (the idea of worshipping Satan)

- *In this current, Satanism is viewed as a religion in which Satan is the central figure, regarded as a deity or a special spiritual being who is worshipped.*
- *It is often associated with occult practices, black masses, and other rituals that evoke fear and rejection among most traditional religions.*

- *This form of Satanism appears* in numerous historical myths, medieval poetry, and literature, where Satan is often portrayed as an enemy of God or a symbol of freedom from divine commandments.

2. LaVeyan Satanism

- *Founded by Anton LaVey in 1966*, when he established the Church of Satan in the United States. LaVeyan Satanism is one of the most well-known and organized forms of Satanism.

- *LaVey did not promote the worship of Satan* as a deity but used Satan as a symbol of personal freedom, individualism, anarchy, and natural order.

- *In LaVeyan Satanism*, there is no belief in a literal Devil or God; Satan is instead a symbol of human instincts and desires, opposed to traditional moral norms imposed by religious institutions.

- *The main principles of LaVeyan Satanism include:*

- *Individualism* – A person should be free from the constraints of social and religious norms.

- *Materialism* – Life in this world has value and should be fully enjoyed.

- *Satanic ethics* – LaVeyan Satanism includes moral principles that encourage achieving one's goals without harming others unless absolutely necessary.

- *The Satanic Bible* by LaVey is the principal sacred text of this movement, outlining its philosophical and ethical foundations.

3. Theistic Satanism

- *This form differs from LaVeyan Satanism* in that it believes in a real Satan as a supreme divine being or spiritual leader.

- *Adherents regard Satan as a kind of god* whom they worship and who provides them with power and direction in life.

- *Theistic Satanism* is often associated with occult practices and ritual activities aimed at gaining spiritual power through the worship of Satan or his demons.

- *Depending on the specific branch*, Satan may be perceived either as an objectively evil being or, conversely, as an alternative to a traditional authoritarian deity that controls human life.

4. Satanism as a philosophy

- *In this case, Satanism is* not a religion in the traditional sense but rather a philosophical movement that prioritizes personal freedom, emotional growth, and intellectual development.

- *Satanic philosophy* may involve personal development through the rejection of conventional moral norms, an ethic of radical freedom, and the pursuit of truth through personal experience.

- *Philosophers such as Friedrich Nietzsche* influenced the development of modern Satanism through ideas about overcoming traditional moral values and seeking strength and the will to power.

Core Principles of Satanism (based on LaVeyan Satanism)

1. Belief in oneself and individualism

Satanism emphasizes personal development, self-knowledge, and the fulfillment of one's desires, including through career achievement, physical development, art, or personal relationships.

2. Moral relativism

Satanism often rejects absolute moral norms found in traditional religions. Instead, it promotes individual ethical systems based on personal values and practical consequences.

3. Anti-authoritarianism

Satanism opposes authoritarianism in both religious and political institutions. It supports personal freedom, the rejection of blind faith, and resistance to institutions that restrict individual autonomy.

4. Enjoyment of life

One of the key ideas of Satanism is the pursuit of maximum enjoyment of life and the use of earthly pleasures without excessive restriction. This includes celebrating human desires and instincts, such as the pursuit of material goods, pleasure, and sexual freedom.

Myths and Stereotypes about Satanism

1. *Worship of the Devil* Satanism is often equated with the worship of the Devil or Satan as an evil being. However, in most forms of Satanism, Satan is not viewed as an objectively evil god but as a symbol of freedom, resistance to traditional norms, and human desire.

2. Sacrifices and black masses

Many myths and stereotypes suggest that Satanism involves ritual sacrifices or black masses. In reality, most Satanist movements reject violence and cruelty, focusing instead on personal development and ethical conduct.

3. *Negative attitude toward society* Satanism is often perceived as a movement that leads to social decay or hostility toward traditional religions. However, many Satanists advocate social equality and the protection of human rights.

Conclusion

Satanism is a complex and multifaceted movement encompassing diverse philosophical currents and religious practices. It may function either as a religion involving the worship of Satan (as in theistic Satanism) or as a philosophy of self-determination and individualism (as in LaVeyan Satanism). In the contemporary context, Satanism often serves as a symbol of protest against traditional moral and religious norms and promotes personal freedom and self-expression.

Topic 13. Historical Forms of Critical Analysis of Religion (2 hours)

Plan

1. Freethinking in the Ancient World. Medieval freethinking.
2. Freethinking during the Renaissance and the early bourgeois revolutions.
3. Radical forms of freethinking. French atheism of the 18th century and militant Marxist-Leninist atheism.
4. Natural-scientific freethinking. Modern freethinking organizations.

1. Freethinking in the Ancient World. Medieval Freethinking

Freethinking in the Ancient World and Medieval freethinking represent important stages in the development of ideas that contributed to the growth of philosophy, science, and the processes that eventually led to the Renaissance and the Enlightenment. Freethinking, as a concept, refers to an approach to understanding the world and human nature that questions or rejects authoritative religious or dogmatic views.

1. *Freethinking in the Ancient World*

In the Ancient World, freethinking was often associated with rationalism, critical reflection on nature and human society, and a rejection of traditional religious beliefs. Although the term “freethinking” did not yet exist in its modern sense, ideas that laid its foundations were already present.

Philosophers of Ancient Greece and Rome

1. Ancient Greek philosophers

- *Thales of Miletus* (7th-6th centuries BC) believed that the world has a natural explanation and that everything originated from water. This was one of the first attempts to explain the world without reference to the gods.

- *Pythagoras and his school* also sought to explain the cosmos through mathematics, independent of mythological interpretations.

- *Heraclitus* (6th-5th centuries BC) proposed the concept of eternal flux and change, which went beyond traditional religious ideas.

- *Socrates* (469-399 BC), although not entirely rejecting traditional religious beliefs, actively questioned the views of his fellow citizens and encouraged critical thinking based on reason.

- *Plato and Aristotle*: although they held religious beliefs, their philosophies offered rational explanations of the world and humanity, focusing on causality and logic.

- *Epicurus* (341-270 BC) put forward the idea that the gods should be regarded as inactive observers of the world who do not interfere in human affairs, and that the main goal of human life is the attainment of happiness through moderation and understanding of nature.

2. Greek and Roman materialists

- *Philosophers such as Lucretius (1st century BC)* expressed materialist views, arguing that all phenomena can be explained through matter and natural laws without the need for divine intervention.

- *Cicero, although a supporter of Roman religion*, believed that people should study nature and recognize that morality and ethics can exist without reliance on religious dogma.

3. *The Stoics (including Zeno of Citium, Seneca, and Marcus Aurelius)* developed ideas about morality, self-control, and a rational understanding of the world. Their philosophy could serve as a foundation for freethinking, as the Stoics appealed to human reason and self-mastery rather than blind faith in the gods.

2. Medieval Freethinking

During the Middle Ages, against the background of the dominance of Christianity in Europe, freethinking was often associated with the rejection of religious dogmas, ecclesiastical authority, and traditional beliefs. In this period, the Church exercised enormous influence over society, and any ideas that went beyond official Church doctrine could be classified as heresy.

Ideas of Freethinking in the Middle Ages

Aristotelianism and Scholasticism

Thomas Aquinas (1225-1274) believed that faith and reason could coexist, and that Christian belief could be supported by rational argument. At the same time, alongside Catholic doctrine, this approach opened the way for the development of religious freethinking, as philosophers began to seek rational and proto-scientific explanations for religious dogmas.

Many medieval philosophers (such as Ramon Llull and Peter Abelard) attempted to synthesize the teachings of ancient philosophers with Christian doctrine. This was reflected in philosophical efforts to seek truth while preserving a rational foundation for faith.

Thomas More and Erasmus of Rotterdam (15th century) criticized church institutions, promoting ideas about the importance of free will and human reason in religious matters.

Heresy and the struggle against the Church

In the Middle Ages, various heretical movements emerged that may be regarded as forms of freethinking. These movements rejected the Church as an ultimate authority and promoted their own interpretations of spirituality. Examples include the Cathars and the Waldensians, who criticized the Catholic Church for corruption and materialism.

The Bogomils in Bohemia, as well as the Picards in Germany, rejected the idea of church hierarchy and many church rituals.

Conclusion

Freethinking in the Ancient World was closely connected with philosophical rationalism and the desire to understand nature and the world through reason. Many

ancient philosophers - such as Socrates, Plato, Aristotle, and Epicurus - initiated a tradition of rational inquiry that eventually led to the development of a critical attitude toward religious dogma.

In the Middle Ages, freethinking, although often suppressed by the Church, continued to develop through religious movements, criticism of ecclesiastical institutions, and the humanistic ideas that later flourished during the Renaissance. These developments laid the foundations for the ideas of the Enlightenment.

2. Freethinking during the Renaissance and the Early Bourgeois Revolutions

Freethinking during the Renaissance and the early bourgeois revolutions developed against the backdrop of profound social, economic, and political changes taking place in Europe. This period became a time of intellectual discovery, cultural renewal, and struggles for political and religious rights. Freethinking in this era was characterized by a rejection of dogmatic religious teachings and the authority of the Church, as well as by the search for new ways of understanding the world through rationalism, science, and individual freedoms.

1. Freethinking in the Renaissance

The Renaissance (14th-17th centuries) was a period marked by a return to classical ancient ideals, in which philosophy, science, and humanism played a significant role. It was a time when people began to question traditional religious dogmas and seek new approaches to understanding the world.

Key Ideas of Freethinking in the Renaissance

1. Humanism

- The Renaissance introduced a new philosophical movement – humanism - which emphasized the study of classical antiquity (especially Greco-Roman texts), the development of human dignity, and the power of reason.

- Humanists such as Petrarch, Giovanni Boccaccio, and Erasmus of Rotterdam rejected medieval scholastic thinking and focused on the development of human intellectual and creative abilities.

- Humanism promoted the idea that human beings have the right to individual freedom, self-realization, and critical thinking, marking a shift away from reliance on religious dogma toward a more rational worldview.

2. Criticism of the Catholic Church

- This period witnessed the emergence of open criticism of the Catholic Church, its dogmatic principles, and its practices. Humanists and other intellectuals of the time pointed to corruption and abuses within the clergy.

- Erasmus of Rotterdam, in his writings, criticized many aspects of church authority and prevailing ideas within the Christian world.

- Niccolò Machiavelli, known for his political works, especially *The Prince*, advocated a realistic approach to politics and rejected Christian morality as unsuitable for achieving political goals.

3. Scientific discoveries and changes in worldviews

- The Renaissance was also a time of major scientific discoveries. For example, Nicolaus Copernicus proposed the heliocentric model of the universe, which significantly challenged traditional, Church-based views of the cosmos.

- Galileo Galilei and Isaac Newton further advanced scientific knowledge, laying the foundation for later freethinking ideas, as science increasingly questioned religious and metaphysical conceptions of the world.

Freethinkers of the Renaissance

- Important figures of the Renaissance included philosophers and scientists who rejected the authority of the Church and medieval culture.

- Michel de Montaigne was a philosopher who developed ideas of skepticism, emphasizing the limits of human knowledge and calling for critical thinking.

- Giordano Bruno, who paid with his life for views that went beyond Church dogma, promoted the idea of an infinite universe and the possibility of the existence of other worlds.

2. Freethinking during the Period of Early Bourgeois Revolutions

The early period of bourgeois revolutions (17th-18th centuries) was a time of profound social and political transformations that greatly contributed to the development of freethinking. Among these revolutions, the most significant were the English Revolution (1642-1651), the French Revolution (1789), and broader changes in Europe brought about by the rise of capitalism, industrialization, and the growing bourgeoisie.

Key Ideas of Freethinking during the Bourgeois Revolutions

1. Protest against absolute monarchy

- *The revolutions in England and France* emerged as protests against the absolute power of monarchy as well as against the dominance of religious authority. People began to demand greater political freedom and human rights.

- The English Revolution, which led to the execution of King Charles I and the establishment of a republic under the leadership of Oliver Cromwell, was one of the first major uprisings against monarchy and the Church.

- *In France*, with the outbreak of the revolution, ideas of human rights, the separation of church and state, and the protection of individual freedoms gained prominence.

2. The Age of Enlightenment

- *The Enlightenment (18th century)* marked the culmination of freethinking, as many philosophers and thinkers actively rejected the authority of traditional religious teachings and doctrines.

- Voltaire, Jean-Jacques Rousseau, Denis Diderot, and Baruch Spinoza were prominent freethinkers who advocated rationalism, freedom of thought, and criticism of religious intolerance and dogmatism.

- *Voltaire promoted freedom of religion and religious tolerance*, calling for limits on the influence of the Church in politics and public life.

- *Denis Diderot* was one of the principal editors of the *Encyclopédie*, which

aimed to promote science, rationalism, and criticism of ecclesiastical authority.

3. Political and social movements

- *Freethinking became an essential component* not only of philosophical thought but also of social and political movements. Many Enlightenment ideas formed the ideological foundation of major events such as the American Revolution (1776) and the French Revolution.

- *Bourgeois revolutions* - particularly the struggles for human rights, freedom, and equality - became key moments in the development of freethinking, as they demanded changes in societies where religious and political authorities were losing their dominance.

Freethinkers of the Early Modern Period

- *Baruch Spinoza* — a philosopher who criticized traditional religious concepts, such as the notion of a personal God, and proposed a naturalistic view of nature and the universe.

- *Jean-Jacques Rousseau* — the author of *The Social Contract*, in which he argued for the rejection of traditional social and political structures and advanced ideas of popular sovereignty.

Conclusion

Freethinking during the Renaissance and the early bourgeois revolutions was closely connected with humanist ideas, scientific discoveries, and criticism of religious and political authority. This period marked a time when reason, science, and individual freedoms became central aspects of human development. The freethinkers of this era fought for human rights, freedom of thought, and resistance to dogmatism, paving the way for more modern forms of freethinking in subsequent centuries.

3. Radical Forms of Freethinking: 18th-Century French Atheism and Militant Marxist-Leninist Atheism

Radical forms of freethinking are characterized by the rejection of religious ideals and the vigorous critique of religious authority. These forms of freethinking not only reject belief in God or religious doctrines but also actively seek to diminish or eliminate their influence on society. Two major stages considered in this context are 18th-century French atheism and militant Marxist-Leninist atheism.

1. 18th-Century French Atheism

18th-century French atheism became an important part of the French Enlightenment. This era was marked by radical criticism of old authorities, with the Church and religion being among the primary targets. Philosophers and thinkers of this time challenged the foundations of Christianity, advocating for a new worldview based on rationalism, science, and progress.

Key Figures of 18th-Century French Atheism

1. Voltaire (1694-1778)

- One of the leading ideologists of the French Enlightenment, Voltaire actively criticized the Church, its dogmatism, and the Inquisition. He viewed religion as an obstacle to the development of science, culture, and society.
- Voltaire supported deism, which allowed for the existence of God but maintained that God does not intervene in human affairs.
- He particularly criticized the Catholic Church for its excessive power and influence on society, pointing to its corruption and abuses.

2. Jean-Jacques Rousseau (1712-1778)

- Although Rousseau was not an atheist in the classical sense, he expressed ideas that challenged religious dogma and the Church. In *The Social Contract*, he advocated for religious freedom and the separation of church and state.
- Rousseau believed religion should be primarily moral and personal, rather than political or dogmatic.

3. Denis Diderot (1713-1784)

- Diderot was one of the main authors of the *Encyclopédie*, a massive project that compiled the knowledge of scientists and philosophers with the goal of challenging religious and political dogmas.
- He was also a prominent representative of 18th-century atheism, rejecting the existence of God and asserting that human reason and science can explain all natural phenomena.

4. Baron de Montesquieu (1689-1755)

- Montesquieu was critical of absolutism and the Church, supporting ideas about the importance of human rights, freedom, and civil liberties. Although he was not an outright atheist, his works influenced the freethinkers of the era.

Ideas of French Atheism

- Rejection of religious dogmas and criticism of the Church as a political and social power.
- Advocacy for freedom of thought, scientific inquiry, and independent reasoning.
- Belief in progress and the possibility of building a more just society without the interference of religious institutions.

Influence on the French Revolution

- The ideas of French atheists had a significant impact on the events of the French Revolution of 1789, including the separation of church and state, the abolition of feudal privileges, and the establishment of secular principles.
- The rejection of religion, as well as the struggle against Church corruption, were important aspects of revolutionary ideology.

2. Militant Marxist-Leninist Atheism

Following the French Revolution and in the context of the Industrial Revolution and Marxist ideas, atheism took on new, more radical, and politically oriented forms. The main ideology advocating the complete rejection of religion became Marxist-Leninist theory, which argued that religion is a tool used to maintain power in the hands of exploiters.

Marxist Atheism

1. Karl Marx (1818-1883)

- Marx viewed religion as the "opium of the people", a tool that reduces social activity and allows social inequality and injustice to persist.

- He considered religion to be the product of socio-economic conditions and a reflection of inequality in society. For Marx, religion was a way to preserve existing economic and political structures, especially feudalism and capitalism.

2. Vladimir Lenin (1870-1924)

- Lenin was one of the main promoters of the Marxist-Leninist idea of atheism. He advocated for the separation of church and state and for active struggle against religious ideology.

- Lenin saw religion as an obstacle to socialism and communism. In his view, religion had to be eliminated as part of dismantling the old order.

- He supported the creation of atheist organizations, such as the "Proletarian Cultural and Educational Union", to combat religious beliefs among the working class.

Militant Atheism in the USSR

1. Ideological Campaigns

- In the Soviet Union, atheism became the official ideology, and campaigns against religion took on a particular intensity. Religious organizations were strictly censored, and clergy were persecuted.

- The Soviet authorities created atheist organizations and propaganda tools to promote atheism among the population. Schools and universities prioritized education without religious dogmas.

2. Repressions and Elimination of Religious Institutions

- The struggle against religion in the USSR also involved the closure of churches, monasteries, and religious schools. Atheist campaigns contributed to the banning of religious practices.

- Authorities actively used science and Marxist philosophy to demonstrate that religion contradicted progress and social development.

Conclusion

18th-century French atheism and militant Marxist-Leninist atheism represent two important stages in the development of radical forms of freethinking. French atheism focused on criticizing the Church and religion as an institution that hindered progress, promoting secularism and a scientific approach to understanding the world. In contrast, Marxist-Leninist atheism was not only a philosophical position but also

part of a political strategy aimed at eliminating religion as a social phenomenon and as a support for existing class relations.

4. Scientific Freethought. Modern Freethought Organizations

Scientific freethought is a form of freethinking based on rationalism, critical thinking, and scientific approaches to understanding the world, rejecting supernatural explanations and religious dogmas. It is a worldview that emphasizes the importance of scientific methods in comprehending reality and condemns blind faith in irrational or dogmatic ideas. Scientific freethought has gained significant traction in the modern world, and today there are numerous organizations that promote these ideas.

1. Scientific Freethought

Scientific freethought generally focuses on principles such as:

- ***Rationalism***: The pursuit of well-founded, logical, and scientific explanations for natural phenomena and the universe.
- ***Skepticism***: A critical attitude toward unverified facts, ideologies, and religious beliefs.
- ***Empiricism***: Knowledge based on experience and scientific observation rather than blind faith or tradition.
- ***Atheism***: Rejection of belief in a god or gods, as natural sciences provide no evidence for the existence of supernatural forces.
- ***Secularism***: Separation of religion from state affairs and scientific research, ensuring freedom of thought and progress in science.

Scientific Freethought and Science

Scientific freethought has served as the foundation for many significant scientific achievements, as science and rational thinking offer methods of investigation based on empirical evidence and logical analysis. Scholars and thinkers advocating scientific freethought aim to advance society through science and technology, emphasizing the importance of education and critical thinking.

2. Modern Freethought Organizations

With the development of modern scientific ideas, as well as the increasing popularity of atheism and secularism, numerous organizations have emerged to support and promote the principles of freethought and rationalism. These organizations work to spread scientific knowledge, foster critical thinking, and counter religious ideologies that may impede scientific progress.

Major Freethought Organizations

1. American Atheists

- *Founded in 1963, this organization aims to protect the rights of atheists in the United States* and to combat religious influence on politics, education, and society.
- *It actively campaigns for secularism*, human rights, and freedom of thought.
- *Key activities include organizing conferences*, advocating for legislative changes, and promoting atheist ideas in public discourse.

2. International Atheist Alliance

- An international organization that unites atheists, agnostics, and secular activists from around the world.
- Its goal is to support atheism and secularism globally and to fight religious fundamentalism.
- The organization also hosts international events and conferences discussing issues of freedom of thought, human rights, and scientific progress.

3. British Humanist Association

- Founded in the United Kingdom in 1896, this organization promotes humanism and freethought in the country.
- It supports ideas based on science, ethics, human rights, and rational thinking, and advocates for the separation of church and state.
- The British Humanist Association actively promotes humanist values, organizes educational programs, and supports freedom of expression.

4. Center for Inquiry (CFI)

- Established in 1991, this organization actively promotes secularism, science, and critical thinking.
- CFI campaigns against pseudoscience, religious fanaticism, and faith-based discrimination and organizes public education events on scientific achievements and rationalism.

5. Science and Religion Foundation

- This foundation supports scientific research at the intersection of science and religion, particularly in areas where science can help dispel religious myths and dogmas.
- It works internationally to promote the scientific method and combat religious ideologies that may hinder scientific progress.

6. World Atheist Organization

- An international organization that brings together atheists worldwide to protect their rights and fight religious intolerance and discrimination.
- In addition to defending atheist rights, it actively promotes knowledge of science, rationalism, and secularism on a global scale.

Main Tasks and Activities of Modern Freethought Organizations

- Educational Activities: Freethought organizations actively work to educate society by organizing lectures, conferences, publications, and other events to promote scientific knowledge and critical thinking among the public.
- Protection of Atheist Rights and Secularism: They advocate for the rights of atheists and other groups that may face discrimination due to their beliefs and support the separation of religion from the state.
- Combating Religious Fundamentalism: Many organizations actively oppose religious fanaticism, pseudoscience, and hostility toward scientific achievements,

encouraging a more rational and evidence-based understanding of the world.

• *Support for Scientific Research:* Freethinkers actively support science and its advancements, considering the scientific method to be the most effective way to understand the world.

Conclusion.

Scientific freethought is a powerful movement that seeks to transform people's worldview by promoting scientific, rational, and secular principles. Modern freethought organizations play a crucial role in advocating for scientific education, protecting human rights, resisting religious influence, and fostering healthy skepticism and critical thinking. They contribute to building a society where science and freedom of thought hold an important place.

Topic 14. History and Current State of Religions in Ukraine (2 hours)

Plan

1. Religious and cultural shifts in the lands of present-day Ukraine in the 1st millennium CE.
2. The sophianic character of Kyivan Christianity.
3. The movement for an independent Ukrainian Church. The Ukrainian Greek Catholic Church.
4. Constitutional guarantees and legal regulation of freedom of conscience in Ukraine. The current state of religion in Ukraine. Law of Ukraine "On the Prohibition of Religious Organizations Associated with Russia" dated August 20, 2024.

1. Religious and Cultural Shifts in the Lands of Modern Ukraine in the 1st Millennium CE

During the 1st millennium CE, significant religious and cultural changes took place in the territory of present-day Ukraine, which influenced the social and political structure of the population and shaped new cultural and religious traditions. This was a period of active interaction with various civilizations, which determined the further development of religious ideas and cultural processes. It was during this time that Christianity arrived, other religious systems spread, and numerous cultural shifts occurred that were important for the development of the Ukrainian lands.

1. Religious and Cultural Processes in the Southwest of Modern Ukraine Before the Beginning of Christianization

1.1. Ethnic Diversity and Religious Pluralism

In the lands of modern Ukraine during the 1st millennium, there was significant religious diversity. Various peoples lived here, including the Scythians, Sarmatians, Goths, Greeks, and several nomadic tribes. Their religions were mostly pagan, connected with animism, nature cults, and deities representing various forces

of nature.

1. Scythians and Sarmatians: The pagan beliefs of the Scythians and Sarmatians were closely linked to the worship of nature gods. The cult of the Sun and deities symbolizing fertility played an important role. Archaeological excavations indicate cults associated with ancestor veneration and sacrifices.

2. Goths and Other Germanic Tribes: Later, toward the end of the 1st millennium, the Goths began to enter Ukrainian lands. Initially, they practiced traditional Germanic polytheism, later partially adopting Arianism - a Christian heresy distinct from Orthodox Christianity.

1.2. Influence of Byzantium and the Ancient World

Byzantium, a powerful cultural and religious force, had a significant impact on the religious practices in the lands of the Southern Black Sea region. With growing trade, urban development along the Black Sea coast (e.g., Chersonesus, Olbia), elements of Ancient Greek and Roman culture and religion penetrated the region.

1. Greek Pantheon: In coastal cities, religious cults of Greek gods such as Zeus, Athena, and Apollo played an important role. While these cults did not cover all of present-day Ukraine, they became a key element of cultural interaction between the local population and ancient states.

2. Christianity in Byzantium: The gradual spread of Christianity in Byzantium influenced religious changes in southern Ukraine. By the 5th-6th centuries, Christian communities began to appear in coastal areas, becoming an important element of cultural exchange.

2. Christianization of Ukrainian Lands

2.1. The Beginning of Christianization

The spread of Christianity in the territory of modern Ukraine marked a key stage of religious transformation, beginning at the end of the 1st millennium. The main stages of this process included:

1. Byzantine Influence: Byzantium actively promoted Christianity among Slavic peoples. While paganism remained the dominant religion in most Ukrainian lands, Christian communities existed in coastal cities such as Chersonesus as early as the 4th–5th centuries.

2. Slavic Missionaries: From the early 6th century, missionaries from Byzantium appeared in Ukrainian lands, helping to spread Christianity among the Slavs. This was a slow and gradual process that did not immediately change the religious landscape but laid the groundwork for future Christian influence.

2.2. Adoption of Christianity in Rus'

A key moment in the Christianization of Ukrainian lands was the baptism of Kyivan Rus' by Prince Volodymyr the Great in 988. The official adoption of Christianity in Rus' initiated significant changes in religious and cultural life.

1. Influence on Culture: Adoption of Christianity promoted literacy, the construction of churches and monasteries, and introduced new elements into

architecture, painting, and education.

2. Abandonment of Paganism: As Christianity spread, old pagan cults gradually disappeared. The worship of natural forces, deities, and totems was replaced by Christian holidays and rituals.

3. Spread of Christian Holidays and Rituals: Christian holidays such as Christmas, Easter, and the Feast of the Intercession of the Theotokos became central, replacing pagan traditions.

3. Cultural Shifts in Education and Cultural Life

3.1. Development of Literacy and Education

With the adoption of Christianity in Rus', literacy and education developed actively. At the initiative of Prince Volodymyr and his successors, the first schools, monasteries, and libraries were established, becoming centers of education and culture.

1. Preaching through Literacy: Byzantine missionaries, including Cyril and Methodius, developed the Cyrillic alphabet, allowing texts to be written in the Slavic language. This became the foundation for literature, chronicles, and religious texts.

2. Church Art: With the spread of Christianity, a new form of art emerged, focused on biblical themes. Mosaics, frescoes, and icons became integral parts of cultural life.

3.2. Architecture and Rituals

Monasteries, churches, and other religious buildings became an essential part of cultural heritage, serving not only religious purposes but also acting as centers of education and culture. Establishing Christian rituals structured daily life, including participation in services and the blessing of spaces and household items.

Conclusions

During the 1st millennium, significant religious and cultural shifts occurred in the territory of modern Ukraine, including the transition from pagan beliefs to Christianity. These changes encompassed not only religious transformation but also the spread of education, literacy, and cultural development. Christianization became a crucial stage in the region's history, shaping the subsequent cultural and social development of the lands of modern Ukraine.

2. The “Sophian” Character of Kyivan Christianity

The “Sophian” character of Kyivan Christianity is a unique element of the early Christian tradition in the territory of Kyivan Rus', expressed in a special combination of Christian beliefs with local cultural, religious, and political traditions. The concept of “Sophian Christianity” originates from the Saint Sophia Cathedral in Kyiv, built in the 11th century, which became a symbol of how Christianity adapted to the conditions and traditions of Kyivan Rus'. Sophia, or the “Divine Wisdom”, symbolized not only the Christian religion but also the distinct nature of its influence on the development of political and cultural identity in Kyivan Rus'.

1. The Concept of “Sophia” in the Christian Context

In Christianity, Sophia (from the Greek word σοφία — wisdom) represents Divine Wisdom, which, according to biblical texts, participates in the creation of the world and maintains order within it. In Byzantium and in Kyivan Rus', this term became not only a theological but also a cultural symbol. The idea of “Sophia” was highly significant for the Christian traditions of Byzantium and Kyivan Rus', as it was associated with the image of Divine Wisdom, sacred knowledge, and cultural heritage meant to be embodied in architecture, art, and education.

2. Architecture and Saint Sophia Cathedral in Kyiv

One of the main symbols of Sophian Christianity is the Saint Sophia Cathedral in Kyiv, constructed between 1037-1046 under Prince Yaroslav the Wise. The cathedral became not only an important religious center but also a symbol of the new political and cultural elite of Kyivan Rus'.

- Architectural Style: Saint Sophia Cathedral was built in the Byzantine architectural tradition, with local elements added to emphasize the uniqueness of Kyivan Christianity. The Byzantine style, with its domes, mosaics, and frescoes, was incorporated into the interior, creating a special atmosphere where local cults and Christian beliefs could merge.

- Significance for Kyivan Rus': The cathedral served as a place for church services but also symbolized the embodiment of Divine Wisdom in the human world. It was important not only religiously but also politically, often associated with wisdom and spiritual integrity, reflecting the integration of secular and church authority characteristic of Kyivan Rus'.

3. The Sophian Character of Kyivan Christianity: Blending Pagan and Christian Traditions

Kyivan Christianity did not develop in isolation from local traditions. The process of Christianization, though aimed at spreading Christian beliefs, was gradual and included elements of syncretism, combining Christian rituals with ancient pagan practices.

- Natural Cults and Christianity: In the early stages of Christianization, traces of old pagan cults remained in Kyivan Rus'. Many folk rituals and festivals associated with natural cycles (spring and autumn festivals, fertility cults) were adapted into Christian holidays, such as the celebration of Ivan Kupala, which transitioned from pagan rites to the Christian cult of St. John the Baptist.

- Nature Worship: Local traditions related to the veneration of natural forces were also incorporated into Christian rituals. This adaptation is reflected in religious art, including icons depicting nature as a divine part of the cosmic order.

4. Influence of Sophia on the Religious and Political Identity of Rus'

- Political Significance of Sophia: The Sophian character of Christianity was essential in shaping the state ideology of Kyivan Rus'. The Saint Sophia Cathedral in Kyiv symbolized the unity of religious and secular power, emphasizing the role of

wisdom in governance. It became a center not only for religious life but also for political influence, where princes received blessings for their rule.

- *Kyiv as a Spiritual and Cultural Center:* During the Christian period, Kyiv became an important religious and cultural center, concentrating the highest values of Christian wisdom, including support for educational and cultural initiatives, monasteries, and churches.

5. The Sophian Character in the Religious Life of Kyivan Rus'

In the religious life of Kyivan Rus', "Sophia" was not only a symbol of Divine Wisdom but also a representation of the educational process. An important aspect was the development of church education, based on the Byzantine model. The Kyiv church actively promoted the distribution of books, the translation of religious texts, and the establishment of monasteries and libraries. Thus, Sophia became not only a religious but also a cultural center, fostering the development of science, literature, and education.

Conclusions

The Sophian character of Kyivan Christianity represented a profound integration of Christian beliefs with local cultural traditions, reflected in architecture, art, ritual, and the socio-political life of Kyivan Rus'. Sophia symbolized wisdom permeating all spheres of life - from politics to education. Christianity in Rus' was not merely a religion but a crucial element of state and cultural identity, forming a new civilization at the crossroads of Christian and ancient Slavic traditions.

3. The Movement for an Independent Ukrainian Church and the Ukrainian Greek-Catholic Church

The Movement for an Independent Ukrainian Church

The movement for an independent Ukrainian Church is the struggle to separate the Ukrainian religious tradition from foreign church structures, particularly the Moscow Patriarchate, and to establish an independent, autocephalous (self-governing) Orthodox Church that reflects the national, cultural, and religious interests of the Ukrainian people.

The movement for an independent Ukrainian Church has a long history, dating back to the times of Kyivan Rus'. Over the centuries, Ukraine was part of various empires, and religious life was often subject to foreign influence. However, the aspiration for an independent church never disappeared.

- *Kyiv Metropolia:* After the Christianization of Kyivan Rus' in 988, the Kyiv Metropolia became part of the Constantinople Patriarchate. Later, following the Khmelnytsky Uprising and the division of Ukrainian lands between Moscow and Poland, Ukraine came under the control of the Moscow Patriarchate. In the 20th century, especially after Ukraine declared independence in 1991, the issue of autocephaly (church independence) re-emerged.

- *Declaration of Autocephaly:* A key step in the movement for an independent Ukrainian Church was the proclamation of the Orthodox Church of Ukraine (OCU) in 2018, following the receipt of a Tomos from the Ecumenical Patriarchate. The

establishment of the OCU was the result of decades of struggle for independence and self-determination by the Ukrainian clergy and people.

- *Conflicts with the Moscow Patriarchate*: Before the proclamation of independence, the Ukrainian Orthodox Church (Moscow Patriarchate) remained under the control of the Russian Church. However, after the beginning of Russian aggression against Ukraine, the question of church independence gained special significance, and more and more parishes began transferring to the Orthodox Church of Ukraine.

The Ukrainian Greek-Catholic Church (UGCC)

The Ukrainian Greek-Catholic Church is one of the largest Christian denominations in Ukraine, combining Eastern Rite traditions with recognition of the Pope of Rome as the spiritual leader of the Church. It is the only national Christian community that maintains ties with the Pope while following Eastern rites, traditions, and culture. The UGCC has been an important element of national identity, playing a significant role in Ukrainian history, especially in struggles for independence and cultural autonomy.

- *History of Creation*: The UGCC was established in 1596 when part of the Orthodox bishops of the Kyiv Metropolia signed the Union of Brest with the Pope of Rome. This decision caused a split, as the remaining Orthodox clergy refused union with Rome. The UGCC recognized the supreme authority of the Pope but preserved its uniqueness by maintaining Eastern rite traditions. This union led to serious religious and political conflicts in Ukrainian lands, as it attempted to reconcile Western European Catholic and Eastern Orthodox traditions.

Role of the UGCC in Ukrainian History:

- *National Liberation Movements*: The UGCC played a major role in Ukraine's national struggles, particularly during the 20th-century liberation movements. It supported ideas of Ukrainian national identity, independence, and cultural development.

- *Status under the Russian Empire and Soviet Union*: When Ukrainian lands were under Russian Empire and later Soviet control, the UGCC often faced repression. Initially, it was not allowed to operate freely, and after the Molotov-Ribbentrop Pact in 1946, the UGCC was liquidated by Soviet authorities. Its clergy and faithful were arrested, forced to join the Russian Orthodox Church, or had to go underground.

- *Restoration after Independence*: After Ukraine declared independence in 1991, the UGCC was officially restored, regaining its position as an important religious institution preserving national traditions. Today, it operates actively on the international stage, supporting Ukraine's independence and remaining a key component of Ukrainian national identity.

Current Status: Today, the Ukrainian Greek-Catholic Church is one of the largest denominations in Ukraine, with numerous parishes both domestically and in the diaspora. It plays a crucial role in preserving Ukrainian culture and traditions and participates actively in the country's political and social life, supporting state ideals

and national aspirations.

Conclusions

- *The movement for an independent Ukrainian Church* is a key aspect of the national struggle for self-identification and cultural independence. Both the Orthodox and Greek-Catholic churches play a major role in shaping the spiritual and national identity of Ukraine.

- *The UGCC has been a central force in supporting the national movement and cultural identity of Ukrainians*, especially under conditions of subjugation and repression by foreign empires. Its restoration after independence marked an important stage in the revival of Ukrainian national consciousness and cultural development.

- *The creation of the independent Orthodox Church of Ukraine* and the restoration of the UGCC are the outcomes of centuries-long struggles of the Ukrainian people for spiritual freedom and religious and cultural identity.

4. Constitutional Guarantees and Legal Regulation of Freedom of Conscience in Ukraine.

Current State of Religion in Ukraine. Law of Ukraine “On the Prohibition of Religious Organizations Connected with Russia” (August 20, 2024)

Constitutional Guarantees and Legal Regulation of Freedom of Conscience in Ukraine

Freedom of conscience is one of the fundamental human rights and is guaranteed by the Constitution of Ukraine. Article 35 of the Constitution of Ukraine states that every person has the right to freedom of thought and speech, as well as freedom of conscience, which includes the right to freely choose, change, and express their religious or philosophical beliefs. Importantly, this right guarantees not only freedom of religion but also freedom from religious pressure or interference by the state or any other entities.

Religious organizations in Ukraine have the right to operate within the law, and the state should not interfere in their activities except when necessary to ensure security, public order, or the rights and freedoms of others. Ukrainian legislation also establishes procedures for the registration of religious organizations and ensures their lawful activity.

Current State of Religion in Ukraine

Religion in Ukraine is highly diverse, reflecting the country’s multi-confessional nature. The main religious groups are Christians (predominantly Orthodox and Catholic), but other religions are also present, including Islam, Judaism, Protestantism, Buddhism, and others.

Despite the importance of freedom of conscience, political and social tensions persist in Ukraine due to religious differences, particularly in the context of the conflict in eastern Ukraine and the occupation of Crimea by Russia. This has raised concerns about the influence of religious organizations with ties to Russia on the country’s political situation.

Law of Ukraine “On the Prohibition of Religious Organizations Connected with Russia” (August 20, 2024)

In response to threats to state security and integrity, as well as the growing influence of religious organizations connected with Russia, the Law of Ukraine “On the Prohibition of Religious Organizations Connected with Russia” was adopted on August 20, 2024.

Key Provisions of the Law:

1. *Ban on Activities of Religious Organizations Connected with Russia:* The law prohibits the activities of religious organizations that have direct or indirect ties to Russia, particularly those subordinated to foreign church structures supporting Russia’s aggressive policies toward Ukraine.

2. *Grounds for Prohibition:* Religious organizations whose activities threaten national security, territorial integrity, or public order may be banned. Organizations that promote or support actions undermining Ukraine’s sovereignty can be liquidated.

3. *Procedure for Prohibition:* The prohibition process requires evidence of connections with Russia and failure to comply with demands from Ukrainian authorities to sever these ties.

4. *Consequences for Religious Communities:* Communities connected to banned organizations must undergo re-registration or reorganization to continue operating in Ukraine. This includes separating from organizations with international links to Russia.

5. *International Aspect:* The law aims to ensure that religious organizations in Ukraine are not used as a cover for supporting actions that threaten national security, particularly in the context of the hybrid war waged by Russia against Ukraine.

This law represents an important step in strengthening national security and countering Russia’s influence through religious institutions in Ukraine. It reflects the state’s effort to ensure stability and security amid external aggression and internal threats related to foreign influence.

Conclusions

Ukrainian legislation guarantees freedom of conscience and religion. However, in conditions of external threats and internal tension regarding foreign influence, the state takes measures to prevent the misuse of religious organizations as instruments of aggression. The Law of Ukraine of August 20, 2024, represents an important step in balancing constitutionally guaranteed rights with national security needs.

Section 3
Aesthetic Dimensions of Personality and Society
Topic 15. Aesthetics as a Philosophical Science
(1 hour)

Plan

1. Formation of the Subject of Aesthetics and the Genesis of Aesthetics as a Philosophical Science

- Introduction of the term “aesthetics.”
- Aesthetic problems as an independent area of theoretical knowledge.
- Practical significance of aesthetic knowledge.

2. Features of Aesthetic Consciousness

- Structure of aesthetic consciousness: aesthetic feeling, aesthetic taste, aesthetic ideal.

3. Aesthetic Activity

- Art as a form of aesthetic activity.
- Nature in the structure of aesthetic activity.
- Aesthetic experience.

4. The Nature of the Artistic Image

- Aesthetic embodiment of the artistic image.
- Aesthetic perception of the artistic image.

1. Formation of the Subject of Aesthetics and the Genesis of Aesthetics as a Philosophical Science. Introduction of the Term “Aesthetics.” Aesthetic Problems as an Independent Area of Theoretical Knowledge. Practical Significance of Aesthetic Knowledge

Aesthetics is a philosophical science that studies the nature, functions, and significance of beauty, as well as the problems of artistic creation, perception, and evaluation of art. It explores aesthetic feelings and judgments, as well as the interconnection of emotions, values, and cultural practices in the context of artistic forms.

The formation of the subject of aesthetics can be traced through several stages of the development of philosophical thought. Aesthetics as an independent branch of knowledge began to take shape in antiquity, particularly in the works of Plato and Aristotle, where they raised questions about beauty, art, harmony, and the moral significance of artistic forms. However, as a distinct branch of philosophy, aesthetics fully emerged in the modern era, largely due to German philosophers of the 18th century such as Alexander Baumgarten and Immanuel Kant.

The genesis of aesthetics is closely linked to the development of philosophy as a whole. From the first philosophical inquiries in antiquity to the stage of classical philosophy, aesthetic problems gradually became an important aspect of philosophical reflections on human nature, its relationship with the surrounding world, and culture. In classical philosophy, aesthetic issues were not treated as a separate field but were part of general metaphysics and ethics. At the same time,

questions such as beauty and art were actively discussed in the context of moral and metaphysical ideas about the world.

Introduction of the Term “Aesthetics”

The term “aesthetics” was introduced into scientific discourse by the German philosopher Alexander Baumgarten in 1735 in his work *Aesthetica* (Latin *Aesthetica*), which referred to the science of sensory cognition. Baumgarten sought to justify aesthetics as the study of knowledge through sensory experience and beauty. For him, aesthetics became a specific branch of knowledge that studies aesthetic experiences not directly connected with rational cognition of the world.

Thus, aesthetics as a discipline came to be regarded as a science that investigates the emotional and sensory aspects of cognition, focusing on concepts such as beauty, harmony, taste, and art. Baumgarten distinguished aesthetics as an independent science that is not directly related to logic but studies everything connected with sensory perception, artistic experience, and the creative process itself.

Aesthetic Problems as an Independent Area of Theoretical Knowledge

Aesthetics has formed an independent area of theoretical knowledge, separated from ethics, epistemology, and metaphysics, although it remains closely intertwined with them.

Key aesthetic problems include:

1. *Beauty* – questions about what beauty is, and how it can be perceived and evaluated.
2. *Art* – defining the nature of art, its functions, and its role in society and individual development.
3. *Aesthetic Perception* – studying how a person perceives and evaluates artworks through the senses.
4. *Aesthetic Experience* – how a person emotionally and intellectually responds to art.
5. *Taste* – how subjective judgments influence cultural norms and preferences.
6. *Theory of Art* – theoretical understanding of artistic forms, genres, styles, and traditions.

In this context, aesthetics became not only a theoretical study but also a means of understanding social, cultural, and even political changes that occur through art and aesthetic practices.

Practical Significance of Aesthetic Knowledge

Aesthetic knowledge has significant practical value for individuals and society as a whole. Key aspects include:

1. *Cultural Development* – Aesthetics helps cultivate a sense of beauty, taste, and harmony, which are important for the cultural development of both individuals and society. It is essential for the formation of cultural and artistic traditions.
2. *Educational Process* – In education, aesthetic knowledge promotes imagination, creative abilities, critical thinking, and emotional sensitivity. It helps form aesthetic taste and interpret cultural phenomena.

3. *Art and Creativity* – A deeper understanding of aesthetic principles enables the creation of artworks and the evaluation of their significance. It forms the foundation for professional activity in the arts.

4. *Social and Political Function* – Aesthetics is often seen as a tool for social critique and change. Through its aesthetic content, art can contribute to political and cultural transformations.

5. *Psychological Well-Being* – Aesthetic experience and engagement with art can have a therapeutic effect, helping individuals restore emotional balance and develop the sensory and spiritual dimensions of life.

Conclusion

Aesthetics as a philosophical science originated in ancient philosophy and developed into a distinct discipline in the modern era. It examines concepts of beauty, art, aesthetic perception, and taste, and explores how these aspects shape human perception of the world. Aesthetics has important practical significance both for personal development and for societal and cultural transformation, as it helps interpret cultural phenomena, promotes creativity, and cultivates emotional sensitivity to beauty and art.

2. Features of Aesthetic Consciousness. Structure of Aesthetic Consciousness: Aesthetic Feeling, Aesthetic Taste, Aesthetic Ideal

Aesthetic consciousness is the totality of a person's representations, experiences, evaluations, and judgments that arise in the process of interacting with art, nature, and cultural phenomena. It encompasses not only the perception of beauty but also the way a person interprets, evaluates, and integrates aesthetic experiences into their life.

The main feature of aesthetic consciousness is its orientation toward perceiving the emotional and sensory components of phenomena. It includes key elements such as aesthetic experiences (related to feelings of beauty, harmony, or grandeur), as well as evaluations and judgments resulting from reflection on aesthetic objects.

Overall, aesthetic consciousness differs from other types of consciousness (e.g., cognitive or moral) by focusing on emotional and sensory responses to the surrounding world - particularly to art, nature, and culture - and allows a person to find deeper meaning and expressiveness in everyday phenomena.

Structure of Aesthetic Consciousness

The structure of aesthetic consciousness consists of several key elements, among which *aesthetic feeling*, *aesthetic taste*, and *aesthetic ideal* are particularly important. Each of these elements is an essential part of a person's aesthetic experience and has its own significance within the overall framework of aesthetic consciousness.

Aesthetic Feeling – This is the immediate emotional experience that arises during interaction with aesthetic objects (art, nature, architecture, etc.). It is an intuitive and sensory perception of beauty, harmony, or other aesthetic qualities, often occurring without detailed reflection or reasoning.

Aesthetic feeling can vary in intensity - from mild delight to profound emotional impact. Its manifestations depend on context (e.g., admiration of natural beauty, emotional response to music or painting). The defining feature of aesthetic feeling is its ability to evoke experiences that do not have direct utilitarian purpose but arise purely from emotional influence.

Aesthetic Taste – This is a person's ability to evaluate and distinguish the aesthetic value of different objects, determining what is harmonious, beautiful, refined, or vulgar. Taste is shaped by cultural, social, and individual factors and depends largely on education, experience, and exposure to cultural and artistic traditions.

Aesthetic taste can be high or low and often reflects the development level of a person's aesthetic consciousness. While subjective, taste is also influenced by cultural norms and aesthetic standards in society. Its development is a gradual process that reflects the overall cultural sophistication of the individual.

Aesthetic Ideal – This is the concept of the highest form of beauty, harmony, or artistic perfection that an individual or society strives for. It is connected to cultural, moral, and aesthetic standards that shape ideals of beauty and art within a particular historical or social context.

The aesthetic ideal can be individual or collective (for example, the ideal of beauty in different cultures and historical periods) and serves as a guide for creative activity and the evaluation of aesthetic objects. Ideals change over time depending on social circumstances, aesthetic trends, and cultural priorities. For instance, in antiquity, the aesthetic ideal was associated with proportion and harmony, whereas today, aesthetic ideals may be more diverse and open to interpretation.

Interaction of Components of Aesthetic Consciousness

Aesthetic feeling, taste, and ideal are closely interconnected and interdependent. Aesthetic feeling forms the basis for the development of aesthetic taste, which in turn determines how a person evaluates and interprets aesthetic objects. The aesthetic ideal, as the highest goal of aesthetic consciousness, provides guidelines for the development of taste and the refinement of aesthetic experience.

For example, the feeling of beauty that arises while viewing a painting can inspire the development of aesthetic taste, which over time may reflect the high aesthetic ideals of a particular culture or era. Simultaneously, the aesthetic ideal can motivate a person to seek beauty in various forms of art and nature, further developing their aesthetic feeling and taste.

Conclusion

Aesthetic consciousness is an important component of overall human consciousness, allowing individuals to perceive and experience beauty, harmony, and artistic forms in the world around them. Its structure includes aesthetic feeling, taste, and ideal, which interact to form a comprehensive aesthetic perception. Each component plays a crucial role in the development of individual and collective

aesthetic consciousness, promoting a deeper understanding and appreciation of the world through the lens of beauty and art.

3. Aesthetic Activity. Art as a Form of Aesthetic Activity. Nature in the Structure of Aesthetic Activity. Aesthetic Experience

Aesthetic activity is any activity aimed at creating, perceiving, and evaluating aesthetic values. It includes both creative and receptive (reflective) processes focused on experiencing and understanding beauty, harmony, and expressiveness, which can be found in art, nature, or everyday life.

Aesthetic activity encompasses processes of creativity and contemplation, which are essential aspects of human consciousness. It allows a person not only to create works of art but also to actively experience them, attributing new meanings and significance through emotional and intellectual engagement. Typically, aesthetic activity combines creation, perception, and evaluation—key stages of the overall aesthetic process.

Art as a Form of Aesthetic Activity

Art is one of the most important forms of aesthetic activity. It is a special type of activity that expresses an emotional and imaginative perception of the world through various forms and media (painting, music, literature, theater, sculpture, cinema, and others). Art is created to evoke aesthetic experiences in the observer—feelings of beauty, harmony, tragedy, joy, or melancholy—that alter emotional states and encourage reflection on the world.

Art as a form of aesthetic activity has several key aspects:

1. *Creativity.* Art is the product of individual or collective creative activity. Artists, musicians, writers, and other creative individuals generate new, original forms that convey specific emotions, ideas, and worldviews.

2. *Reflection.* Art stimulates deep contemplation and analysis through emotional experience. Interaction with art allows a person not only to feel but also to understand deeper aspects of reality, human experience, ideals, and moral issues.

3. *Aesthetic perception.* Art is an object of aesthetic perception, which enables a person to experience values of beauty, harmony, and emotional expressiveness. Engagement with art creates conditions for aesthetic experience, which is simultaneously intellectual and emotional.

Thus, art functions as a unique form of aesthetic activity, involving both the creation and perception of aesthetic values.

Nature in Aesthetic Activity

Nature occupies an important place in aesthetic activity, serving both as a source of aesthetic experiences and as an object of aesthetic reflection. Nature can be a direct object of perception or an inspiration for creative activity that transforms into artistic works. It is a crucial component of aesthetic experience because it possesses qualities that evoke emotional responses in humans: landscapes, natural sounds, seasonal changes, and the diversity of forms and colors.

Nature can be interpreted not only through aesthetic feeling but also through cultural symbols that give it deeper meaning. For example, natural objects may hold different aesthetic significance in various cultures: water may symbolize life, rivers a journey, and mountains grandeur or inaccessibility.

Nature can also serve not only as an inspiration for the artist but as a direct object of creativity. Historically, nature has been a central motif in painting, literature, music, and other arts. In this way, nature functions both as a real aesthetic object and as a source for creating artistic imagery.

Aesthetic Experience

Aesthetic experience is the subjective perception a person gains when engaging with aesthetic objects (such as artworks, natural landscapes, or architectural structures). It can range from profound emotional impact to quiet pleasure from perceiving beauty. This experience integrates emotions, intellect, and consciousness, emphasizing the sensory and emotional response to the surrounding world.

Key aspects of aesthetic experience include:

1. *Sensory dimension.* Aesthetic experience often begins with sensory perception - sight, hearing, touch, etc. It may involve responses to color, form, sound, or movement, which create an emotional reaction in the observer.

2. *Intellectual dimension.* Following the initial emotional impression, reflection and interpretation occur. The individual begins to analyze and interpret what they perceive through cultural, social, or personal frameworks.

3. *Emotional response.* Aesthetic experience is characterized by deep emotional reactions - ranging from joy and admiration to sadness, melancholy, or even shock. These emotions form the basis for further interpretation and evaluation of the aesthetic object.

4. *Individual and cultural context.* Aesthetic experience always depends on personal perception, experience, cultural traditions, and social context. What is aesthetically captivating for one person may be uninteresting or unpleasant to another.

Conclusion

Aesthetic activity is an essential part of human life, encompassing not only the creation of artistic works but also their perception and evaluation. Art serves as a form of aesthetic activity that involves both creative and receptive processes. Nature is a crucial component of aesthetic experience, acting as both an object of inspiration and perception. Aesthetic experience integrates sensory, intellectual, and emotional responses to the surrounding world and creative objects, forming an inseparable part of human cultural experience.

4. The Nature of the Artistic Image. Aesthetic Embodiment of the Artistic Image. Aesthetic Perception of the Artistic Image

The artistic image is an image created in art that embodies specific ideas, emotions, experiences, or reflections of reality or the artist's imagination through artistic means. It is a central category of art and the core element that unites all other

components of a work, such as form, content, and composition.

The nature of the artistic image lies in the fact that it is not a simple reflection of reality. An artistic image always carries symbolic meaning, conveying not only the external properties of an object but also its internal, essential qualities. It can reflect complex human experiences, abstract ideas, or social phenomena that the artist seeks to communicate through artistic means.

Through the artistic image, reality is transformed into a certain “realized” ideal or emotional object, providing the observer with a profound aesthetic experience. The artistic image is multi-layered, and its understanding may depend on interpretation, cultural context, and the personal experience of the viewer.

Aesthetic embodiment of the artistic image is the process through which the artist conveys their vision of the world and their interpretation of it through specific forms of art. The embodiment of an image occurs through particular artistic means—colors, shapes, lines, rhythm, sound, language, and others—which enable the creation of an image capable of evoking emotional reactions, reflection, and experience in the viewer or listener.

Aesthetic embodiment is not merely a technical depiction of an image; it transforms the image into an emotional, intellectual, and cultural symbol, giving it aesthetic value. For example, in painting, the artistic embodiment of an image can be achieved through the use of color, composition, and texture, creating an emotional background for a particular plot or idea. In music, embodiment occurs through melodies, harmonies, and rhythms that convey an atmosphere or inner state.

This process not only represents the external appearance of an object but also focuses on its symbolic or psychological characteristics, contributing to deeper emotional and intellectual perception. Thus, the aesthetic embodiment of an artistic image is always the result of a creative act that allows the artist to express their inner experiences and create conditions for aesthetic experience.

Aesthetic perception of the artistic image is the process through which a viewer or listener perceives and interprets the artistic image created by the artist. This process combines emotional, intellectual, and sensory aspects, as the perception of an artistic image is not limited to mere observation or listening but involves active engagement with the content and form of the work.

Aesthetic perception of the artistic image includes several important stages:

1. *Sensory perception*. Initially, the viewer or listener receives sensory information from the artwork - visual or auditory stimuli (colors, lines, sounds, rhythms, etc.) which form a first impression. At this stage, the observer becomes familiar with the artistic image and its external characteristics.

2. *Intellectual processing*. After the initial perception, the person begins to comprehend the work’s content. They interpret the symbolism embedded in the image, analyze its compositional and structural elements, and compare it with other works or experiences. At this stage, the perception of the artistic image acquires deeper meaning.

3. Emotional response. Aesthetic perception is impossible without an emotional reaction. The artwork evokes emotions - admiration, joy, sadness, anxiety, and so on. This is crucial, as emotions reflect direct experience and can give the work personal significance for each observer.

4. Cultural and historical context. The perception of an artistic image also depends on cultural and historical conditions. A work of art may carry different meanings across cultures or historical periods. Therefore, perception is variable and influenced by the viewer's cultural context.

Aesthetic perception is individual, meaning that two different observers may interpret the same artistic image differently, depending on their experience, knowledge, and emotional state. At the same time, aesthetic perception has a universal aspect in that it fosters emotional and spiritual unity through shared experiences of beauty and expressiveness.

The interaction between the artistic image and its perception is a two-way process. The artist creates the image with a certain purpose, intending to convey specific ideas, emotions, or experiences to the viewer. However, each viewer or listener perceives the image through their personal lens - shaped by experience, knowledge, and emotional state.

Thus, the artistic image exists not only in the artwork but also in the consciousness of the observer. In this context, the artistic image is an active element of aesthetic interaction, encompassing not only the technical aspects of the work but also personal response, as well as cultural and social meanings.

Conclusion

The artistic image is the heart of art, as it not only conveys the external features of the world but also embodies the internal experiences, emotions, and ideas of the artist. The aesthetic embodiment of this image through various artistic means allows the creation of a work that can affect the perception of the viewer. The interaction between the artistic image and the observer is an active, multi-dimensional process that includes sensory, intellectual, and emotional comprehension. This process defines the uniqueness and richness of the aesthetic experience that each person can gain through engagement with art.

Topic 16. History of Aesthetic Thought (1 hour)

Plan

1. The specifics of Eastern aesthetics. Features of the development of Ancient aesthetics. The foundations of aesthetic problems in the works of Ancient philosophers.
2. Aesthetic ideas of the Middle Ages and the Renaissance.
3. Self-reflection of art in the main artistic and aesthetic movements of the 17th–19th centuries (Baroque, Classicism, Rococo, Romanticism, Realism, Impressionism).
4. The evolution of artistic styles and movements in the Modern era. The Post-Impressionist tradition (Fauvism, Cubism, Futurism, Surrealism, Expressionism, Abstractionism, Pop Art).

1. The Specifics of Eastern Aesthetics. Features of the Development of Ancient Aesthetics. The Foundations of Aesthetic Issues in the Works of Ancient Philosophers

The Specifics of Eastern Aesthetics

Eastern aesthetics is one of the main components of cultural tradition and differs significantly from the aesthetics of Western civilization. It developed within the cultural traditions of India, China, Japan, the Arab world, and other countries that constitute the so-called East. Eastern aesthetics has its characteristic features, shaped by philosophical, religious, and cultural traditions.

Main features of Eastern aesthetics:

1. *Syncretism of art and religion.* The strong religious component in Eastern art significantly influences its aesthetics. Here, art often has a sacred character, and artistic works aim to express religious ideals, moral principles, and spiritual truths. This is evident in traditions such as Hinduism, Buddhism, and Islam.

2. *Minimalism and harmony.* In the East, there is often a tendency toward minimalism in artistic forms, where simplicity, tranquility, and the harmony of nature are considered important aspects of the aesthetic experience. For example, Japanese gardens or Chinese calligraphy have a profound influence on perceiving beauty as a natural order and the interaction between space and form.

3. *Mysticism and symbolism.* Eastern aesthetics often carries a mystical character, expressed through the use of symbolic images, where each element (color, shape, texture) conveys deep spiritual or philosophical meaning. This can be seen, for example, in Buddhist art, where images of the Buddha or mandalas hold great significance in meditation and spiritual practice.

4. *Wholeness and interaction with nature.* Eastern aesthetics reflects a deep aspiration for harmony between humans and nature. Great importance is given to natural elements (water, stone, wood), which are often incorporated into architectural and artistic works.

5. *Contemplation and meditative aspects.* The process of contemplation plays a major role in Eastern aesthetics as a path to spiritual knowledge. It is important not only to create a beautiful image but also to fully realize and experience its meaning in the context of inner development.

Features of the Development of Ancient Aesthetics

Ancient aesthetics refers to aesthetic thought and theories that developed in ancient Greek and Roman cultures. It became the foundation for understanding art, beauty, and creativity in the West, providing a theoretical basis for subsequent aesthetic reflections.

Features of ancient aesthetics:

1. *Development of philosophical thought.* In ancient Greece, aesthetics developed within the context of philosophy, where questions about the nature of beauty, art, and creativity became central themes. Ancient philosophers, such as Plato and Aristotle, formulated the first theories of aesthetic phenomena, defining their place in the world.

2. *Platonism.* For Plato, beauty was closely connected with the ideas of the ideal world. He believed that true beauty exists only in the world of ideas, and art is merely a shadow of reality, unable to reproduce true beauty. In Plato's view, art has a dual character: it can be a means to achieve true harmony, yet it is also only a reflection of the material world.

3. *Aristotelianism.* Aristotle, unlike Plato, did not consider art merely as a reflection of ideal forms. He emphasized the importance of imitation of nature and realistic representation of the world. He also developed the concept of catharsis in theater aesthetics, describing the purification of emotions through the observation of tragedy.

4. *Approach to art.* In antiquity, art was understood as an activity aimed at beauty, harmony, and proportionality. It was largely based on the study of nature, geometry, and symmetry. According to ancient philosophers, true beauty is that which possesses internal order and harmony.

Foundations of Aesthetic Issues in the Works of Ancient Philosophers

Aesthetic issues in antiquity began to take shape through the creative and philosophical reflections of great thinkers such as Plato, Aristotle, Socrates, and others. They raised fundamental questions about the nature of art, its significance and role in human life, and attempted to define the relationship between reality, ideal forms, and the perception of beauty.

1. *Plato.* In his work *The Republic*, Plato discusses the role of art in society and its influence on the moral state of individuals. He believed that art can only represent the outward appearance of things, not their ideal essences, and therefore offers mere imitation of reality. For Plato, the role of ideas and spiritual truths was central, as they could not be adequately conveyed in artistic form. He expressed skepticism about the value of poetry and theater, arguing that they could mislead people and distance them from true knowledge.

2. *Aristotle*. Unlike Plato, Aristotle considered art an important element of knowledge. He developed his theory of mimesis (imitation), in which art is not simply copying nature but transforming it into an artistic image that embodies deeper meanings. Aristotle also introduced the concept of catharsis, associated with the emotional purification experienced when observing tragedy.

3. *Aesthetics* in the Roman era. Roman aesthetics largely imitated Greek traditions but developed in the context of practical needs of governance and daily life. Romans focused more on the harmonious combination of form and content, emphasizing architecture, sculpture, and engineering. For example, Virgil and Ovid in literature explored questions of poetic art and its moral value.

Conclusion.

Eastern and ancient aesthetics each have unique features and characteristics. Eastern aesthetics focuses on the interaction of art with spirituality and nature, emphasizing harmony and minimalism. Ancient aesthetics prioritized philosophical exploration of the nature of beauty, the role of art in society, and the significance of mimesis and catharsis. These topics laid the foundation for the development of aesthetic concepts in subsequent eras, shaping ideas that became the basis of modern philosophy of art.

2. Aesthetic Ideas of the Middle Ages and the Renaissance

Medieval Aesthetics

Medieval aesthetics developed under the strong influence of Christianity, which significantly shaped both artistic forms and the perception of beauty and art as a whole. The Middle Ages were a period when aesthetics and art were closely linked to religious beliefs and the dogmas of the Christian Church. Ideas about beauty, art, and nature revolved around the divine rather than the human.

Main features of Medieval aesthetics:

1. *Divine beauty and spiritual reflection*. In the Middle Ages, beauty was considered an attribute of God. All earthly things were perceived as reflections of divine order. Art was intended less for aesthetic purposes than for religious ones. Beauty was sought not in earthly objects but in divine truths, and it was seen not as an end in itself but as a path to knowing God.

2. *Mysticism and symbolism*. Art often took on a symbolic character. Christian icons, frescoes, mosaics, and sculptures were meant not just as decorative elements but as means of spiritual enlightenment. Symbols, allegories, and sacred images were more important than material details.

3. *Comparison with classical aesthetics*. Medieval aesthetics was mostly theological, and the concept of beauty was not connected to the idea of ideal forms, as in antiquity. Art no longer followed the natural laws of harmony as the Greeks and Romans did; instead, it focused on expressing divine truth and eternal beauty, which exist on earth only through divine mediation.

4. *Aesthetics of asceticism and humility*. Medieval aesthetics also included elements of asceticism, expressed through restraint and renunciation of earthly

pleasures. Art, especially in monasteries, often emphasized spiritual purification and detachment from material wealth and earthly attractions. In medieval painting, sculpture, and architecture, concise forms were used that did not draw attention to the material world.

The Role of the Church and Christianity in Art

The Church was the primary patron of art and the main regulator of aesthetic norms and standards. Art was meant to serve exclusively religious purposes: to glorify God, inspire prayer, honor sacred images and stories, and guide people toward salvation. This was particularly evident in the creation of icons, church painting, and Gothic architecture, where massive cathedrals were not only architectural masterpieces but also grand symbols of divine power.

Renaissance (Rebirth) Aesthetics

Renaissance aesthetics represented a revolutionary turn in the development of European culture. This period, spanning the 14th–16th centuries, was marked by a deep return to the ideals of ancient Greece and Rome, alongside a critique of medieval approaches to art, religion, and human nature. The Renaissance became an era that restored the significance of the human individual, intellect, creativity, and natural beauty.

Main features of Renaissance aesthetics:

1. *Revival of classical ideals.* The Renaissance began with a return to classical culture, particularly to classical concepts of beauty, harmony, and proportion. Humans were recognized as the center of the universe, and art became an important means of expressing ideals of human intellect and physical perfection. Architecture, painting, and sculpture celebrated human achievements.

2. *Humanism and individualism.* Humanism became the dominant philosophical trend, emphasizing the importance of the individual, their intellect, emotions, abilities, and dignity. The Renaissance brought the cultivation of individuality and the ability of each person to create beauty through art. Artists and writers began to see themselves as creators, developing their own style and worldview.

3. *Beauty of the human body.* Renaissance aesthetics paid great attention to the natural beauty of the human body. Art of this period focused on realistic depictions of humans, their anatomy, and expressiveness. This is reflected in the works of great masters such as Leonardo da Vinci, Michelangelo, and Raphael. Michelangelo, in particular, celebrated the beauty of the human body in sculptures like *David*.

4. *Revival of secular themes.* While medieval art was primarily focused on religious subjects, Renaissance aesthetics began to develop secular art. Art depicted not only the divine but also earthly life, including everyday scenes, portraits, and landscapes. Special attention was given to portraying human emotions, psychology, and character.

5. *Development of science and art.* The Renaissance brought significant advances in science and technology, which enhanced artistic methods. Innovations in painting (perspective, chiaroscuro, and use of oil paints) allowed for more realistic

and expressive images. Leonardo da Vinci was among the first to integrate scientific knowledge of anatomy and physics into his art, creating a new aesthetic practice.

The Role of Renaissance Artists

Renaissance artists saw themselves not only as craftsmen but also as scientists, philosophers, and cultural creators. They were not merely bearers of tradition but innovators who forged new paths in artistic expression. Renaissance art was humanistic, realistic, and oriented toward achieving the ideal of human beauty and harmony.

Conclusion

Medieval aesthetics was largely theological and symbolic, with a strong emphasis on the religious idea of divine beauty and the spiritual meaning of art. In contrast, Renaissance art became more focused on humans, their natural beauty, intellect, and abilities. The Renaissance was marked by a revival of classical ideals, the development of individualism and humanism, and technical advancements in art, giving a new impetus to the development of European culture.

3. Self-Reflection of Art in Major Artistic and Aesthetic Movements of the 17th-19th Centuries (Baroque, Classicism, Rococo, Romanticism, Realism, Impressionism)

Between the 18th and 19th centuries, there was a significant transformation in the self-reflection of art. This was an era of major social, political, and cultural changes, which found expression in artistic styles and aesthetic theories. The self-reflection of art during this period occurred through a series of artistic and aesthetic movements, such as Baroque, Classicism, Rococo, Romanticism, Realism, and Impressionism, each reflecting in its own way ideas about the role of art in human life and society.

1. Baroque (late 16th – mid-18th century)

Baroque was an important artistic and aesthetic movement that emerged in Europe at the turn of the 16th-17th centuries and lasted until the mid-18th century. It arose in response to social, political, and religious changes of the time, particularly the Reformation and Counter-Reformation, which influenced the spiritual and artistic atmosphere of Europe.

Main features:

- *Emotional expression and theatricality:* Baroque aimed to convey a powerful emotional charge, using dramatic contrasts of light and shadow (especially in painting), various textures, and intricate details.
- *Grandeur and monumentality:* Baroque architecture and sculpture were typically large-scale and intended to create an overwhelming impression.
- *Religiosity and pathos:* Religious themes played a major role in Baroque art, closely linked to the Counter-Reformation.
- *Contrast and dynamism:* Baroque artists sought to create depth through contrasts of light and shadow and the depiction of dynamic scenes.

Self-reflection of art:

Baroque art aimed to create grand and expressive artistic images designed to evoke deep emotions, provoke reflection, and inspire devotion to God. Art became a means of expressing ideas and struggles, particularly through its emotional impact on the viewer.

2. Classicism (mid-17th – early 19th century)

Classicism was a reaction against the excessive emotionalism and theatricality of Baroque. It was a style that looked back to the ancient ideals of beauty, order, and rationalism. Classicist art emphasized clear forms, symmetry, and harmony.

Main features:

- *Rationalism and order:* Classicism symbolized rationalism and a scientific approach to life. It was a style oriented toward logic and harmony.
- *Idealization and simplicity:* Painting, sculpture, and architecture employed idealized forms, clear lines, strict compositions, and restrained emotion.
- *Morality and education:* Classicism aimed not only for aesthetic beauty but also for moral education through art. Classical works often raised ethical, political, and philosophical questions.

Self-reflection of art

Classicist art sought to express universal principles, morality, and dignity. Artists aimed to idealize life and demonstrate examples of virtue, order, and harmony.

3. Rococo (late 17th – mid-18th century)

Rococo emerged in France as a reaction to the strictness of Classicism. It was a style emphasizing lightness, elegance, playfulness, and extravagance.

Main features:

- *Elegance and playfulness:* Rococo focused on delicate forms, color nuances, and asymmetry, often combining simplicity with decorative charm.
- *Secular themes:* Rococo art often depicted everyday life and mythological scenes, expressing luxury and refinement.
- *Lightness and joy:* Rococo was associated with leisure, entertainment, and fantasy, using light and graceful imagery.

Self-reflection of art

Rococo art aimed to provide emotional relaxation, amusement, and aesthetic pleasure, emphasizing beauty and lightness.

4. Romanticism (late 18th – mid-19th century)

Romanticism arose as a reaction to the rationalism of Classicism and the social changes brought about by industrialization in Europe. It was a period when art focused on emotions, subjective experience, and intuition.

Main features:

- *Emotion and intuition:* Romanticism prioritized emotional experience, intuition, and subjective perception of the world.
- *Nature and exoticism:* Artists often depicted wild, untouched landscapes or

used exotic motifs to express the inner world of humans.

- *Individualism and rebellion*: Romanticism emphasized freedom, the uniqueness of the individual, and resistance to societal and traditional constraints.

Self-reflection of art

Romantic art sought to convey intense emotions, spiritual struggle, and the desire for freedom. It was a period of searching for higher meaning through personal experiences.

5. Realism (mid-19th century)

Realism emerged as a reaction to the idealism of Romanticism, aiming to depict life as it truly was, without embellishment.

Main features:

- *Objectivity and accuracy*: Realist artists aimed to represent the real world without idealization or emotional coloring.

- *Social critique*: Many realist works depicted actual living conditions and social problems.

- *Scenes of everyday life*: Paintings often portrayed labor, rural life, and ordinary activities.

Self-reflection of art

Realist art aimed to depict the world truthfully and objectively, drawing attention to social problems and portraying humans in all their complexity.

6. Impressionism (late 19th century)

Impressionism arose as a protest against academic art, seeking to capture fleeting impressions experienced by the observer.

Main features:

- *Ephemerality and light*: Impressionists used light as a central element to depict moments, focusing on changes in light and atmosphere.

- *Non-abstraction and emotional expressiveness*: Artists conveyed impressions of nature or daily life using short brushstrokes, bright colors, and loosely defined forms.

- *Depiction of contemporary life*: Impressionist works often depicted everyday life, such as landscapes, streets, and cafes.

Self-reflection of art

Impressionists believed art should convey not precise reality but the feelings evoked in the observer by a particular moment or situation.

Conclusion

The artistic and aesthetic movements of the 18th-19th centuries reflect complex social, cultural, and philosophical changes of the era. Baroque, Classicism, Rococo, Romanticism, Realism, and Impressionism each approached the purpose of art and its place in society and human life differently. From the emotional expressiveness of Baroque to the objective realism and fleeting impressions of Impressionism, each movement opened new horizons for understanding and expressing art in a rapidly changing world.

4. Evolution of Artistic Styles and Movements in the Modern Era. Post-Impressionist Tradition (Fauvism, Cubism, Futurism, Surrealism, Expressionism, Abstractionism, Pop Art)

The Modern Era in art history, spanning from the late 19th century to the early 21st century, was a time of radical changes in the perception of the artistic process, experimentation with form, color, content, and technique. This period saw the development of the post-impressionist tradition, which gave rise to many well-known artistic movements: Fauvism, Cubism, Futurism, Surrealism, Expressionism, Abstractionism, and Pop Art.

These styles differ significantly from classical artistic traditions and opened new horizons for expressing the ideas, emotions, and experiences of artists. Each movement has its own characteristics, yet all are part of the broader evolution of art in the Modern Era, characterized by the search for new forms and ways of interacting with reality.

1. Post-Impressionist Tradition

After Impressionism, which focused on fleeting impressions and light effects, the next phase in art was marked by deeper explorations of emotion and subjective perception of the world. Post-Impressionism was not a homogeneous movement but united artists who moved beyond the purely aesthetic concerns of the Impressionists, introducing new aspects to composition, color, and subject matter. This laid the groundwork for new experiments, particularly in the development of Fauvism, Cubism, and other movements.

2. Fauvism (1905-1908)

Fauvism was one of the first radical styles of the 20th century, emphasizing color as the primary means of expression. The Fauves (from the French word *fauve*, meaning “wild beast”) sought to move away from realistic representation, using strong, intense colors to convey emotion and inner states. Famous representatives include Henri Matisse and Georges Braque.

Main features:

- Bright, bold colors without attention to natural shades.
- Emotional intensity and symbolic use of color.
- Freedom from traditional proportions and perspective.

Though short-lived, Fauvism had a significant impact on the development of modernist art.

3. Cubism (1907-1914)

Cubism, one of the most revolutionary movements in 20th-century painting, was initiated by Pablo Picasso and Georges Braque. Cubism breaks down the real world into geometric shapes - cubes, cones, pyramids, and lines—fragmenting and abstracting images.

Main features:

- Fragmentation of forms: the world is represented as a collection of geometric figures.

- Multiple perspectives: objects are depicted from several viewpoints simultaneously.
- Abstraction: emphasis on form and construction over realistic representation. Cubism greatly influenced later abstractionism and experimental art.

4. Futurism (1909-1914)

Futurism emerged in Italy as a reaction against the stagnation of traditional art, aiming to depict dynamism, movement, and industrialization. Futurist artists sought to capture the spirit of the rapidly changing modern world, celebrating technological progress, urbanization, and modernization.

Main features:

- Future and speed: depiction of movement, energy, and machinery.
- Dynamism and blurred forms to convey motion.
- Rejection of the past, including criticism of classical artistic traditions.

Futurism influenced many artistic movements, including abstractionism and architecture.

5. Surrealism (1920s-1930s)

Surrealism was a movement that aimed to depict subconscious processes, dreams, and fantasies through abstraction and metaphor. Surrealists used techniques to represent irrational or allegorical images, challenging conventional notions of reality.

Main features:

- Subconscious and dreams as primary sources of artistic inspiration.
- Irrational images and fantastical scenes.
- Use of automatism and other techniques to depict unconscious experiences.

Notable representatives include Salvador Dalí, René Magritte, and Max Ernst.

6. Expressionism (1905–1930s)

Expressionism focused on conveying deep emotions through exaggerated forms and colors. This movement emerged against the backdrop of social upheavals, including World War I and industrialization.

Main features:

- Emotional intensity and subjectivity.
- Deformation of forms and vivid colors to express inner experiences.
- Depiction of tragedy, suffering, and poverty.

Artists such as Edvard Munch (*The Scream*) and Ernst Ludwig Kirchner became iconic for this movement.

7. Abstractionism (1910s-1950s)

Abstractionism arose as a reaction against the limitations of realistic and classical forms. Abstract artists believed that art could be created without depicting real objects, using pure colors, lines, shapes, and structures instead.

Main features:

- Rejection of realistic imagery.

- Use of geometry and forms to convey emotions or concepts.
- Pursuit of pure artistic expression.

Representatives include Wassily Kandinsky, Piet Mondrian, and Kazimir Malevich.

8. Pop Art (1950s-1960s)

Pop Art became a cultural phenomenon incorporating elements of mass media, advertising, and consumer society. Pop artists questioned traditional notions of art by using everyday objects as artistic imagery.

Main features:

- Irony and parody: incorporating mass culture elements such as advertisements, comics, and celebrities.
- Visual accessibility and use of commercial styles.
- Techniques of mass production; serial production methods were often employed.

Key figures include Andy Warhol and Roy Lichtenstein.

Conclusion.

The evolution of artistic styles and movements in the Modern Era reflects a profound transformation in understanding the role of art, the artist, and the viewer in society. The post-impressionist tradition and subsequent artistic experiments reveal a pursuit of new forms of expression, a rejection of traditional canons, and the search for new means of visualizing the human inner world, experiences, and social processes. Each movement - Fauvism, Cubism, Futurism, Surrealism, Expressionism, Abstractionism, and Pop Art - reflects the spirit of its time and the ongoing artistic revolution that continues to influence contemporary art today.

Topic 17. History of the Development of Ukrainian Aesthetic Thought (2 hours)

Plan

1. Aesthetic ideas of Kievan Rus (9th-11th centuries) and the period of feudal fragmentation (12th – mid-13th centuries): painted ceramics, sacred architecture, chronicle writing, visual arts.
2. Formation of aesthetic ideas in the territories of Ukraine in the 14th-18th centuries: Ukrainian “Cossack” Baroque, icon painting, Ukrainian sacred music.
3. Aesthetic thought in Ukraine in the 19th - early 20th centuries: Romanticism, Modernism, Avant-Gardism, Impressionism.
4. Development of Ukrainian aesthetics in the second half of the 20th - first half of the 21st centuries: Realism, Postmodernism, Constructivism.

1. Aesthetic Ideas of Kievan Rus (9th-13th centuries) and the Period of Feudal Fragmentation (12th – mid-14th centuries): Painted Ceramics, Sacred Architecture, Chronicle Writing, Visual Arts

The aesthetic ideas of Kievan Rus (9th-13th centuries) and the period of feudal fragmentation (12th – mid-14th centuries) reflect important stages in the development of culture, art, and religion, shaped by both external and internal factors. These periods were characterized by significant changes in cultural and religious life, which influenced the formation of aesthetic concepts and their realization through various forms of art: painted ceramics, sacred architecture, chronicle writing, and visual arts.

1. Aesthetic Ideas of Kievan Rus (9th-13th centuries)

Kievan Rus represented a crucial stage in the formation of cultural and religious identity in Eastern Europe. The Christianization of Rus' in 988 was a key moment for the development of art and culture, bringing Christian ideas that merged with local traditions and customs.

a) Painted Ceramics

One of the most notable elements of Kievan Rus' material culture was painted ceramics. Its aesthetics reflected a combination of pagan and Christian elements. Ceramics produced in the territory of Kievan Rus were highly decorative, serving not only as household items but also as symbols of faith that supported the spiritual life of people.

- *Ceramic items* often featured geometric ornaments, sacred symbols, and, after the adoption of Christianity, Christian motifs gradually replacing pagan images.

- *In many cases*, especially on sacred objects, depictions of saints, angels, and religious scenes can be seen, demonstrating the influence of the Byzantine tradition actively adopted by Kievan Rus.

b) Sacred Architecture

Sacred architecture was one of the most important components of Kievan Rus' aesthetic ideas. With the arrival of Christianity, churches, temples, and monasteries began to appear actively in the architectural landscape.

- *One of the most significant architectural structures was the Saint Sophia Cathedral in Kyiv (1037), which became a symbol of Christian Kievan Rus. Its architecture, stylistically close to Byzantine models, had great aesthetic significance due to its grandeur and festive symbolism.*

- *Architecture also featured mosaics and frescoes depicting saints, biblical scenes, and ideas of a holy world separate from the earthly one.*

c) Chronicle Writing

Chronicle writing became an important part of cultural activity in Kievan Rus. Chronicles served as sources for preserving history, religious events, and key narratives.

- *Aesthetically, chronicles were notable for the beauty of their script, and manuscripts often included intricate illustrations and patterns.*

- *The most famous example is the Tale of Bygone Years, written by Nestor the Chronicler. It was the first major literary work combining historical events with deep religious and moral lessons.*

d) Visual Arts

Visual arts in Kievan Rus developed under the influence of Byzantine culture, with the greatest emphasis placed on icons and mosaics, which were central to sacred art.

- *Icons in Kievan Rus had a distinctive style, combining Byzantine traditions with local elements, such as solemn faces of saints and light backgrounds.*

- *Mosaics and frescoes adorned church walls, creating the impression of a holy world through colorful depictions of saints and divine scenes.*

2. Aesthetic Ideas of the Period of Feudal Fragmentation (12th – mid-14th centuries)

After the disintegration of Kievan Rus and during the period of feudal fragmentation, culture continued to develop within the context of new political and social conditions. Despite the absence of centralized power, culture and art remained an important part of life.

Key elements of this period included:

a) Painted Ceramics and Folk Art

During the period of feudal fragmentation, the tradition of folk ceramics developed in the Ukrainian lands. These works were not only utilitarian but also highly artistic. Clay figurines, ceramic vases, and household items appeared during this time, often decorated with geometric patterns and carrying religious or magical significance.

b) Sacred Architecture and Monasteries

Despite political fragmentation, the tradition of building sacred structures persisted in the territories of Kievan Rus. Churches and monasteries became important centers of culture and education. Notable architectural monuments of this period include the Assumption Cathedral in Chernihiv and St. Michael's Golden-Domed Monastery in Kyiv.

c) Chronicle Writing and Cultural Memory

Chronicle writing remained popular during the period of feudal fragmentation. For example, the *Laurentian Chronicle* and the *Galician–Volhynian Chronicle* became important sources for preserving history and traditions. These chronicles not only recounted contemporary events but also served as a foundation for the formation of national consciousness.

d) Visual Arts

Interest in icon painting continued during this period. By the 12th-13th centuries, new iconographic types began to emerge. Icons of this era were characterized by vivid colors and more expressive detailing of saints' faces, reflecting the artistic practices of the time.

Conclusion

The aesthetic ideas of Kievan Rus and the period of feudal fragmentation reflect important transformations in cultural and religious life. Painted ceramics, sacred architecture, chronicle writing, and visual arts demonstrate the integration of pagan and Christian elements in artistic and cultural practice. These developments laid the foundation for the growth of national culture, influencing subsequent stages in the history of Ukrainian art.

2. Formation of Aesthetic Ideas in Ukraine in the 14th-17th Centuries: Ukrainian “Cossack” Baroque, Icon Painting, and Spiritual Music

In the 14th-17th centuries, a unique cultural and artistic space emerged in Ukraine, characterized by the synthesis of various traditions and styles. This period witnessed a notable cultural flourishing, influenced by historical, social, religious, and political changes. Key developments included the growth of Ukrainian Baroque, icon painting, and spiritual music, which became important components of aesthetic ideas and the cultural self-identity of the Ukrainian people at that time.

1. Ukrainian “Cossack” Baroque

Baroque in Ukraine developed from the late 16th to the mid-18th century, acquiring a distinctive character through interaction with the Orthodox Church, the cultural traditions of Kievan Rus, and influences from European Baroque styles.

Characteristics of “Cossack” Baroque

Cossack Baroque became one of the main expressions of Ukraine's aesthetic identity during this period. It was closely connected with patriotism, religiosity, and the freedom-loving spirit of the Ukrainian Cossacks.

- *Architecture*: Cossack Baroque is evident in architectural monuments such as churches, monasteries, and Cossack fortifications. Many were wooden churches, differing from the Byzantine tradition with large domes, complex roof structures, and rich ornamentation. Notable examples include churches in Chernihiv, Poltava region, and Kyiv region, such as the Intercession Church in Kovno (Kyiv region).
- *Frescoes and Icons*: Icon painting of the Baroque period combined traditional Orthodox art with new stylistic trends. Icons were often more expressive, colorful, and depicted saints in naturalistic, emotionally rich poses. This period

also emphasized images of saints, military heroes, “Cossack saints,” and defenders of the faith.

- *Visual Arts:* Baroque trends were reflected in painting, sculpture, and decorative-applied arts. Baroque art expressed the inner strength and dignity of the Cossack nation, commemorated victories, Christian holidays, and ideals.

2. Icon Painting

Icon painting in Ukraine during the 14th-17th centuries underwent significant transformations in technique, imagery, and style. Ukrainian iconographers actively adapted influences from Byzantium, Poland, Muscovy, and other cultures while maintaining their unique character.

Features of 17th-Century Ukrainian Icon Painting:

Increased Emotionality and Detail: Unlike earlier periods, icons featured more expressive faces, vivid colors, and detailed landscapes. Various saints, including Cossack figures, were portrayed in more “human” poses, emphasizing internal emotions.

Depictions of Cossack Heroes: A key aspect was the introduction of national heroes, particularly Cossack leaders and saints, such as Saint George the Victorious or Saint Demetrius of Thessaloniki.

Christian Motifs and Patriotism: Iconographers expressed the greatness of Christianity and national values through depictions of warriors, church holidays, and the struggle for faith and independence.

3. Ukrainian Spiritual Music

Spiritual music in Ukraine during the 14th-17th centuries developed under the influence of church chant, blending Orthodox traditions with new European musical elements introduced through Polish and Western European influences.

Main Directions in the Development of Ukrainian Spiritual Music:

a) Development of Choral Singing and Church Music Performance

Beginnings of Choral Singing: Choral singing developed in Orthodox churches, adding polyphony and complexity to spiritual music. This process was linked to the growth of music schools in Kyiv and other Orthodox metropolises.

Melody and Rhythm: Ukrainian spiritual music became more melodic and rhythmically diverse than traditional Byzantine chant. Elements of national musical folklore were incorporated, creating deeper, emotionally rich performances.

b) Greek and Polish Influences

Ideas and theories from Greek-Byzantine worship and Polish cultural traditions added layers to Ukrainian spiritual music, allowing it to integrate various styles, from psalms to hymns.

Polyphony in church music became standard in Ukrainian monasteries and churches, forming an important element of Cossack spiritual music.

c) Greek-Catholic Music

In Western Ukraine, where the Greek-Catholic Church was influential, Latin musical traditions were developed, particularly in liturgical chants that combined Catholic and Orthodox styles.

Conclusion

The 14th-17th centuries in Ukraine were a period of significant cultural flourishing and blending of diverse religious and cultural traditions. The formation of aesthetic ideas during this time included the development of Ukrainian Baroque, expressed in architecture, icon painting, and painting, as well as in spiritual music. Ukrainian Baroque combined Western European traditions with a deeply patriotic and religious context. This art reflected the struggle for national identity and spiritual independence, integrating aesthetic ideals with everyday life and religious practice.

3. Aesthetic Thought in Ukraine in the 19th – Early 20th Century: Romanticism, Modernism, Avant-Gardism, Impressionism

The transition from Romanticism to Modernism, Avant-Gardism, and Impressionism in Ukrainian aesthetic thought in the 19th – early 20th century was closely linked to complex socio-political changes, cultural development, and interaction with European artistic trends. This was a period when Ukrainian culture began actively shaping its identity within the broader European context.

During this time, Ukrainian artists, philosophers, poets, and writers sought new forms of expression, attempting to respond to the needs of a new era and the challenges posed by evolving social realities. Simultaneously, aesthetic thought developed, encompassing movements such as Romanticism, Modernism, Avant-Gardism, and Impressionism, which influenced Ukrainian art, literature, and philosophy.

1. Romanticism in Ukraine (first half of the 19th century)

Romanticism dominated Ukrainian art and literature in the early decades of the 19th century. It emphasized emotion, individuality, freedom, and the inner world of the human being. Ukrainian Romanticism was closely connected with national aspirations, the search for cultural identity, and the struggle for independence.

a) Themes and Motifs in Ukrainian Romantic Art and Literature

- *Search for national identity:* Ukrainian romantics turned to folk themes, folklore, history, and ethnography to express Ukrainian culture, which was suppressed by the political conditions of the time.
- *Depictions of nature and village life:* Images of the Ukrainian countryside and nature reflected both harmony and struggles against natural forces.
- *Feelings of heroism and tragedy:* Romantic works often depicted the human struggle against fate, self-sacrifice for a higher idea or freedom.

b) Notable Figures of Ukrainian Romanticism

- *Taras Shevchenko* – the most prominent representative of Ukrainian Romanticism. His poetry is deeply infused with the spirit of the struggle for national freedom, personal and national dignity, and tragic experiences connected with social and political realities.
- *Mykola Hohol (Nikolai Gogol)* – although more widely known as a Russian writer, his early works, such as *Evenings on a Farm Near Dikanka*, contain profound motifs of Ukrainian Romanticism, particularly through their rich folkloric context.

- *Leonid Hlibov and Panteleimon Kulish* – also represented Romanticism in Ukrainian literature, especially in poetry reflecting folk ideals and patriotism.

2. Modernism in Ukraine (late 19th – early 20th century)

Modernism arrived in Ukraine in the late 19th century as a response to aesthetic and social changes of the era. This period, marked by industrialization, urbanization, and scientific discoveries, encouraged the search for new artistic forms and attempts to challenge traditional canons of classical art.

a) Main Features of Modernism

- *Break with tradition:* Modernists rejected traditional art forms, seeking innovative methods of expression.
- *Individualism and subjectivism:* Emphasis was placed on the inner world of the individual, their feelings, and experiences.
- *Experiments with form and style:* Modernists explored new techniques in painting, sculpture, and literature, drawing on Symbolism, Impressionism, and other movements.
- *Contemporary themes:* They focused on conflicts between individuals and society, social issues, and new scientific perspectives on nature and the world.

b) Modernism in Ukrainian Art

- *Literature:* *Ivan Franko and Mykhailo Kotsiubynsky* became important representatives of Modernism, addressing psychological depth, social conflicts, and inner experiences.
- *Visual Arts:* Ukrainian Modernism manifested in the works of artists such as *Oleksandr Murashko and Vasyl Krychevsky*, who sought new forms and techniques while exploring European trends.

3. Avant-Gardism in Ukraine (early 20th century)

Avant-Gardism in early 20th-century Ukraine involved the active search for new forms to express the innovative ideas of the era. It coincided with revolutionary changes in European art, including Cubism, Futurism, Dadaism, and Suprematism.

a) Main Features of Avant-Gardism

- *Radical break with the past:* Avant-gardists sought to entirely reject traditional art forms, creating completely new artistic languages.
- *Experiments with form:* Avant-garde art often used unusual materials, techniques, and styles (collages, abstraction).
- *Ideas of revolution and progress:* Avant-gardists reflected a new vision of the world linked to scientific achievements and social changes.

b) Avant-Gardism in Ukraine

- *Vasyl Yermilov* – a notable Ukrainian avant-gardist who worked in Constructivism, developing new forms in design and graphics.
- *Mykola Boychuk and Fedir Krychevsky* – influenced Ukrainian avant-garde art by incorporating elements of Modernism and avant-garde trends.

4. Impressionism in Ukraine

Impressionism also had a presence in Ukrainian art, though it was less prominent than in other European countries. Impressionists focused on the impressions of natural phenomena, light, color, and human reflection.

a) Features of Impressionism in Ukraine

- *Landscape painting*: The impressionist tradition in Ukraine was expressed through landscapes emphasizing the play of light and color.
- *Influence of French Impressionists*: Ukrainian artists such as Ivan Trush and Mykola Pymonenko appreciated the influence of French Impressionism and sought to capture fleeting moments of nature.

Conclusion

Aesthetic thought in Ukraine in the 19th – early 20th century progressed from Romanticism to Modernism, Avant-Gardism, and Impressionism, reflecting broader European trends while maintaining distinct features tied to national aspirations and the struggle for cultural identity. During this period, Ukrainian art became deeply emotional, experimental, and focused on representing the inner world of individuals, their feelings, and experiences within a changing society.

4. Development of Ukrainian Aesthetics in the Second Half of the 20th Century – First Half of the 21st Century: Realism, Postmodernism, Constructivism

1. Realism in Ukrainian Aesthetics (Second Half of the 20th Century)

Realism remained the dominant trend in Ukrainian art, especially in the period after World War II, when Ukraine was part of the Soviet Union. Key features of Soviet realism included ideological requirements and censorship, which oriented art toward serving socialist ideals. Realism aimed to depict the “truth of life” through representations of the working masses, while emphasizing the achievements of Soviet authority and the collective struggle for communism.

a) Features of Realism in Ukrainian Art

- *Ideological subordination*: Art in the Soviet period was often subordinated to political ideology, with artists creating exemplary images glorifying labor, military feats, and achievements of socialist construction.
- *Social realism*: Emphasis on depicting working people, their everyday life, and their struggle for a better future became a dominant theme. Numerous monuments honored heroes of socialist labor, alongside works celebrating Soviet leaders.
- *Classical imagery*: Traditional forms and genres were widely used—portraiture, landscape, historical painting, and sculpture—showing idealized images of laborers, often without reference to social problems or contradictions.

b) Notable Representatives of Realism in Ukraine

- *Ivan Padalka, Hryhoriy Synitsya, Oleksandr Deyneka* – artists working within Soviet realism, creating works aligned with the principles of socialist realism.

- *Sculpture and monumental art*: Ukrainian artists actively created monumental sculptures, producing monuments reflecting heroic events in the country's history (e.g., the *Motherland Monument* in Kyiv).

2. Postmodernism in Ukrainian Aesthetics (Late 20th – Early 21st Century)

From the late 1980s, after the collapse of the Soviet Union and Ukraine's independence, new artistic trends emerged in the cultural landscape, with *postmodernism* becoming one of the key directions. Postmodernism was characterized by deep skepticism toward traditional artistic and cultural ideals and a drive to deconstruct classical norms of art.

a) Features of Postmodernism

- *Play with forms and styles*: Postmodernism actively employs elements and stylistic techniques from different historical periods and movements, sometimes combining incompatible elements, thereby challenging traditional notions of art.
- *Irony and self-irony*: Postmodernists often used irony, parody, and self-irony to question established canons and traditions.
- *Rejection of a single truth*: Postmodernists held that there is no single objective truth, only diverse interpretations and perspectives on reality.
- *Multiculturalism*: Postmodernism emphasizes diversity in cultures, languages, histories, and viewpoints.

b) Postmodernism in Ukrainian Art

- *Groups and artists*: In the 1990s-2000s, Ukrainian groups such as *Painting Monuments*, *Babylon*, and *Group 9/11* emerged, working in installations, performance, and conceptual art.
- *New forms of expression*: Ukrainian artists such as Anatoliy Kryvolap, Serhiy Bratkov, and Ivan Stakhiv developed new techniques, using digital technologies, video art, and photography to create works reflecting the contradictions of the contemporary world.

3. Constructivism in Ukrainian Aesthetics (20th Century)

Constructivism was an important stage in Ukrainian art in the early 20th century, particularly in the 1920s-1930s, when Soviet art emphasized functionality and service to revolutionary ideals. In the 1990s, in the post-Soviet context, constructivist ideas experienced a revival in contemporary Ukrainian art.

a) Main Features of Constructivism

- *Functionality*: Constructivist art aimed to serve practical purposes, not only aesthetic ones. Art was seen as a tool to transform social reality.
- *Abstraction and geometry*: Constructivism rejected classical forms and images, employing abstraction, geometric shapes, lines, and colors to express ideas.
- *Aesthetics of machines and technology*: Constructivists sought to merge art with technology, creating new forms reflecting the technical progress of the era.

b) Constructivism in Ukraine

- *Architecture*: Constructivism in Ukraine was expressed in architecture, particularly in the design of buildings for new Soviet socialist cities, such as

the International Trade Center in Kyiv.

- *Notable artists:* Leading Ukrainian constructivists included Vladyslav Glazov, Vasyl Chechulin, and Oleksandr Deyneka, who combined artistic elements with technical innovation and social ideas.

Conclusion

The development of Ukrainian aesthetics in the second half of the 20th century – first half of the 21st century was marked by significant changes reflecting both internal sociocultural transformations and international influences. Under the influence of Realism, Postmodernism, and Constructivism, Ukrainian aesthetic thought moved from ideologically oriented art toward more open and experimental forms. These new forms explored contemporary social, cultural, and political issues while actively combining traditional and innovative approaches to creativity.

Topic 18. Main Aesthetic Categories as Levels of Spiritual and Practical Comprehension of the World by Humans (2 hours)

Plan

1. The aesthetic as a universal category of aesthetics.
2. The “beautiful” as a category of aesthetics. The beautiful and the ugly.
3. The aesthetic meaning of the category “tragic”. The aesthetic meaning of the category “comic”. Types of comic realization.
4. Manifestations of the sublime, the heroic, and the low in art.

1. The Aesthetic as a Universal Category of Aesthetics

The aesthetic is one of the fundamental categories of aesthetics - a philosophical science that studies the nature of beauty, artistic phenomena, and the perception of art. This concept has broad significance because it encompasses not only the realm of art but also the emotional perception of the surrounding world, human sensory experience, and the evaluation of what we consider beautiful or harmonious. The aesthetic is a universal category because it pertains to all spheres of human activity, from art to everyday life.

1. Understanding the Aesthetic in the Context of Philosophy

1. In a philosophical sense, the aesthetic is an aspect of reality connected with subjective experiences of beauty, harmony, impressions, and feelings that arise in the process of perceiving the world through the senses. The aesthetic is not limited to art or nature but permeates all aspects of human existence.

a) Sphere of Aesthetic Experience

• *Observation of nature.* The aesthetic is experienced through the perception of the beauty of nature - from watching a sunset to perceiving the sounds of music or the scents of flowers.

- *Art.* All forms of art (music, painting, literature, theater, cinema) are aimed at aesthetic experience, which is an essential part of the aesthetic category. Art seeks to express and evoke emotionally rich responses to reality.

b) The Aesthetic as a Form of Evaluation

- *Evaluation and response to objects.* In the philosophy of aesthetics, the aesthetic is also defined through the evaluation of objects. When a person evaluates objects (e.g., a work of art or a landscape), this is done from an aesthetic perspective - based on harmony, beauty, proportion, color, and form.

2. The Aesthetic as Interaction Between Subject and Object

A key feature of the aesthetic is the interaction between the observer (subject) and the object of perception (the object of aesthetic evaluation). This interaction involves not only the objective qualities of the object (such as its shape or color) but also the subjective experiences and interpretations brought by the observer.

a) Subjectivity of Aesthetic Experience

- *Individual experiences.* Aesthetic perception is deeply individual, as each person has a unique experience and aesthetic sensitivity. For one person, a painting or a musical piece may evoke profound emotions, while for another it may remain neutral.

- *Objective qualities of the object.* At the same time, aesthetic perception often includes objective aspects, such as symmetry, harmony of colors, or compositional proportions, which generally elicit similar emotional responses in most people.

b) Art as the Primary Form of Aesthetic Expression

Art is one of the most powerful forms of aesthetic expression, as it concentrates the desire to create an aesthetic experience through various materials, forms, colors, sounds, movements, and other elements. Art has the potential to form global aesthetic impressions that can unite different cultural contexts.

3. The Aesthetic in Everyday Life

The aesthetic is not limited to the sphere of art but is also an important part of everyday life. People encounter aesthetic choices daily—from the appearance of their homes, clothing, and food to the interiors or landscapes they choose to shape their living environment.

a) Aesthetic Aspects of Everyday Life

- *Design and functionality.* In the modern world, the aesthetic increasingly becomes part of functionality. Products, household items, transportation, and architecture all possess aesthetic characteristics that affect people.

- *Consumer culture.* Aesthetic experience also extends to consumer tastes and preferences, where the choices of what we consume or wear become part of aesthetic experience.

b) Aesthetics and Psychology

- *Emotional impact.* Aesthetic elements of everyday life can create a specific mood or atmosphere, strongly influencing a person's emotional state - for example, the visual beauty of an interior, or the surrounding scents and sounds.

4. The Aesthetic as a Universal Category in a Cultural Context

The aesthetic is not only a personal experience but also an important part of cultural heritage. Different cultures create their own concepts of aesthetics, reflecting their social, political, and religious values.

a) Aesthetics as Part of Cultural Identity

Each culture has its own specific understanding of what is considered beautiful, harmonious, impressive, or even moral. For example, aesthetic norms in visual arts, architecture, or music can vary significantly between countries, forming the cultural identity of national and global communities.

b) Universality of Aesthetic Experience

However, there are also universal elements found across all cultures, such as the pursuit of harmony, beauty, and symmetry. This indicates that the aesthetic has deep roots in human nature and shared experience.

Conclusion

The aesthetic is a universal category because it encompasses all aspects of human existence - from perceiving nature and art to everyday aesthetic choices and cultural traditions. It is closely connected to human experience and responds to changes in social, cultural, and personal contexts. On one hand, the aesthetic is a deeply individual and subjective experience; on the other, it serves as an important element of social and cultural processes that shape and define the surrounding world.

2. “The Beautiful” as a Category of Aesthetics. The Beautiful and the Ugly

The beautiful is one of the main categories of aesthetics, defining objects, phenomena, or qualities that evoke positive emotional responses and are perceived as harmonious, admirable, or pleasing. The category of the beautiful is central to aesthetic experience and the theory of art. Examining this category involves not only questions about its nature but also its relationship with other aesthetic categories, such as the ugly, the unpleasant, the sublime, and the low. This allows a deeper understanding of how we perceive the world around us and what determines harmony and beauty.

1. The Beautiful as an Aesthetic Category

In philosophy, the beautiful is traditionally understood as that which evokes aesthetic pleasure and harmony. Definitions of the beautiful are often linked to a sense of harmony, symmetry, proportion, and a balanced combination of forms that resonate emotionally with the observer.

a) The Beautiful in the Classical Understanding

- *In ancient philosophy (e.g., Plato and Aristotle), the beautiful was characterized by harmony and order. The idea of beauty as a reflection of cosmic order was central in Greek philosophy and art.*

- *Plato considered the beautiful a manifestation of the idea of “harmony” in the world of ideal forms, while Aristotle emphasized proportion and the relationship of parts that constitute a whole.*

b) The Beautiful in the Enlightenment and 18th-Century Aesthetics

- *For Immanuel Kant*, the beautiful is associated with the concept of “subjective universality”: what is beautiful should evoke similar feelings in most people. He defined beauty as a form of judgment about an object that is free from personal interests or desires—i.e., the perception of the beautiful is disinterested and independent of practical purposes.

- *Kant* also proposed the concept of “aesthetic judgment,” where a person demonstrates the ability to evaluate objects according to beauty without reference to any specific goal.

c) The Beautiful in Romanticism

- Romantic artists often built on classical ideas of beauty but emphasized depth, emotionality, and dynamism. They highlighted that beauty is not only in external harmony but also in the expression of deep inner experiences, even tragic ones.

- *For Romantics*, the beautiful was sometimes linked to the idea of subjective interpretation of beauty, influenced by individual emotions.

2. The Beautiful and the Ugly: Relationship Between the Categories

One important aesthetic question is the relationship between the beautiful and the ugly, as phenomena that seem opposed can often be closely connected. The categories of the beautiful and the ugly are not absolute; they are shaped by specific cultural, social, and individual perceptions.

a) The Beautiful and the Ugly as Opposite Categories

- *The beautiful* is usually associated with concepts such as harmony, calm, and aesthetic balance. It evokes pleasant feelings, captivates, and fascinates. These are objects that reflect ideals and perfection.

- *The ugly*, in contrast, is often associated with disharmony, chaos, irregularity, or incongruity, provoking negative emotions. The ugly can be seen as repulsive, unsettling, or even frightening. Yet, it can also provoke curiosity or aesthetic shock, prompting reconsideration of what is considered normal.

b) The Beautiful and the Ugly as Two Sides of the Same Coin

- *Many cultures and artistic movements recognize that the ugly* is not only the opposite of the beautiful but also an essential part of aesthetic experience. The beautiful is often defined in relation to the ugly, as one can understand beauty only in contrast with what is unpleasant or frightening.

- *Irony and contrast.* Aesthetic exploration often employs contrasts between the beautiful and the ugly to create strong emotional impressions. For example, Gogol frequently used grotesque or eerie images to emphasize moments of beauty or nobility.

c) The Ugly as Part of the Beautiful

- *Within certain artistic concepts*, what appears ugly or repulsive can hold aesthetic value or serve as a means of expressing the true essence of things. This is seen in Romanticism or Expressionism, where unattractive images—such as depictions of suffering or cruelty—are used to convey profound truths and emotions.

d) The Beautiful in the Context of Changing Standards

- *Standards of beauty change over time and across cultures.* What is considered

beautiful in one era or culture may be seen as ugly in another. For instance, in the Middle Ages, certain bodily deformations (like a curved spine or full cheeks) were considered beautiful, whereas modern ideals of beauty have shifted. Thus, the beautiful and the ugly are not absolute categories but are subject to cultural and social change.

3. *The Beautiful in Art and Culture*

In art, the question of the beautiful and the ugly becomes even more relevant. Artists often play with these categories, creating contrasts or combining them to provoke new emotions in the audience.

a) *The Beautiful in Classical Art*

• *In classical art*, beauty was often understood through proportion, symmetry, and the idealization of the human body. Paintings, sculptures, and architecture of the time sought to represent an ideal of beauty that was universal to aesthetic thought.

b) *Modernism and Contemporary Art*

• *In the 20th century*, with movements such as Modernism, Dadaism, Surrealism, and Postmodernism, the category of the beautiful began to blur. Artists increasingly used the ugly as an artistic device to evoke a deeper understanding of complex social, political, or psychological aspects of human existence.

Conclusion

The beautiful is a fundamental category of aesthetics, reflecting harmony, symmetry, proportion, and other qualities that evoke emotional satisfaction. However, its connection with the ugly is crucial for understanding aesthetic categories, as the contrast between them helps reveal the essence of each. The beautiful and the ugly are not absolute opposites but rather complement one another, creating a complex and multifaceted aesthetic experience.

3. Aesthetic Meaning of the Category “The Tragic” and “The Comic”. Types of Comic Expression

The tragic and the comic are two important aesthetic categories used to analyze art, literature, theater, and other cultural phenomena. Both categories significantly influence how we perceive the world, experience emotions, and interpret events and characters. Each category elicits specific emotional reactions and plays a unique role in creating aesthetic effects.

1. Aesthetic Meaning of the Category “The Tragic”

The tragic is a category that emphasizes conflict and dramatic situations that inevitably lead to misfortune, downfall, or death of the hero. Tragic experience arises when a character or protagonist finds themselves in circumstances where their struggle against life’s challenges or internal contradictions ends in failure. A defining feature of tragedy is its irreversibility and the impossibility of avoiding fatal consequences.

a) The Essence of Tragedy

Internal conflict: The hero of a tragedy usually faces deep moral dilemmas, reflected in their emotional experiences and choices. Tragedy often implies the impossibility of finding a correct solution, leading to fatal outcomes.

Fatality: One of the main characteristics of tragedy is an inevitable or unavoidable ending, where the hero cannot escape their fate, even when attempting to change the situation. This applies not only to classical tragedies but also to modern works of art.

b) The Nature of Tragedy

Suffering and catharsis: Tragic works always involve deep suffering of the characters, which evokes feelings of sadness, conscience, and empathy in the audience. Through experiencing the hero's suffering, catharsis occurs—an emotional purification.

Conflict between human and world: Tragedy often focuses on human struggle against unavoidable circumstances, social forces, or even nature itself. The impossibility of changing the situation or escaping fate creates the tragic effect.

c) The Tragic in Literature and Art

Tragic elements appear in the works of classical authors such as Shakespeare (e.g., *Hamlet*, *Macbeth*), Aeschylus, Sophocles, and others. These authors often create heroes who are victims of internal contradictions or external circumstances. Tragic experience in art aims to reveal the depth of human nature and the impossibility of avoiding irreparable outcomes.

2. Aesthetic Meaning of the Category “The Comic”

The comic is an aesthetic category aimed at revealing the humorous or amusing aspects of life, evoking laughter and positive emotions in the observer. Compared to the tragic, the comic is associated with lightness, joy, and sometimes the flaws of characters that do not lead to fatal consequences. The comic often emerges in situations where characters face absurd, illogical, or amusing circumstances, creating moments of laughter.

a) The Nature of the Comic

Contradiction between expectation and reality: The comic arises when actions or situations contradict common sense or usual norms. These contrasts and gaps between what is expected and what actually happens form the basis of laughter.

Incongruity and absurdity: The comic is often expressed through absurd or unpredictable situations. Comic works may portray caricatured characters who exaggerate human weaknesses.

b) Functions of the Comic

Entertainment and critique: The comic can serve both as a form of amusement and as social or moral critique. Laughter is often used to mock shortcomings in social norms, ideals, or human flaws.

Relief of tension: The comic allows the release of tension, creating an atmosphere of lightness and joy that contrasts with the seriousness of tragedy.

3. Types of Comic Expression

There are several main types of comic expression, often used in theatrical, literary, and cinematic works.

a) Physical Comedy (Grotesque):

This is one of the oldest types of comic expression, based on exaggeration of physical characteristics of characters or situations, leading to laughter. Examples include comedic scenes where characters fall, trip, or perform overly aggressive or absurd actions.

b) Logical Comedy (Irony):

This comic arises from unexpected or paradoxical situations. Irony, sarcasm, parody, and ridicule are intellectual forms of the comic, creating laughter through the recognition of contradictions or absurdity. For example, comic dialogues in Shakespeare's plays or modern comedies often rely on irony.

c) Comedy through Character Flaws (Caricature):

In this type, characters' flaws, vices, or weaknesses are emphasized. This can involve moral or physical exaggeration. Caricature uses the comic to depict a character in a way that provokes laughter through absurdity or exaggeration.

d) Absurd Comedy:

In the Theater of the Absurd or absurdist works, comedy arises from illogical or meaningless situations, which are funny precisely because of their extreme lack of sense or unpredictability. Works by Eugène Ionesco or Samuel Beckett, for example, use absurdity to create comic effects based on the perception of human existence as meaningless.

Conclusion

The tragic and the comic are two major categories of aesthetics that play a vital role in shaping artistic experience and emotional impact. The tragic depicts suffering, struggle, and unavoidable fatal consequences, evoking deep emotions and catharsis, while the comic often provides lightness, joy, and laughter, allowing for critique, absurdity, and irony. Comic expression can occur through physical, logical, or moral exaggeration, generating diverse emotional responses in the audience.

4. Manifestations of the Sublime, the Heroic, and the Low in Art

The categories of the sublime, the heroic, and the low are highly significant in the aesthetic analysis of art. They help us understand how various social, cultural, and moral contexts influence the perception of artworks. These categories reveal differences in the types of experiences evoked by different works of art and serve as guides for representing human reality.

1. The Sublime in Art

The sublime (or the elevated) is a category that reflects the highest ideals, emotional states, and depictions in art, evoking admiration, awe, or reverence. It often symbolizes grandeur, ideals, and moral or spiritual perfection. The sublime is

frequently associated with elements of celebration, transcendence, and exceptional achievement.

a) Features of the Sublime

- *Emotional uplift*: Sublime art evokes strong positive emotions such as admiration or awe. This effect can be achieved through grand scale, vivid imagery, emotional context, and profound philosophical or moral ideas.

- *Idealization*: Sublime art often presents ideals that transcend everyday life. This may embody a bright future, heroic struggle, or symbolize an unbreakable strength of spirit.

b) Examples of the Sublime in Art

- *In classical art*, the sublime was often expressed through monumental sculptures or large-scale paintings depicting heroes, deities, or epic scenes that appeal to higher ideals.

- *Romanticism (e.g., in the works of Caspar David Friedrich)* often portrays sublime natural landscapes, where nature appears majestic, powerful, and awe-inspiring.

- Classical theater and Baroque elements use expressive means to depict divine and heroic themes, reflecting spiritual elevation through highly emotional scenes.

2. The Heroic in Art

The heroic is a category that focuses on extraordinary human achievements, with an emphasis on struggle, self-sacrifice, and elevated deeds. Heroic art highlights strength of spirit, courage, and devotion to high ideals, sometimes including sacrifice for a cause.

a) Features of the Heroic

- *Conflict and struggle*: Heroic art depicts humans facing immense difficulties yet continuing to fight. This struggle can be internal (psychological battles with doubts or moral dilemmas) or external (conflicts with enemies, adverse circumstances, or nature).

- *Moral victory*: While often associated with struggle, heroic figures achieve victory or at least moral growth. This victory may be over enemies, personal weaknesses, or challenges.

- *Individual heroes*: Heroes in art are usually extraordinary individuals with great inner strength, moral qualities, or physical power.

b) Examples of the Heroic in Art

- *Ancient art often depicts heroes such as Hercules or Achilles* performing heroic deeds or defeating evil forces.

- *Renaissance art portrays heroes as symbols of human revival*, representing powerful and moral figures who serve as examples for others.

- In literature, the heroic is often depicted through characters who fight for great ideals, such as Romeo and Juliet or Hamlet, who show courage even under tragic circumstances.

3. The Low in Art

The low is a category representing realistic or often contemptuous depictions of simple, everyday, or even base aspects of human existence. This art focuses on ordinary themes, often with humor, irony, or satire, and sometimes portrays unworthy or ridiculous characters.

a) Features of the Low

- *Grotesque and realism*: Low art may include grotesque images, humorous situations, or portrayals of negative traits - physical or moral. Such art often provokes laughter or aversion through vulgarity, crude forms, or unpleasant depictions.
- *Social critique*: Low art frequently serves as a form of social critique, mocking certain social norms, habits, or flaws.

b) Examples of the Low in Art

- *In Baroque art*, the low is represented through crude or even brutal contrasts between the spiritual and material, highlighting the harshness of social relations.
- *Satire and caricature* in visual art exemplify low art, depicting social injustices and moral shortcomings, often through humor or vulgarity.
- *In comedy and absurdist theater*, *caricatured images or parodies* are used to showcase the low aspects of human nature.

4. Interaction of the Sublime, the Heroic, and the Low in Art

These categories are not mutually exclusive, and many artworks show transitions between them. For example, in Shakespearean plays, heroes may undergo heroic trials while simultaneously displaying flaws or confronting low aspects of reality.

In modernist art, the combination of high and low is common, creating contrasts between elite and popular, ideal and realistic. This approach depicts the complexity of human existence and different aspects of life, showing both grandeur and baseness in humans.

Conclusion

The categories of the sublime, the heroic, and the low allow artists and writers to portray different facets of human experience - from high ideals and moral achievements to crude and often humorous aspects of everyday life. They interact and complement each other, creating a multifaceted representation of reality that includes both greatness and weakness, struggle and triumph, as well as critique and laughter.

Topic 19. Art as a Subject of Aesthetic Analysis and a Form of Spiritual and Practical Affirmation of Humanity in the World
(2 hours)

Plan

1. The Subject of Art. National and international aspects of art. The folk character of art. Functions of art.
2. Theories of the Origin of Art.
3. Artistic Culture of Society. Content and form in art.
4. Specificity of Different Art Forms. Features of various types of art.

1. The Subject of Art. National and International Aspects of Art. Folk Character of Art. Functions of Art

Art, as an important component of culture, has a multifaceted nature and diverse functions. The concepts of the subject of art, the national and international in art, as well as the folk character of art, allow us to understand how works of art reflect social, cultural, and historical contexts. Additionally, the *functions of art* indicate the role that art plays in the life of individuals and society.

1.1 The Subject of Art

The subject of art is what forms the basis of an artwork. This can be reality, reflected in works of art, or internal experiences and ideas that the artist expresses through creativity.

The subject of art has several components:

- *The Real World.* Art often reflects reality in all its forms, including nature, social relations, and historical events. This allows for the creation of portraits, landscapes, genre scenes, and historical paintings, where the real world becomes a foundation for artistic comprehension.

- *Ideas and Symbols.* Art can also represent abstract ideas, philosophical concepts, or symbols. For example, in Surrealism or Abstract art, the subject of art is not a real object but form, color, and structure that convey ideas or emotions beyond traditional understandings of reality.

- *Moral and Aesthetic Concepts.* Art can depict notions of good, beauty, and truth, or, conversely, portray injustice and flaws. This is often seen in classical and contemporary works, where images and symbols convey important social and moral messages.

1.2 National and International Aspects of Art

The national and international in art are related to how artworks reflect local cultural traditions, identity, and universal values. Art can express a specific national culture while also forming part of the world's artistic heritage.

a) The National in Art

The national aspect of art is defined by the use of specific cultural elements, such as:

- *Traditional Techniques.* For example, Ukrainian folk painting traditions or Japanese calligraphy.

- *Motifs and Themes.* These reflect national history, customs, religious beliefs, or cultural values, such as depictions of historical events or national heroes.

- *The Language of Art.* Art often uses national language or cultural symbols to convey a national spirit. For example, in Ukrainian folk art, embroidery and Petrykivka painting express the uniqueness of the national style.

b) The International in Art

International art transcends national boundaries and aims to convey universal values and ideas.

Examples include:

- *Universal Themes.* Such as love, freedom, human rights, environmental issues, or peace, which are understandable and relevant across cultures.

- *Shared Styles and Movements.* Art features stylistic movements like Classicism, Baroque, Romanticism, Modernism, Impressionism, which spread globally and influenced the creativity of different peoples.

- *International Exhibitions and Art Platforms.* Events like the Venice Biennale and international art festivals foster global artistic dialogue, allowing artists from different countries to interact and exchange ideas.

1.3 The Folk Character of Art

The folk character of art reflects the traits of a people's culture. It involves the use of elements specific to a particular nation, its traditions, and customs.

a) Features of Folk Art

- *Thematic Motifs.* Folk songs, tales, legends, and myths, often depicted in literature and painting, are integral to folk art.

- *Folk lore Elements.* The folk character of art is expressed through motifs such as symbols and ornaments typical for certain cultures.

- *Folk Techniques.* Art of folk origin may be expressed through specific techniques or materials. For example, Petrykivka painting in Ukraine exemplifies folk art that reflects national traditions.

b) Folk Art and National Identity

Folk art plays an important role in shaping national identity, as it conveys traditional values, historical memory, and cultural characteristics.

1.4. Functions of Art

Art has diverse functions that define its significance in human and social life. The main functions of art are:

a) Aesthetic Function

- *Art serves as a source of beauty and harmony, allowing people to enjoy aesthetic experiences. This can include the visual beauty of a painting, musical pleasure from a composition, or emotional enjoyment from a theatrical performance.*

b) Cognitive Function

- *Art helps reveal new aspects of the world, history, nature, or human emotions. It allows a better understanding of cultural processes, social phenomena, and*

exploration of the inner world of a person.

c) Moral and Educational Function

- *Art can be an important tool for moral education* and personal development, promoting ethical norms and cultivating compassion, justice, and tolerance.

d) Social Function

- Art can reflect social issues, serve as a form of protest, critique, or support for certain social movements. Literature, painting, or theater can express opposition to injustice, war, or restrictions on human rights.

e) Communicative Function

- *Art serves* as a means of communication between people, allowing the expression of ideas and emotions that may be difficult to convey in words. Through art, individuals can share experiences, thoughts, and feelings with others.

f) Religious and Ritual Function

- *Art* has often been used to express religious or ritual beliefs, including the creation of church icons, religious ceremonies, and temple murals.

Conclusion.

The subject of art reflects reality, internal experiences, or abstract ideas that the artist expresses through creativity. National and international aspects of art help understand how local cultural traditions and universal values are combined in artistic works. The folk character of art is connected to national identity and cultural heritage, while the functions of art include aesthetic enjoyment, cognitive development, moral education, and social roles in society.

2. Theories of the Origin of Art

The origin of art is one of the *central topics in the philosophy of art*, anthropology, and cultural studies. There are several main theories that attempt to explain why art emerged and how it became an essential part of human culture. These theories consider various aspects, ranging from evolutionary processes and social needs to spiritual and psychological phenomena.

1. The Magic Theory

One of the earliest theories about the origin of art is the magic theory. According to this theory, art emerged as part of rituals and ceremonies associated with magical practices in primitive societies.

Key points:

- Art was primarily used to influence nature, such as bringing rain, ensuring a good harvest, or achieving success in hunting.
- Artworks (such as cave paintings or figurines) were used to worship natural forces or as symbols believed to exert magical influence on the world.
- This is also explained through ritual dances, songs, and ceremonies that helped groups of people interact with spirits or deities.

This theory was supported by E.B. Tylor, who believed that early humans created art as part of their beliefs in magical forces.

2. The Practical Origin Theory

According to this theory, art arose as a practical tool to facilitate human life. This primarily concerns artistic objects created to fulfill specific tasks, such as making weapons, pottery, or household items.

Key points:

- The practical need for images in creating tools, everyday objects, or religious symbols led to the development of artistic techniques.
- Over time, as humans improved their technologies, it became possible to create objects that were not only functional but also aesthetic.
- This relates to the aestheticization of functional items, where ordinary objects - such as weapons or pottery - gradually acquired artistic forms.

3. The Emotional Expression Theory

This theory suggests that art originated as a form of expressing emotions and feelings. Art is a natural way of expressing inner experiences, which is important both for the individual and their social environment.

Key points:

- Art allows individuals to express experiences such as fear, joy, anger, or love, which cannot always be conveyed through words.
- Graphic images, music, and dance are ways of expressing emotional states, rather than merely attempting to depict reality.
- According to this theory, art became a necessary tool for self-expression, helping people establish social bonds and understand one another.

4. The Aesthetic Pleasure Theory

According to this theory, art emerged from the human need for aesthetic pleasure and enjoyment. People have a desire for beauty, harmony, and sensory impressions, which served as a foundation for artistic activity.

Key points:

- From this perspective, art is the result of humans' ability to seek harmony and beauty in the surrounding world.
- People create art to gain aesthetic pleasure and enrich emotional experience. For example, paintings, architectural structures, or music are intended to provide joy and harmony.
- Art also serves the function of high aesthetics, allowing people to experience profound sensations of beauty and refinement.

5. The Social Connection and Communication Theory

According to this theory, art arose as a means of social communication and establishing connections between people. Art was used to transmit information, ideas, and experiences among members of society.

Key points:

- Art is an important medium for conveying knowledge, values, traditions, and experiences within society.

- People used art to share emotions and experiences, helping to form and maintain social bonds.
- Art manifests as a means of communication through artistic imagery, rituals, and as a tool for expressing social and political ideas.

6. The Evolutionary Theory

This theory posits that art is the result of the evolutionary development of human consciousness. It considers art as a product of the gradual development of cognitive abilities, particularly imagination, reasoning, and self-awareness.

Key points:

- The evolutionary approach suggests that the ability to create art emerged as part of the overall development of human mental capacities.
- Early art, such as cave paintings or ritual objects, reflected humans' deeper awareness of their place in nature and the universe.
- Over time, art became important for the development of cognitive and communicative abilities, contributing to cultural and intellectual evolution.

Conclusion

Theories of the origin of art encompass a wide range of perspectives, from magical and ritual practices to the social and aesthetic needs of humans. Whether we view art as a product of practical activity, emotional expression, aesthetic pleasure, or social communication, it always reflects the important role of culture in human development.

3. Artistic Culture of Society. Content and Form in Art

Artistic culture is an important part of the overall culture of society, reflecting its social, historical, and spiritual aspects through art. It encompasses all manifestations of human creativity expressed in various forms of artistic expression, such as painting, music, literature, theater, architecture, sculpture, cinema, choreography, and more.

1. Artistic Culture of Society

The artistic culture of society is a system of aesthetic, creative, emotional, and spiritual practices that express the ideological and aesthetic values of that society. It is not only the result of human activity but also a way of understanding national or cultural identity.

- *Reflection of social processes:* Artistic culture can reflect important social, political, and economic processes in society. It can serve as a form of protest, critique, or support for certain social phenomena. For example, Renaissance art shows a striving for humanism, while 20th-century art often reacts to wars and globalization.

- *Formation of values:* Art is an important tool for shaping social values and norms, giving artistic culture a key role in fostering aesthetic and moral beliefs. Through artworks, society can select certain benchmarks, particularly in moral, political, and cultural contexts.

- *Connection with history and traditions:* Artistic culture is closely linked to a society's history, cultural traditions, and ethnic characteristics. It can preserve a nation's collective memory through images, symbols, styles, and genres that reflect the specifics of a particular era.

2. Content and Form in Art

Content and form are two fundamental categories that help us understand art and its nature more deeply. They are not only theoretical concepts but also practical aspects of every artwork.

2.1. Content in Art

The content of art is what is expressed in an artwork. It includes ideas, experiences, social and cultural phenomena conveyed through art. The content of art always reflects reality, but it can be idealized, transformed, or abstracted.

- *Theme:* The topics addressed in a work of art can vary widely, from everyday scenes to abstract or philosophical ideas. In painting, for example, these could be landscapes, portraits, historical events, or social phenomena.

- *Plot:* The plot is the narrative unfolding within the artwork, with a beginning, development, and end. In literature, this could be a novel or poem; in music, an opera or symphony; in painting, a work depicting a specific scene or event.

- *Idea:* The idea is the central thought or message of the work. It can be moral, philosophical, or emotional, aiming to evoke feelings in the viewer or provoke reflection on social, moral, or ethical issues.

- *Emotional and psychological content:* Art often reflects the inner experiences of the artist or society. Works of art can convey emotions, feelings, and states of mind, even when they cannot be clearly articulated in words. For instance, Impressionist paintings focus on expressing emotional impressions of a moment rather than detailed depiction of objects.

2.2. Form in Art

The form of art is the way in which content is expressed. It is the specific artistic expression through which ideas, feelings, and experiences are communicated. Form includes the technical and compositional means used to create a work of art.

- *Composition:* A key aspect of form, concerning the organization of space, elements, and images within a work. Composition determines how parts of the work interact, creating balance or tension.

- *Technique and material:* How the work is executed and what materials are used. In music, this may involve the choice of instruments and timbres; in literature, the writing style; in painting, color, line, and shape.

- *Style:* A systematized combination of features, techniques, and means that define a particular artistic tradition or movement. Examples include Baroque, Classicism, and Modernism, each with its specific expressive methods.

- *Genre:* Defines a particular category of art in which a work is created. In literature, these may include novel, poem, or short story; in painting, portrait, landscape, still life, etc.

3. Relationship Between Content and Form

Content and form are interconnected and complementary categories in art. Without content, form would be empty, and without form, content could not be conveyed. They exist in dynamic interaction, allowing art to be both emotionally expressive and conceptually meaningful.

- *Content defines form:* Each idea or emotion requires a particular mode of expression. For example, tragic themes may call for dark, heavy colors and dramatic compositions, while comedic or light themes may use bright colors and airy compositions.

- *Form shapes content:* The way an idea is expressed significantly affects how it is perceived. In poetry, the form of a verse determines rhythm and emotional tone; in painting, composition and color influence the perception of the theme.

Conclusion

The artistic culture of society is an important tool for expressing social, cultural, and spiritual aspects of life. It encompasses diverse forms of art that interact with content and form. Content in art defines what we want to express, while form determines how we do it. Together, they create a unique artistic product with emotional, cognitive, and aesthetic impact on society.

4. Specificity of Art Forms. Features of Different Types of Art

Art is a multifaceted and complex phenomenon that includes numerous types and forms of creative activity. Each form of art has its own characteristics, means of expression, and functions. Let us examine the specificity of art forms and the features of the main types, such as painting, sculpture, music, literature, theater, cinema, and others.

1. Painting

Painting is one of the oldest and most significant forms of art, using paints and other materials to create images on various surfaces (canvas, paper, walls, wood, etc.).

Features:

- Painting directly conveys visual images, real or imaginary, using colors, lines, shapes, and composition.
- Ability to convey space, light, and depth through techniques of shading and illumination.
- Primarily oriented toward aesthetic perception: viewing paintings can be both emotional and cognitive.

Functions:

- Fine art (landscapes, portraits, still lifes), symbolic or allegorical meaning, and the transmission of social, religious, or cultural ideas.
- Function of documenting and illuminating historical events and scenes.

2. Sculpture

Sculpture is a form of visual art created using three-dimensional shapes, i.e., volumetric objects, usually made of stone, metal, wood, clay, or modern materials.

Features:

- Three-dimensionality: unlike painting, sculpture has volume and can be viewed from all sides.
- Various techniques are used, such as modeling, carving, and casting.
- Sculptures can be realistic or abstract.

Functions:

- Often used for monumental monuments, representing historical or religious figures.
- Used in architecture and interior design.

3. Music

Music is the art of organizing sounds, conveying emotional content through rhythm, melody, harmony, and timbre.

Features:

- Music has no visual image and exists in time — it can be heard but not seen.
- Music expresses emotions through sound, tempo, dynamics, and tonality.
- Includes various genres and forms, such as classical, popular, and folk music.

Functions:

- Music can serve as entertainment, education, or therapy.
- It plays an important role in rituals, ceremonies, commemorative events, and other forms of social interaction.

4. Literature

Literature is a form of art that uses words as the main means of expression to create artistic images, ideas, and emotions.

Features:

- Literature conveys content through language (poetry, prose, drama) and the structure of the work.
- Includes genres such as novels, poems, essays, plays, and short stories, each with its own form and style.
- Can combine different types of art, e.g., theater, where the literary text serves as the basis for dramatization.

Functions:

- Literature is a powerful tool of social influence, allowing the development of ideas, moral questions, stories, and social issues.
- Serves as an educational instrument, influencing worldview and the formation of moral norms in society.

5. Theater

Theater is an art form in which stories and emotions are expressed through live performances of actors presenting literary or dramatic works.

Features:

- Theater combines several types of art: literature, music, painting (sets and costumes), and dance.
- Dynamism: theatrical action unfolds in time and cannot be paused or replayed like a painting or a music recording.
- Actors' performances depend on the audience and the interaction between them.

Functions:

- Theater can entertain, educate, evoke empathy, provide social critique, and promote political discourse.

6. Cinema

Cinema (or film) is the art of creating and showing moving images, a modern form of visual art that uses recording and projection technologies.

Features:

- Film combines elements of theater, painting, literature, and music, creating a multimedia artistic product.
- Uses time and space, allowing for dynamic and volumetric storytelling.
- Cinema has a significant influence on mass culture.

Functions:

- Cinema can entertain, serve as a tool for social critique, education, or political purposes.
- Reflects cultural, historical, and social aspects of life and can function as a form of mass communication.

7. Architecture

Architecture is the art and science of designing and constructing buildings and structures.

Features:

- Architecture combines functionality and aesthetics: a building must be not only convenient and safe but also beautiful.
- Architecture has the ability to shape space and the atmosphere around people.

Functions:

- Architecture fulfills practical functions for living, working, and recreation, but also has aesthetic and symbolic roles in society, defining the historical appearance of cities and countries.

Conclusion

Each form of art has its own uniqueness and specificity, through which it expresses human perception of reality. Artistic culture encompasses different aspects of life and contributes to the development of a person's intellectual, emotional, and spiritual spheres. Thanks to its diverse forms, art can reflect various aspects of human activity, fulfilling educational, moral, and cultural functions in society.

**Topic 20. Artistic Creativity as an Object of Aesthetic Analysis. The Problem of
Artistic Creativity in Aesthetic
(2 hours)**

Plan

1. Definition of the concept of "creativity". Structural elements of creativity and their characteristics.
2. Types of artistic creativity. Specific features of the creative process.
3. The concept of "artist". The nature of the creative personality.
4. The concepts of "aptitude" and "genius" and their distinctive features. The progression from aptitude to genius.

1. Definition of the Concept of "Creativity." Structural Elements of Creativity and Their Characteristics

Creativity is the process of creating something new and original that did not exist before or existed in a different form. It involves the manifestation of intellectual activity that leads to a result that is innovative and has a certain value - often aesthetic, scientific, technical, or social.

Creativity differs from ordinary activity by its uniqueness, novelty, and non-standard approaches. It can be directed toward various aspects of human life, including art, science, technology, education, business, and even everyday life.

1. Structural Elements of Creativity and Their Characteristics

The creative process can be viewed as the interaction of several structural elements that contribute to the emergence of new ideas and results.

The main structural elements of creativity are:

1.1. Cognitive Activity (Analysis and Synthesis)

Creativity is impossible without prior understanding of existing knowledge and experience. Cognitive activity includes the following stages:

- **Analysis** – the process of studying, breaking down into parts, and understanding what already exists. This is the initial stage, in which knowledge is acquired, comparisons are made, and existing phenomena or ideas are examined.

- **Synthesis** – the process of combining separate elements to create new, unforeseen connections. Synthesis allows existing facts or ideas to be merged into something new and original.

These stages are important for every type of creativity, as they allow existing knowledge to be integrated with new approaches or concepts.

1.2. Intuition

Intuition is the ability to find a solution or make a discovery without logical analysis, based on prior experience. It is a "sudden" realization of the right path or solution that seems to appear out of nowhere but is often based on subconscious accumulation of knowledge and experience.

Intuition is especially important at the stage of generating new ideas, when logic and analytical thinking may be insufficient to achieve the desired result.

1.3. Imagination

Imagination is the ability to create images, ideas, or situations in the mind that do not exist in reality. It allows a person to see possibilities, develop new concepts, or solve problems that have not yet been solved. Imagination is a powerful driver of creativity, as it generates new concepts, styles, and forms.

- *Visualization* – forming and creating images in the mind, particularly important for such arts as painting, architecture, or literature.

- *Future modeling* – the ability to anticipate the development of events and create concepts that may be realized in the future.

1.4. Motivation and Emotional Component

Motivation is an internal drive to achieve a certain goal, which stimulates a person toward creative activity. It can be external (awards, social recognition) or internal (the need for self-expression, satisfaction from the creative process).

- *Emotions* are also an important part of creativity, as they can serve as a source of inspiration or stimulate new searches and ideas. It is well known that a person's emotional state - the feelings of joy, excitement, or even anger - can directly influence creativity.

1.5. Perspective and Innovativeness

Innovativeness is an essential characteristic of creativity. Successful creative activity involves the ability to see new perspectives, generate new ideas and approaches, and seek unconventional solutions to existing problems. In creativity, this could manifest as a new style, a technological solution, or an innovation in business or science.

2. Creativity as a Process

The creative process can be viewed as goal-directed activity that passes through several stages:

1. *Preparatory stage* – studying, accumulating knowledge, analyzing prior experience, and formulating the problem or task.

2. *Idea generation* – the moment when intuition, imagination, and prior knowledge allow a new solution or concept to emerge.

3. *Implementation* – the process of realizing the idea into a tangible result (e.g., creating a painting, developing a technical invention, or composing a new musical work).

4. *Evaluation and improvement* – after the result is created, it is assessed and refined as needed.

These stages are not always linear and often overlap. For example, new ideas may arise during implementation, and evaluating an already created result may lead to further improvements.

3. The Role of Creativity in Society

Creativity is crucial for societal development. It not only advances art but also drives changes in science, technology, culture, and even social structures. Creative ideas lead to technological innovations, influence economic and social processes, and create new approaches to education and management.

Conclusion

Creativity is a complex, multifaceted process that involves various structural elements: cognitive activity, intuition, imagination, motivation, and innovativeness. It forms the basis for creating new and original outcomes, allowing a person not only to transform the surrounding world but also to develop their inner potential. Creativity manifests in every type of human activity and is an integral part of progress.

2. Types of Artistic Creativity. Specific Features of the Creative Process

Artistic creativity encompasses various forms of activity in which works of art are created that have aesthetic, cultural, and social value. Each type of artistic creativity has its specific features and approaches to creation, as well as a particular goal - to convey emotional, ideological, or symbolic meaning through different media.

1. Types of Artistic Creativity

There are several main types of artistic creativity, each with its unique means of expression, tools, and characteristics:

1.1. Painting

Painting is one of the oldest forms of artistic creativity, using paints to create images on flat surfaces (canvas, paper, walls, etc.). The main elements of painting are color, form, line, texture, and composition.

Features of the creative process:

- *Creating a composition using colors and forms to express emotions, ideas, or moods.*
- *Using various techniques (oil, watercolor, acrylic, etc.).*
- *Working with perspective, light, shadow and textures to create the effect of volume or depth.*

1.2. Sculpture

Sculpture is the art of creating three-dimensional forms, usually from materials such as stone, metal, wood, or clay. It requires high skill in handling materials to produce realistic or abstract forms.

Features of the creative process:

- *Working with three-dimensional forms and textures.*
- *Applying various techniques: modeling, carving, casting.*
- *Interaction with space is important, as sculpture is three-dimensional and can be perceived from different viewpoints.*

1.3. Music

Music is the art of organizing sounds in time. It consists of rhythm, melody, harmony, and timbre, which are used to express emotions, moods, and ideas.

Features of the creative process:

- *Creating compositions using various instruments and the voice.*
- *Combining theoretical aspects of music (harmony, rhythm) with intuitive elements of the creative process.*
- *Choosing a theme, style, or genre to convey specific emotions or a story.*

1.4. Literature

Literature is the art of words, allowing the communication of complex ideas, emotions, and events through text. It includes genres such as poetry, prose, and drama.

Features of the creative process:

- Creating plots, characters, dialogues, and descriptions that carry emotional and philosophical meaning.
- Using language as the primary tool for expressing thoughts and experiences.
- Working with literary forms and styles, combining symbolism, metaphors, and allusions.

1.5. Theater

Theater is an art form in which actors portray characters and perform actions according to a literary work or script.

Features of the creative process:

- Interaction among actors, directors, designers, and other participants to create an emotionally rich performance.
- Preparation of sets, costumes, music, and lighting to create atmosphere.
- Staging plays or performances that convey plots and social issues through action.

1.6. Cinema

Cinema combines different forms of art: literature, painting, music, and theater. It uses moving images to convey plot, emotions, and moods.

Features of the creative process:

- Working with directing, scriptwriting, acting, editing, and special effects.
- Creating visual and sound images to convey emotional ideas.
- Cinema often serves as a form of mass culture influencing a broad audience.

2. Specific Features of the Creative Process

The creative process has a number of unique characteristics that define its specificity in each art form. However, there are several common traits inherent in all types of artistic creativity:

2.1. Idea and Inspiration

Every creative process begins with an idea or inspiration, which may arise suddenly or after prolonged reflection. This may include:

- An intuitive understanding of what needs to be created.
- Emergence of new images or plots arising from processing prior knowledge and experience.

Inspiration is often spontaneous and unpredictable. At the same time, it can also result from concentrated effort or search.

2.2. Preparation and Planning

For an idea to be realized in a concrete artistic work, planning is necessary. This may include:

- Defining goals and objectives.
- Choosing materials or tools for creating the work.
- Determining main structural elements (e.g., composition in painting, narrative

structure in literature).

2.3. Implementation

At this stage, the idea takes a concrete form through the material means used in the creative process. Practical skills, techniques, style, and methods are applied. It is important to combine technical aspects (e.g., drawing skills or playing an instrument) with emotional experiences.

2.4. Evaluation and Improvement

Once the creator has completed their work, it may be evaluated. This can include:

- Personal assessment of the work by the artist.
- Criticism from other artists or the audience.

During this process, adjustments or improvements may occur if the artist sees the need for changes or refinement.

2.5. Acceptance and Reception

The completed work often becomes the subject of public reception. This includes perception by an audience or others who evaluate and respond to the creative product. Understanding how the work influences society, thoughts, and emotions is important.

Conclusion

Artistic creativity is a complex and multifaceted process with many types and forms. Each type of creativity has its own specificity, unique tools, and means of expression. Regardless of the art form, the creative process includes the stages of inspiration, preparation, implementation, evaluation, and improvement. It also plays an important role in the cultural development of society, influencing emotions, ideas, and perceptions of the world.

3. The Concept of “Artist”. The Nature of a Creative Personality

An artist is a person engaged in creating works of art that have aesthetic value and express emotions, thoughts, and ideas through various forms of art. The term “artist” encompasses not only representatives of classical art forms such as painting, sculpture, or graphics but also those working in other creative fields, including music, literature, theater, cinema, and other forms of art.

Key characteristics of an artist include:

- *Creative approach:* The artist generates new ideas, forms, and concepts that contribute to the development of aesthetics and culture.
- *Emotional expression:* An artist’s works often convey personal experiences, emotions, and their attitude toward the world.
- *Mastery:* The artist possesses technical and creative skills necessary to realize their ideas.

An artist creates not merely objects, but meanings and symbols that open new perspectives for understanding the world. Their works can serve as a foundation for philosophical, social, or political discussions.

The Nature of a Creative Personality

A creative personality is a person capable of producing new ideas, demonstrating originality in approaching various tasks, and creating unique works in art, science, technology, or other fields. A creative personality is not limited to technical skill but possesses character traits that enable breakthroughs in different areas.

3.1 Characteristics of a Creative Personality

1. Individuality and Originality

- Artists stand out for the uniqueness of their ideas and the ways they express them. They do not copy others' works but seek new ways to convey their thoughts and experiences. Originality is a central trait of a creative personality.

2. Intuition

- Creative individuals often make decisions based on intuition, "sensing" ideas before they are logically realized. Intuitive problem-solving, appreciation of beauty, and the ability to see potential in unconventional solutions are important aspects of an artist's nature.

3. Emotionality

- Artists often have a high level of emotional sensitivity, capable of experiencing deep emotions that later transform into aesthetic images. Creative people frequently express through their works what others cannot articulate or feel.

4. Search for Meaning

- A creative personality strives not only to create aesthetically pleasing or technically perfect objects but also to convey deeper meanings. Creators often seek answers to questions that concern society or themselves, raising philosophical, moral, and social issues.

5. Unusual Perception of Reality

- Creative individuals often perceive the world differently from most people. They can notice what seems invisible, finding connections and images where others see only ordinary reality.

6. Self-expression

- Creativity is an essential way for an artist to express themselves. It is not merely a means of earning a living or performing technical tasks but a way to communicate inner experiences, views, and beliefs to the world.

3.2 Interaction of the Artist with Society

An artist's creativity often responds to the surrounding reality. Artists may express their stance on social events, political, cultural, or social processes. Interaction with society may manifest through:

1. Social Criticism

- Artists often use their creativity to critique existing social or political structures. Art can be a tool for societal change, as in works highlighting social injustices or protesting regimes.

2. Reaction to Cultural Changes

- Artists frequently reflect changes in the cultural environment, seeking new forms and styles that correspond to the spirit of the time. They may develop new trends or revive old traditions, adapting them to contemporary conditions.

3. Influence on Society

- An artist's work not only reflects reality but can also shape people's views and beliefs. Artworks often have a significant impact on public opinion and can be a crucial factor in social or cultural development.

3.3 Creative Potential and Development of the Artist

An artist's creative potential constantly evolves through self-discovery, learning, experience, and interaction with other artists and their environment. Many artists undergo a long process of searching and refining their skills, style, and techniques. They often seek new forms of expression or deeper meanings, which helps them explore new horizons in their creativity.

Conclusion

An artist is not just a master of their craft but a creator capable of transforming ideas into aesthetic images that express emotions, meanings, and concepts. Their nature lies in a unique perception of the world, the ability for intuitive and emotional expression, and a constant search for new forms of self-expression. The artist is a vital element of cultural development, as through their creativity, they influence society, reshaping its values and perception of reality.

4. The Concepts of “Aptitudes” and “Genius” and Their Distinctive Features. The Progression from Aptitudes to Genius

1. Aptitudes

Aptitudes are innate qualities or abilities of a person that form a potential basis for developing specific skills and talents. They serve as natural conditions for achieving high results in various fields, including art, science, sports, music, and more. Aptitudes can be physical, intellectual, emotional, or social, and they determine the initial potential for the development of a particular activity.

Key characteristics of aptitudes:

- *Innate qualities:* Aptitudes are not the result of training or learning; they consist of genetic, biological, and psychophysiological factors that manifest in childhood or early age.

- *Potential for development:* Aptitudes represent only a potential for developing certain abilities. For instance, musical or artistic aptitudes may appear in a child, but their realization requires prolonged learning and practice.

- *Specificity:* Aptitudes can be specific to different types of activity—artistic, scientific, sports-related, etc. For example, becoming an outstanding mathematician requires certain intellectual aptitudes, while an artist needs artistic or emotional ones.

2. The Concept of “Genius”

Genius is a special level of development of abilities and creative potential that allows a person to achieve results far exceeding ordinary capabilities. A genius has the ability to create something new, discover unexplored paths, and solve problems that others cannot resolve.

Genius is often associated with originality, intuition, a high level of creative potential, and the ability to make radical innovations. It is not merely advanced skill in a certain activity, but the capacity to change paradigms or create entirely new concepts.

Key characteristics of genius:

- *Originality:* A genius can create new ideas or approaches that not only meet the demands of the time but also transform the essence of things.
- *Creative breakthrough:* Genius is linked to the ability to make significant breakthroughs in a field - science, art, technology, etc.
- *High level of mastery:* Geniuses are usually highly skilled in their field, possessing abilities that allow them to realize the most complex ideas.
- *Prolonged development:* Genius is not the result of instant insight; it involves continuous development and self-improvement.

3. Progression from Aptitudes to Genius

The transition from aptitudes to genius is a complex, multi-level process that includes developing innate abilities through learning, experience, self-improvement, and creative exploration. However, it is not automatic - only some individuals can achieve a high level of ability and transform it into genius.

3.1. Innate aptitudes as the foundation for development

Aptitudes represent the initial stage of any creative or professional activity. They lay the groundwork for the further realization of abilities. For example, a person with a natural musical ear or artistic aptitude has a greater potential to become a musician or artist than someone without these abilities. However, aptitudes alone do not guarantee the achievement of genius.

3.2. The need for development and refinement

To transform aptitudes into genius, a long process of learning, practice, and self-improvement is required. Important aspects include:

- *Practice and experience:* Without constant skill development and practice, one cannot reach a high level of achievement. Mastery is attained through deep engagement and repeated practice.
- *Learning and research:* Education in schools, academies, or self-directed study significantly influences the development of abilities. Genius often forms not only through practice but also through theoretical reflection and the integration of new ideas.

3.3. Individual traits of geniuses

Not everyone with potential aptitudes becomes a genius. Genius is often associated with particular personality traits, such as:

- *High motivation:* A drive to achieve more and overcome limitations.

- *Creative courage*: The ability to take risks, explore new paths, and not fear failure.

- *Inner freedom*: Willingness to break free from traditions and stereotypes, openness to the new and unusual.

- *Relentless work and dedication*: Geniuses often work tirelessly, investing their heart and mind fully in their work.

3.4. Intuition and insight

A crucial aspect of genius is the ability for intuitive breakthroughs or “insights.” Many historical geniuses in science and art have described sudden ideas appearing seemingly out of nowhere. Intuition is vital because it enables a person to discover entirely new solutions to problems.

Conclusion

The progression from aptitudes to genius is a complex process that requires not only innate abilities but also immense effort, development, courage, and the capacity for intuitive discoveries. Aptitudes serve as the foundation for further growth, while genius is the result of prolonged creative activity, manifested in the ability to make breakthroughs and transform the world through new ideas, innovations, and creative achievements.

Section 4

Features of the Functioning of Morality in Society

Topic 21. Ethics as a Philosophical Science of Morality (2 hours)

Plan

1. The subject of ethics. Morality as a social phenomenon. Structure and functions of morality.
2. General moral concepts. The concept of moral consciousness.
3. Applied ethics. Moral experience. Ethics of business communication.
4. The moral world of the individual. Moral dimensions of the individual and society.

1. The Subject of Ethics. Morality as a Social Phenomenon. Structure and Functions of Morality

Ethics is a branch of philosophy that studies moral norms, principles, values, human behavior in society, and their interactions with others. Ethics analyzes concepts such as good and evil, justice, honesty, responsibility, freedom, and other moral categories. It aims to understand how people should act in different situations to achieve social harmony and be responsible for their actions.

1.1. The Subject of Ethics

The subject of ethics covers the following aspects:

- The study of moral norms and their role in society.
- The analysis of moral principles (for example, justice, virtue, duty).
- The identification of moral values that regulate the behavior of individuals and society.
- Consideration of moral dilemmas and difficulties that people encounter when making decisions.
- The study of moral ideals and their implementation in various cultures and social structures.

1.2. Morality as a Social Phenomenon

Morality is a set of norms, rules, and values that regulate human behavior in society, defining what is right and wrong, good and bad. Morality reflects the level of societal development, its culture, traditions, and ethical views transmitted from generation to generation.

Morality can be understood as a social phenomenon from the following perspectives:

- *Social function of morality:* Morality ensures the stability of social relations, as people who follow moral norms interact based on shared principles and values.
- *Morality as a mechanism of socialization:* Through moral norms and values, individuals integrate into society, as morality teaches people to interact according to the rules accepted in their culture or society.
- *Internalization of morality:* Moral norms are not only external regulators of behavior but also become part of an individual's inner world. Internalization means that a person begins to live according to moral convictions, not just external rules.

Morality plays an important role in shaping social relations because it defines how people should interact in various life situations: in personal life, family, work, political, and cultural spheres.

1.3. Structure of Morality

Morality has a complex structure that includes the following main elements:

1. Moral Norms

- These are specific rules that determine people's behavior in particular situations. For example, "do not steal," "be honest," "respect your elders" — these are all moral norms.
- Moral norms are divided into general (universal) and specific (characteristic of particular cultures or social groups).

2. Moral Values

- These are deeply held beliefs underlying moral norms, determining why a particular rule is important for society. Examples include the values of freedom, dignity, justice, and love.
- Values provide the basis for developing specific moral norms, which, in turn, ensure social stability.

3. Moral Principles

- These are fundamental ideas or approaches forming the basis of moral theory, on which moral norms and values rely. Examples include the principles of justice, humanism, and virtue.

- Principles guide the application of moral norms in different situations and ensure the unity of moral values at both the individual and societal levels.

4. Moral Relationships

- Moral relationships reflect interactions between people based on moral norms. These are relationships in which moral elements are present, such as mutual respect, honesty, and trust.

- Moral relationships arise as a result of implementing moral norms and principles in real life.

1.4. Functions of Morality

Morality performs several important functions that ensure its role in the development of individuals and society:

1. Regulatory Function

- Morality regulates human behavior in society by indicating what is permissible and what is forbidden. It establishes boundaries of acceptable behavior, defining what is good and what is bad.

2. Evaluative Function

- Morality evaluates human behavior, expressing positive or negative attitudes toward actions. This allows society to distinguish between “right” and “wrong.”

3. Motivational Function

- Morality motivates people to adhere to certain standards and values, such as virtue, responsibility, and honesty. It encourages people to act according to moral ideals, as following moral norms often brings moral satisfaction and social approval.

4. Socializing Function

- Morality is a key tool for socializing individuals in society. It helps people adopt social roles, develop appropriate attitudes toward social institutions, and determine their behavior in interactions with others.

5. Integrative Function

- Morality unites people in society by creating shared values and norms. Through its integrative function, morality helps form social cohesion, maintaining stability and order in society.

6. Critical Function

- Morality also serves as a form of social critique, as it allows people to identify social shortcomings, injustices, and human rights violations. Critiquing the existing order helps find new ways for societal development.

Conclusion

Morality is the foundation of social relations, regulating human behavior in society and defining what is right and wrong. It is an important social phenomenon that unites people, contributes to their socialization and development. The structure of morality includes moral norms, values, principles, and relationships, which together

perform various functions such as regulation, evaluation, motivation, and integration of society.

2. General Moral Concepts. The Concept of Moral Consciousness

Morality is a system of social norms and principles that regulate individual behavior in society, defining what is right and wrong, good and bad. Morality helps people navigate their relationships with others, determines personal duties and rights, and shapes attitudes toward various aspects of life.

Here are some general moral concepts that form the foundation for understanding moral principles:

1. Good and Evil

- *Good* is a category that represents everything aligned with moral norms, contributing to the development of the individual and society, and includes actions aimed at the well-being of others.

- *Evil* is the opposite of good, encompassing actions or situations that cause harm, destroy, or limit the development of people and society.

- *Justice* is a moral principle that requires equal treatment of all individuals, distributing benefits and penalties according to merit and need. Justice demands that each person receive what they deserve, without bias or discrimination.

- *Honesty* is a moral norm requiring truthfulness in words and actions, absence of deceit, false acts, or manipulation of facts.

- *Responsibility* is the moral awareness of the consequences of one's actions. It implies the ability to be accountable for decisions and the readiness to accept both positive and negative outcomes.

- *Freedom*, in a moral context, means the ability to act according to one's beliefs and desires while respecting the rights and freedoms of others. Moral freedom is not absolute; it is limited by the necessity of not violating moral norms and the rights of others.

- *Duty* is a moral obligation toward others or society. It involves recognizing the need to fulfill certain moral norms, even if doing so requires effort or sacrifice.

- *Dignity* is respect for oneself as a person, recognition of one's value and rights. It forms the basis for moral development, as every person has the right to respect and integrity.

- *Loyalty* is faithfulness and commitment to a group, idea, or principle. It is a moral category that supports the stability of social relations and solidarity within society.

The Concept of Moral Consciousness

Moral consciousness is the collection of moral beliefs, ideas, norms, and judgments that a person holds regarding good and evil, right and wrong, as well as their ability to recognize and analyze their actions from a moral perspective. Moral consciousness is a component of general human consciousness and determines a person's moral positions, values, and behavior.

Moral consciousness includes:

- *Moral beliefs* — deep internal convictions about what is right or wrong, good or bad. Moral beliefs are shaped by social, cultural, and religious factors, as well as personal experience.

- *Moral ideals* — a person's ideas about how one should behave under ideal conditions or what a moral person should be like. Ideals serve as guides for achieving moral perfection, shaping how a person wants to live and what values to follow.

2. Moral Reflection

- *Moral consciousness* involves the capacity for moral reflection — evaluating one's actions from a moral standpoint. It is the ability to analyze whether one's actions align with moral norms and whether they caused harm to others.

- *Moral emotions* are emotional responses to moral situations or actions. Examples include feelings of shame or pride in one's actions, guilt or satisfaction for doing the right thing, outrage at injustice, or compassion for the suffering of others.

- *Moral norms and rules* are socially established systems that regulate human interactions and define socially acceptable behavior. They are part of the structure of moral consciousness and are used to make decisions and evaluate real-life situations.

- *Moral motivation* is the internal drive to act according to one's moral beliefs, even when it requires effort or sacrifice. Moral motivation encourages people to act not only out of fear of punishment or desire for reward but also from the desire to be good, fair, and honest.

2.3. Moral Consciousness in Personal Development

Moral consciousness develops throughout a person's life, beginning in early childhood. It changes depending on the social and cultural conditions in which the individual lives.

The process of developing moral consciousness includes:

1. *Socialization* — forming moral ideas and beliefs through interaction with others, family, school, culture, and society in general.

2. *Education* — understanding moral principles and norms through upbringing and formal education.

3. *Self-awareness* — the ability to reflect on one's own moral actions and review one's beliefs.

4. *Crisis of moral consciousness* — during complex life situations or moral dilemmas, a person may reevaluate or change their moral positions.

Conclusion

General moral concepts encompass fundamental categories such as good and evil, justice, honesty, duty, freedom, and dignity, which form the foundation of moral life and social interaction. Moral consciousness is a key element of human psychological activity, including moral beliefs, ideals, reflection, emotions, and motivation. It helps individuals navigate moral aspects of life, fosters internal responsibility for one's actions, and guides behavior according to socially accepted norms and principles.

3. Applied Ethics. Moral Experience. Business Communication Ethics

Applied ethics is a branch of ethics that deals with the application of moral principles and norms to specific real-life situations. It studies and formulates recommendations and rules of conduct in various fields where moral issues arise. Applied ethics covers areas such as medical ethics, business ethics, scientific ethics, environmental ethics, human rights ethics, and others.

Main directions of applied ethics:

1. *Medical ethics* — examines ethical issues in medicine, such as the ethics of doctors and patients, informed consent, medical confidentiality, euthanasia, and other moral dilemmas in healthcare.

2. *Business ethics* — explores moral issues in economic activities, particularly in relationships between employers and employees, corporate social responsibility, advertising and marketing ethics.

3. *Ethics of science and technology* — analyzes ethical problems related to the development of new technologies, including bioethics, genetic research, artificial intelligence, and moral issues in scientific practice.

Applied ethics helps find optimal solutions to complex moral problems, ensuring correct choices in specific situations that require ethical analysis.

Moral experience is the knowledge, values, norms, and ideas that a person acquires through practical activity and interaction with others. It is part of the overall life experience, including conscious or intuitive understanding of what is right or wrong, good or bad, taking into account social, cultural, and moral norms.

Moral experience is formed through:

- *Interaction with others* — relationships within family, school, work, and other groups allow a person to absorb norms and rules reflecting the moral values of society.

- *Reflection and contemplation* — personal reflection on one's actions and analysis of the consequences of decisions help a person refine their moral beliefs.

- *Practical situations* — resolving moral dilemmas and making difficult life choices allows a person to gain experience in applying moral principles in practice.

Moral experience is an important element in the development of a person's moral consciousness. It enables individuals to better understand moral issues, make responsible decisions, and act appropriately in complex situations.

Business communication ethics is the set of moral norms and rules that regulate interactions between people in professional activities. It concerns the moral aspects of behavior in business and professional relationships and includes issues of trust, honesty, responsibility, fairness, respect for others, cooperation ethics, and competition ethics.

Key principles of business communication ethics:

1. *Honesty and transparency* — in business, it is important to be open and truthful in relationships with partners, clients, and colleagues. The moral norm of honesty also involves avoiding deceit, manipulation, and falsification.

2. *Trust and responsibility* — mutual trust between participants is a key aspect of business ethics. People must fulfill their obligations and be accountable for their actions.

3. *Respectful attitude* — business relationships should be based on respect for individuals, regardless of social status, nationality, or gender. Respect fosters an effective working environment and reduces the likelihood of conflicts.

4. *Confidentiality* — in many cases, it is important to maintain confidentiality regarding information obtained during business interactions. Business communication ethics requires adherence to ethical standards in protecting personal and corporate secrets.

5. *Fairness and equality* — professional interactions should be guided by principles of fairness, providing equal opportunities for all participants without discrimination.

6. *Ethics of negotiation* — negotiations are an essential element of business communication. It is important to follow ethical norms, such as honesty, honoring agreements, and avoiding manipulation or coercion.

7. *Social responsibility* — business communication also involves social responsibility. Company activities should be ethical and contribute to societal development, not just financial gain.

Conclusions:

- *Applied ethics* is an important part of modern ethics, helping individuals navigate specific moral situations in various areas of activity. It supports morally responsible decision-making in medicine, business, ecology, science, and other fields.

- *Moral experience consists of knowledge and internal convictions* formed through interaction with others and reflection on one's actions. It forms the foundation of moral consciousness and enables individuals to make morally correct decisions in different life situations.

- *Business communication ethics* is a set of moral norms and principles regulating interactions in professional contexts. It encompasses essential aspects such as honesty, trust, respect, and responsibility, which are necessary for maintaining healthy and productive relationships in business and professional life.

4. The Moral World of the Individual. Moral Dimensions of the Individual and Society

The moral world of the individual is the totality of moral beliefs, values, norms, emotions, and motives that determine a person's inner perception of themselves and their place in society. It is an internal space in which an individual becomes aware of their moral duties, makes choices between good and evil, and seeks to find the right guidance for their actions.

The moral world of the individual includes several key elements:

1. *Moral beliefs* — these are deep and stable convictions about what is right or wrong, good or bad. Such beliefs are formed under the influence of upbringing, education, religious and cultural norms.

2. *Moral values* — they form the foundation of an individual's moral system. Values may include respect, honesty, justice, dignity, kindness, and other moral principles that guide choices in complex situations.

3. *Moral ideals* — these are visions of the “ideal” person, their behavior, and relationships with others. Ideals may include striving for moral perfection, resistance to temptation, self-improvement, and helping others.

4. *Moral motives and emotions* — the moral world also encompasses emotional experiences arising in situations of moral choice, such as guilt, shame, pride, and compassion. These emotions usually occur in response to morally significant events that confront the individual with important moral decisions.

5. *Self-assessment and moral reflection* — an essential aspect of the moral world is the ability to reflect on one's actions and decisions from a moral perspective. This allows a person to adjust behavior, consider moral principles, and improve themselves.

Moral dimensions of the individual and society

Moral dimensions are aspects or levels of moral reality that determine the interaction between the individual and society. Morality is not only an internal characteristic of the individual but also a result of social processes, norms, and customs existing within society.

1. *Individual morality* — morality at the personal level determines a person's behavior in society and their ability to follow moral principles in everyday life. Individual morality forms the basis for understanding personal values, beliefs, and the choice between right and wrong. Social moral norms influence the formation of individual convictions, while individual experience, in turn, affects the general moral norms of society.

2. *Social morality* — this is morality resulting from interactions among individuals in society; it regulates relationships between people and determines what is acceptable and unacceptable in a social context. Social morality includes generally accepted norms created and maintained through traditions, customs, laws, ethical codes, and other social institutions. These norms help regulate collective relations, promoting harmony and mutual understanding.

3. *Moral demands of society* — society sets certain expectations for its members to ensure the stability and functioning of social institutions. These demands may include duties to family, society, and the state, as well as moral obligations toward others. Moral norms are formed through collective agreements and establish boundaries of what is acceptable and what is not.

4. *Moral consensus in society* — a moral consensus is the agreement on shared values and principles collectively accepted by all members of society. Such consensus helps maintain social order and cohesion and ensures a common understanding of what is morally right.

Morality and social change

Morality is not static; it evolves with the development of society.

Moral values, norms, and beliefs can change depending on historical, cultural,

economic, and social factors. For example:

- *Historical changes* — in different historical periods, societies may interpret concepts such as justice, freedom, and equality differently. What was morally acceptable in the Middle Ages may be unacceptable today.

- *Cultural differences* — morality can vary among cultures and nations, even if general principles (such as the prohibition of murder) are similar. Different social contexts and traditions can lead to different approaches to moral issues.

- *Contemporary moral dilemmas* — new technologies, scientific achievements, globalization, and other factors generate new moral problems, particularly in environmental ethics, genetics, human rights, technology, and more. Changes in these areas require rethinking traditional moral ideas.

Conclusions

- *The moral world of the individual* is an internal sphere encompassing moral beliefs, values, motives, and emotions that shape a person's behavior and define their relationships with others and society as a whole.

- *Moral dimensions of the individual and society* are interconnected through the interaction of personal convictions and social norms. Social morality establishes the boundaries and rules within which individuals act, while individual moral beliefs, in turn, influence changes in societal moral standards.

- *Morality is dynamic, adapting to historical, cultural, social conditions* and is an essential element in maintaining harmony and stability in society.

Topic 22. Morality as a Cultural-Historical Phenomenon (2 hours)

Plan

1. The emergence of morality and tribal relations.
2. Morality in the Ancient World.
3. Morality in the feudal world.
4. Morality in bourgeois society.
5. Morality in the 20th – early 21st century.

1. The Emergence of Morality and Tribal Relations

Morality emerged during the development of human society as a form of social regulation of behavior that helped ensure group survival and stability in relationships between people. It arose from the necessity of human interaction in society and the establishment of certain norms intended to maintain harmonious relationships and reduce the likelihood of conflicts.

Morality was not immediately complex or systematized; it developed gradually. From initial shared norms of behavior, which had no precise formulations, it became more structured over time. The first moral norms were likely emotionally charged and defined by people's direct experience in the process of interaction.

Causes of the emergence of morality:

1. *The necessity of cooperation for survival.* In primitive societies, people depended on cooperation for hunting, gathering food, protection from predators, and defense against other tribes. This cooperation required the creation of norms that regulated behavior within the community.

2. *The need for rules and regulations.* Without clear rules, there was a high likelihood of social conflicts, violence, and anarchy. It was therefore necessary to establish norms that regulated respect for individuals, cooperation, and mutual assistance.

3. *Increasing social interaction.* As communities and tribes developed, there arose a need for more complex and diverse social interactions, which encouraged the formation of moral norms to regulate these relationships.

Tribal relations were the interactions among people within kinship or tribal communities, which were the primary form of social organization in prehistoric times. In such communities, relatives often shared resources, land, food procurement, and protection. Interaction within the tribe was based on principles of solidarity, mutual assistance, and shared responsibility.

In early tribal societies, certain social roles emerged that determined who in the family or tribe was responsible for specific duties (e.g., hunting, gathering food, raising children, defending against enemies). Relationships among family and tribe members were based on principles of mutual respect and support, and within these relationships, the first moral norms began to form, defining what was “right” or “wrong,” what was permitted, and what was forbidden.

Key features of tribal relations:

1. *Collectivism.* The community functioned as a single unit, where the interests of the group prevailed over the interests of an individual. This principle ensured survival and well-being for all members of the community.

2. *Equality among relatives.* Although certain social hierarchies could exist in tribes, equality among family members and tribe members was fundamental. This fostered solidarity and mutual support.

3. *The sanctity of the family.* The family and kinship were of paramount importance, and moral norms were often aimed at preserving the integrity of the family and clan, protecting against threats, and maintaining norms of mutual respect.

4. *Moral prohibitions and taboos.* Tribal societies already had certain prohibitions that defined unacceptable actions. These could include taboos regarding interactions between specific individuals, prohibitions on certain behaviors, and sanctions for violating these norms.

Morality and religion in tribal society

Religion played an important role in tribal relations, also helping to regulate social interactions. Belief in spiritual entities, divination, magical practices, ancestor worship, and rituals were closely connected to moral norms, determining how people should behave toward each other and which moral rules they should follow. Religious rituals and beliefs often reinforced moral prohibitions and rules, giving them sacred significance.

Conclusions:

- *Morality as a social phenomenon* emerged through human interaction in tribal communities, where the need for cooperation and mutual support necessitated the development of behavioral norms. These norms were not only tools for survival but also the foundation for the development of human sociality.

- *Tribal relations emphasized solidarity and collectivism*, which defined the moral standards of these communities. Core moral categories included respect for family, mutual assistance, preservation of group unity, as well as elements of religious morality.

- *Moral norms in tribal societies* were not only social requirements but also part of religious beliefs, which contributed to their reinforcement and observance through sacralization and moral education.

- *Morality in tribal societies* was an element that helped maintain harmony and order in social relations and ensured adaptation to the external and internal challenges of the time.

2. Morality in the Ancient World

Morality in the Ancient World developed within various civilizations and cultures, including Ancient Egypt, Mesopotamia, India, China, as well as Greece and Rome. These civilizations had their unique moral principles, but at the same time, similar moral ideas often intertwined, reflecting universal ethical aspects aimed at creating harmony within societies.

Morality in Ancient Egypt

In Ancient Egypt, moral principles were based on the concept of *Ma'at*, which meant not only truth and justice but also harmony and order in the universe and society. *Ma'at* embodied truth, cosmic order, and justice, and all Egyptians were expected to follow its laws in their daily behavior.

- *Key moral norms*: Great importance was given to virtues such as truthfulness, kindness, respect for elders, care for family, obedience to the will of the gods, and justice.

- *Moral codes*: One of the well-known texts, *The Instructions of Ptahhotep* (c. 2500 BC), contains wise advice emphasizing humility, respect for elders, and proper conduct in society.

Morality in Mesopotamia

In Mesopotamia, particularly in Babylon and Sumer, moral norms were inseparably connected to religion and laws.

- *Hammurabi's Code* (c. 1754 BC) is one of the oldest documents systematizing laws and rules of conduct in society. It aimed to establish justice and maintain social order, particularly through punishments for violating moral and social norms. The code covered various aspects of life, including trade, family relations, religious practices, and criminal offenses.

- *Moral teachings*: Literary works such as *The Epic of Gilgamesh* reflect ethical questions related to life, death, friendship, justice, and wisdom.

Morality in India

In Ancient India, moral concepts were closely connected with religious teachings and philosophical systems such as Vedanta, Buddhism, and Jainism.

- *Dharma* is a key concept meaning moral order, law, and the path of truth. It includes principles of justice, duty, and behavior according to social roles.

- *Buddhism* emphasizes the Four Noble Truths and the Eightfold Path, which define the way to end suffering and achieve Nirvana, including moral self-improvement, avoiding violence, and refraining from lying.

- *Yoga and meditation contributed to moral self-development* and harmony with the surrounding world.

Morality in China

In Ancient China, morality was largely shaped by Confucianism and Daoism.

- *Confucianism saw morality* as a fundamental principle of social harmony. Confucius developed the concept of *Ren*, often translated as “humaneness” or “benevolence.” He emphasized the importance of proper relationships between people, especially within the family and society. Key moral virtues included respect for elders, honesty, responsibility, and fulfillment of duties.

- *Daoism, founded by Laozi*, emphasized the importance of natural order and harmony. Morality in Daoism focuses on following the *Dao* (the Way), encouraging people to align with the natural flow of life and avoid violence and excess.

Morality in Ancient Greece

In Ancient Greece, morality was an important topic for many philosophers.

- *Socrates believed that moral qualities* were the foundation of true happiness and that people should pursue self-knowledge and the development of virtues. He promoted internal dialogue and reflection as a means to achieve moral improvement.

- *Plato* viewed morality as part of the ideal state. He argued that justice was necessary for achieving moral harmony in society.

- *Aristotle* developed the concept of the “Golden Mean,” where morality lies in moderation between extremes. For him, ethics was a practical science aimed at achieving happiness through virtue.

Morality in Ancient Rome

In Rome, morality was closely linked with ideas of civic duty, rights, and obligations of citizens toward the state and society.

- *Cicero* emphasized the importance of natural law, which is universal and independent of local laws. According to him, morality was the foundation for all legislation and human relations.

- *Stoics (e.g., Seneca, Marcus Aurelius)* stressed control over passions, inner peace, and achieving moral excellence through discipline of the mind. Stoic morality focused on fulfilling one’s duty to nature and society, as well as maintaining inner resilience in the face of external challenges.

Conclusions

Morality in the Ancient World was shaped by religious, philosophical, and social structures of different civilizations. In each culture, morality served to maintain social order, develop interpersonal relationships, and achieve harmony with the surrounding world.

- *In Egypt and Mesopotamia*, morality was closely tied to religion and laws.
- In India and China, morality was shaped by religious teachings, such as Buddhism, Jainism, and Confucianism, emphasizing internal self-improvement.
- *In Greece and Rome*, morality was more philosophical, with philosophers seeking answers to questions about the path to virtue and happiness.

Despite their differences, these moral systems shared a common goal: ensuring justice, harmony, and the development of humans within their social environment.

3. Morality in the Feudal World

Feudalism, which dominated Europe from the 9th to the 15th century, was not only a social and economic system but also manifested in the cultural and moral structures of medieval society. Morality in the feudal world was closely connected to religion, class structures, and social roles, which shaped everyday life.

Morality in the Christian Context

In the Middle Ages, Christian religion had a major influence on people's moral views. The Catholic Church was the central institution establishing moral principles and sanctioning certain norms of behavior.

- *Preference for spiritual values*: Medieval moral norms often emphasized spiritual significance over material or secular values. People believed that the path to salvation lay in observing religious commandments, practicing obedience and humility, and showing love for God and neighbors.

- *Family and society*: The family played a central role in the social structure. Moral norms demanded loyalty to one's family, fidelity within marriage, and care for children. Relationships between men and women were expected to follow Christian principles.

- *Justice and mercy*: A central moral category in Christianity was justice—the recognition of the need for equal treatment of all members of society and assistance to those in need. At the same time, significant attention was given to mercy, caring for the poor, and aiding the sick.

The Role of Feudal Relations in Moral Consciousness

The feudal system implied a strict hierarchy in which each class had its rights and duties. This social structure also influenced the moral views of people at the time.

- *Lords and vassals*: In feudal society, lords had clear moral responsibilities toward their subjects. A lord was obliged to protect his vassals and ensure their well-being, while the vassal owed loyalty and devotion to the lord. This mutual moral obligation formed the foundation of the stability of the feudal system.

- *Class-based morality*: Each class in medieval society had its own moral norms corresponding to its social position. For example, the clergy followed moral rules

derived from religious prescriptions, knights adhered to a code of honor and courage, and peasants were obliged to work the land and fulfill their labor duties.

- *The ideal of knighthood:* Knighthood was an important part of feudal moral consciousness. Knights were expected to follow certain moral norms, including bravery, loyalty, protection of the weak, and service to God. A knight was expected to serve his lord and people, fight for justice, and faithfully fulfill his duties.

Morality in Literature and Philosophy

Moral ideas in feudal society were reflected in literature and philosophical teachings of the time.

- *Literature and religious texts:* Religious texts were extremely popular in the Middle Ages and defined moral guidelines. The primary authority was, of course, the Bible. Additionally, literary genres such as hagiographies, sermons, and treatises promoted moral principles.

- *Medieval philosophy:* Moral questions were also actively explored in medieval philosophy, particularly in the works of Augustine of Hippo and Thomas Aquinas. For example, Aquinas, in his theory of natural law, regarded morality as a combination of divine commandments and natural laws. He emphasized the importance of moral law for achieving blessedness.

The Moral Code and the Church

In feudal society, the Church had enormous influence over moral norms. It was considered the primary source of moral rules and an important component of the social structure.

- *The Church as a moral authority:* The Catholic Church was the main regulator of moral norms, establishing ideals of virtue and determining what was morally acceptable and what was not. The Church provided the highest sanction for human behavior, particularly through the institution of confession, forgiveness of sins, and the imposition of penalties.

- *Moral functions of the Church:* The Church not only promoted moral principles but also actively ensured their enforcement through rituals, canon law, and dogma. It judged the correctness of actions, condemned ungodly behavior, and offered paths to moral purification through repentance.

Morality and Economic Relations

Feudal morality was also closely linked to the economic relations of the time. Land ownership, religious norms, and ideas of justice and equality all interacted within the economic system.

- *Morality and labor:* Peasants were obliged to work the land, thereby ensuring the welfare of the lords. At the same time, morality required peasants to perform their work conscientiously and honestly. Labor ethics also included respect for the land and work as a way of serving God and society.

- *Poverty and charity:* Morality of the time acknowledged the existence of poverty and encouraged the aristocracy to practice charity and help those in need.

Often, landowning feudal lords were expected to provide support to the poor through church charitable initiatives or by fulfilling social obligations.

Conclusions

Morality in the feudal world was organically linked to religion, feudal relations, and the social ideals of the time. It was a system combining religious and social norms of behavior, where each member of society had moral duties according to their social status. Morality, in turn, served as an important tool for maintaining order in the medieval world and supporting stability within feudal relations.

4. Morality in Bourgeois Society

Morality in bourgeois society, which began to take shape between the 16th and 18th centuries, was shaped by the development of capitalism, industrialization, and changes in social, economic, and cultural structures. The transition from feudal to bourgeois society involved significant shifts in moral values, particularly regarding individualism, the market economy, human rights, and private property.

1. Individualism and Personal Autonomy

One of the most important aspects of the moral transformation in bourgeois society was the establishment of individualism as a moral and social principle. The absence of absolute dependence on feudal or religious institutions led to the formation of new moral norms emphasizing personal freedom, self-expression, and the right to private property.

- *The idea of the right to property:* Bourgeois society defined private property as the foundation of moral and economic development. Morality became more oriented toward individual success, freedom of choice, and self-realization. From the bourgeois perspective, individuals had the right to own property, engage in free trade, and profit from their labor.

- *Subjective rights:* For the first time, the idea of an individual's right to freedom of choice and independence from authorities emerged, enshrined in moral norms and laws. The development of bourgeois morality fueled the struggle for human rights, freedom of conscience, thought, and belief.

2. The Market Principle and Morality

In bourgeois society, market relations significantly influenced moral ideas. With the rise of capitalism and commerce, new moral guidelines emerged, promoting pragmatism and practical reasoning as important personal traits.

- *Work ethic and success:* Bourgeois society promoted the work ethic as a moral value. Success in business, accumulation of capital, and entrepreneurial activity became morally positive qualities. At this stage, market activity and profit were considered morally neutral, or even positively valued in society.

- *Competition and achievement:* The principle of competition, which became the basis of market relations, received moral justification. The idea that individual success is achieved through competition and self-improvement became an integral part of bourgeois morality.

3. *Morality and Religion in Bourgeois Society*

Bourgeois society differed from feudal society in that religious morality gradually lost its central role in shaping social values. Nevertheless, religion still had a significant influence on morality, particularly regarding ethical ideas about virtue, honesty, and family relations.

- *Secularization of moral norms:* With the rise of the bourgeoisie, morality became increasingly secularized. This meant that morality was no longer based solely on religious commandments but became linked to rationalist, humanist, and legal principles. Morality ceased to be purely a religious or ecclesiastical institution and began to form through secular mechanisms, such as law, legislation, and public opinion.

- *The role of Protestantism:* Protestantism played an important role in the development of bourgeois morality. Ideas from Protestant ethics, particularly Max Weber's theory of the Protestant worldview as a stimulus for economic development, demonstrated how religious principles - such as labor, thrift, and self-restraint - formed the basis for moral and economic norms in bourgeois society.

4. *Morality and Social Classes*

In bourgeois society, social relations changed, affecting moral values. The development of capitalism strengthened the role of the bourgeoisie as the leading social class that determined the main moral norms.

- *Support for social mobility:* Morality became more liberal, supporting opportunities for social mobility. While in medieval society social roles were often determined by birth, bourgeois society introduced the idea that anyone could achieve success through personal effort.

- *Morality of wealth and poverty:* Bourgeois society began to actively promote a morality that viewed wealth positively, as the result of intellectual effort, while poverty was often explained by laziness or lack of initiative. This created a certain moral asymmetry between different social groups.

5. *Moral Conflicts and Criticism of Bourgeois Morality*

With the development of capitalism and industrialization, new social conflicts emerged, reflected in moral debates.

- *Criticism of exploitation:* Criticism of bourgeois moral norms grew, especially from the working class and socialist movements. Classical critics of the bourgeoisie, such as Karl Marx, argued that bourgeois morality reflected the interests of the ruling class and justified its economic advantages through the defense of private property, exploitation, and inequality.

- *Individualism and social responsibility:* At the same time, the individualistic approach to morality, though supported by the bourgeoisie, was criticized by those who believed that excessive focus on personal success led to neglect of social duties and social justice.

Conclusions

Morality in bourgeois society was defined by the development of individualism, capitalism, and market relations, which became the foundation for new moral norms emphasizing human rights, private property, freedom of choice, and competition. However, these moral norms were not universal and were often criticized by those advocating social justice and equality. Bourgeois society developed a morality that justified new social and economic realities but also became the subject of moral and philosophical debate.

5. Morality in the 20th and Early 21st Centuries

Morality in the 20th century and the early 21st century underwent significant transformations under the influence of various historical events, philosophical movements, social changes, and globalization. This period became a time for rethinking moral norms and values, particularly in the context of technological progress, global conflicts, increasing individualism, and ongoing social and political changes.

1. Technological-Scientific Revolution and Moral Changes

One of the main factors influencing morality in the 20th century was the technological-scientific revolution, which led to the development of new technologies, mass communication, globalization, and changes in labor.

These changes affected the moral perception of social and individual values:

- *Morality and technology:* Innovations such as nuclear energy, computer technologies, and bioengineering changed our attitudes toward nature, humanity, and the future. Questions arose regarding moral responsibility for the use of new technologies, such as the creation of nuclear weapons or genetic manipulation. Issues related to environmental responsibility and artificial intelligence development became significant moral dilemmas of this period.
- *Changes in labor relations:* The transition to a post-industrial society, where information and knowledge became key commodities, generated new moral questions about work ethics, labor globalization, workers' rights, and wealth inequality.

2. Individualism and Moral Relativism

A characteristic feature of the moral landscape in the 20th century is the spread of individualism and moral relativism, especially in the Western world:

- *Individualism:* The growing interest in personal rights, self-expression, and individual freedom shifted the moral emphasis toward personal responsibility. Individual freedoms became an important part of the moral framework, particularly through ideas of humanism and human rights.
- *Moral relativism:* With the rise of postmodernism, popular in the 1960s–1970s, ideas of moral relativism gained traction, according to which there are no absolute moral truths or values, and all moral perceptions depend on cultural, social, and historical conditions. This led to a weakening of universal moral norms, with people often viewing different values as equally valid.

3. Human Rights Ethics

A key aspect of 20th-century morality was the idea of human rights, which gained recognition after World War II, particularly with the adoption of the Universal Declaration of Human Rights in 1948.

This introduced a new moral paradigm emphasizing:

- *Inviolability of the individual and their rights:* Human rights became the moral foundation of international documents and political debates. The moral principle of personal rights to freedom, security, and dignity became important in international relations and domestic policies.
- *Social justice:* Movements arose advocating equal rights for all individuals regardless of race, gender, sexual orientation, or religion, leading to new moral norms concerning gender equality, minority rights, and anti-discrimination efforts.

4. Secularization and New Religious Movements

Throughout the 20th century, the secularization of society continued, affecting moral perceptions:

- *Secularization of morality:* As religion lost its direct role in governance and societal processes, moral questions began to be addressed independently of religious dogmas. This led to the formation of new moral guidelines, often secular, based on rationalism, human rights, and social responsibility.
- *Religious pluralism and new religious movements:* At the same time, the influence of religious pluralism grew, especially in a globalized world where different religious traditions interact. In the latter half of the 20th century, new religious movements emerged, offering new moral orientations in the context of the modern world.

5. Globalization and Moral Norms

In a globalized world, moral norms began to take on a global character, driven by shared challenges:

- *Global moral problems:* The rise of global issues, such as environmental crises, international conflicts, terrorism, and migration, requires the formulation of universal moral principles. There is a need for international cooperation to address problems like climate change, human rights violations, and social inequality.
- *Ethics in global communications:* Mass communication technologies allow moral ideas to spread rapidly but also raise new questions related to privacy, the right to information, and digital human rights.

6. Moral Challenges of the Modern Era

In the 21st century, moral issues have again become the subject of intensive debate, particularly:

- *Technological ethics:* Artificial intelligence, bioethics, and genetic manipulation present new problems, requiring moral solutions to questions that did not exist previously.

- *Global justice ethics*: Multiple generations in the 21st century face questions of global social justice, equitable resource distribution, and combating poverty, inequality, and social conflicts.

Conclusions

Morality in the 20th and early 21st centuries is the result of complex social, cultural, and technological changes, shaped by individualism, human rights, secularization, globalization, and new moral dilemmas in a post-industrial world. Key aspects include the development of human rights ethics, the spread of religious pluralism, and critical reflection on technological innovations, which present new challenges to humanity's moral self-determination.

Topic 23. History of Ethical Doctrines (2 hours)

Plan

1. Ethical doctrines of the Ancient World.
2. Ethical doctrines of the Middle Ages (5th–18th centuries). Ethical doctrines of the Renaissance (14th-16th centuries).
3. Ethical doctrines of the Modern Era and the Enlightenment (17th-19th centuries).
4. Ethical doctrines of the 20th and early 21st centuries.

1. Ethical Doctrines of the Ancient World

The ethical doctrines of the Ancient World formed the foundation for the development of philosophy and morality in subsequent eras.

In different civilizations - Ancient Egypt, China, India, Greece, and Rome - various views emerged regarding what constitutes good, how one should live, and which values are important for individuals and society.

Ethical Doctrines of Ancient Egypt

Moral principles in Egypt were centered around the concept of *Ma'at*—divine order and justice. A person was expected to live according to the principles of *Ma'at* in order to maintain balance and harmony in the world. This concept included virtues such as truthfulness, justice, integrity, and respect for the divine.

Ethical Doctrines of Ancient China

- *Confucianism* – Confucianism is one of the main ethical systems in China. Confucius taught that it is important to follow moral norms, honor elders, respect traditions, and be a virtuous person. He believed that an ideal social order is achieved through mutual respect and good relationships among people.

- *Taoism* – Taoists, including Laozi, believed that in order to achieve a moral and harmonious life, a person should follow the *Dao* (the Way), which represents the

natural order of the universe. They emphasized the importance of calmness, simplicity, and refraining from excessive desires.

Ethical Doctrines of Ancient India

- *Brahmanism (the foundation of Hinduism)* – This teaching emphasized *dharma* (moral duty) and *karma* (action and its consequences). A person must fulfill their duties according to their *varna* (social class) and achieve liberation (*moksha*) through a virtuous life.

- *Buddhism* – The founder of Buddhism, Siddhartha Gautama (the Buddha), taught that the path to liberation from suffering lies in understanding the Four Noble Truths and following the Eightfold Path. He stressed the importance of meditation, mindfulness, and moral practices to attain Nirvana.

Ethical Doctrines of Ancient Greece

- *Socrates* – One of the founders of Western ethics, Socrates believed that virtue is knowledge. A person who understands what is good will always act rightly. His method relied on questioning and dialogue to help people comprehend the essence of a virtuous life.

- *Plato* – A student of Socrates, Plato developed his teacher's ethical ideas. He argued that moral life is based on understanding ideal forms, which are higher than the material world. The main goal for a person is to achieve harmony within the soul and society.

- *Aristotle* – Aristotle developed an ethical framework based on the concept of the "mean." He claimed that virtue is the golden middle path between two extremes (e.g., between cruelty and cowardice). Aristotle also believed that the purpose of human life is to achieve happiness through the cultivation of reason and virtues.

- *Stoicism* – Stoics, including Zeno of Citium, Seneca, and Epictetus, taught that happiness can be achieved through self-control, understanding nature, and submission to the will of God or Nature. Stoics emphasized inner freedom and tranquility regardless of external circumstances.

Ethical Doctrines of Ancient Rome

The Romans largely continued Greek ethical traditions, but in practice these teachings took on a more legalistic character.

- *Cicero* – A Roman philosopher and politician, Cicero developed ideas from Stoicism and scholasticism. He believed in natural laws that guide humans on how to live virtuously. According to his teachings, a person's moral life should aim at serving the common good.

- *Seneca* – A Stoic who developed ethical concepts through the philosophy of self-control and self-improvement. Seneca emphasized the importance of inner strength and self-discipline to achieve happiness.

Conclusion

The ethical doctrines of the Ancient World cover many aspects of human behavior, morality, and spirituality, and each of these traditions offers a unique perspective on how to live rightly and achieve happiness or spiritual development. A common feature of these teachings is the emphasis on self-improvement, the importance of the inner life of a person, and their relationships with society and nature.

2. Ethical Doctrines of the Middle Ages (V-XIII centuries) and the Renaissance (XIV-XVI centuries)

1. Ethical Doctrines of the Middle Ages (V-XIII centuries)

The Middle Ages was a period when religious ethics came to the forefront, and moral and ethical teachings were primarily connected with Christianity. During this time, Christianity played a central role in forming ethical norms, heavily influenced by early Christian thinkers as well as the Church as an institution. Medieval ethics combined religious dogmas with philosophical reflections.

1.1. Christian Ethics

In the Middle Ages, ethics was closely linked to the Christian teaching about the salvation of the soul. The main principles of ethics during this period were love for God and neighbor, forgiveness, humility, repentance, and belief in life after death.

- *Augustine of Hippo (354-430)* – One of the founders of Christian philosophy. His main ethical idea was the concept of the *City of God* and the *City of Man*. He believed that human life should be directed toward achieving spiritual perfection and bliss through faith in God and renunciation of earthly passions.

- *Thomas Aquinas (1225-1274)* – One of the greatest scholastic philosophers of the Middle Ages. He attempted to reconcile Christian faith with reason, developing the concept of natural law. According to his teaching, human morality should be based on laws inherent to human nature and reflecting the will of God. He believed that moral behavior results from reason and faith, and true happiness can be attained through a connection with God.

1.2. Moral Principles of Medieval Ethics

Medieval ethics was based on the following key moral principles:

- *Worship of God and service to others* – A person should live according to divine commandments, serve others, and fulfill their duties virtuously within society.

- *Mercy, forgiveness, and humility* – Many medieval ethical ideas focused on the need to forgive enemies, show humility before God and others, and combat pride and selfishness.

- *Theocentrism* – All morality was centered on God. Medieval ethics was theocentric, meaning that all moral norms and goals were subordinated to faith in God.

2. Ethical Doctrines of the Renaissance (XIV-XVI centuries)

The Renaissance was characterized by a revival of interest in ancient philosophy and literature, as well as the development of new ideas about humans,

their freedom, and dignity. This period can be considered a bridge between medieval Christian ethics and modern philosophical ideas.

2.1. Renaissance Humanism

Humanism, which emerged during the Renaissance, became the main ethical current. Humanists believed it was important not only to serve God but also to develop one's personality, value human dignity, and strive for knowledge and self-improvement. They promoted the idea that humans are the measure of all things and should actively work for the good of society, nature, and themselves.

- *Pietro Pomponazzi (1444-1509)* – A philosopher-humanist who believed that the main goal of life is intellectual development and achieving moral perfection through learning and culture.

- *Niccolò Machiavelli (1469-1527)* – Author of the famous work *The Prince*, in which he outlined the ethics of power and politics. Machiavelli did not pursue moral idealism, believing that political leaders should be pragmatic and ready to use any methods to achieve their goals, even if they contradicted traditional moral norms. This became the foundation of realistic political theory.

- *Erasmus of Rotterdam (1466-1536)* – A humanist and philosopher who advocated moral improvement through education, reason, and critical reflection on life. He emphasized the importance of ethics based on wisdom, tolerance, and understanding.

2.2. Key Ideas of Renaissance Ethics

- *Anthropocentrism* – Humans became the center of ethics and philosophy. The Renaissance placed human beings first, emphasizing their capacity for self-development, creativity, and achieving great heights.

- *Reason and moral autonomy* – Renaissance ethics stressed the importance of reason for achieving moral and spiritual heights. Individuals should independently determine their moral stance and act according to their inner reason and conscience.

- *Social morality and virtue* – Alongside personal self-improvement, humanists emphasized the importance of social well-being, honesty, and justice in politics and social relations.

Conclusion

The ethical doctrines of the Middle Ages and the Renaissance reflect two important stages in the development of Western philosophy. The Middle Ages were dominated by theocentric morality, focused on serving God and following religious commandments, whereas the Renaissance marked a return to the human being as the center of ethical thought, fostering individualism and a new understanding of moral values.

3. Ethical Doctrines of the Modern Era and the Age of Enlightenment (XVII-XIX centuries)

1. Ethical Doctrines of the Modern Era (XVII-XIX centuries)

The ethical doctrines of the Modern Era and the Age of Enlightenment were crucial stages in the development of Western philosophy, as during this period the understanding of the role of humans in the world, as well as the ways of interpreting

morality and ethics, changed significantly. These periods were marked by a shift from theocentrism to anthropocentrism, as well as by the development of science, rationalism, and the ideals of freedom, equality, and fraternity. Discussions about human rights, civil liberties, and the questioning of traditional authorities such as the Church and monarchy became increasingly prominent.

1.1 Ethical Doctrines of the Modern Era (XVII-XVIII centuries)

During this period, philosophers focused on questions of rationality, morality, political power, and the social contract. The main approaches were rationalism, empiricism, and deism.

1. Rationalism and Ethics

- **René Descartes (1596-1650)** – One of the founders of rationalism. He believed that reason is the primary source of knowledge and moral truths. Descartes argued that humans should be guided by reason in all matters, and morality is the result of a clear and distinct understanding of the principles of good and evil. He also emphasized the importance of virtuous living, achievable through the correct use of reason.

- **Benedict Spinoza (1632-1677)** – A philosopher who developed ethical ideas through rationalism and pantheism. Spinoza believed that morality is determined by natural laws and that humans should act according to nature, rather than pursuing external goals. He also argued that humans can achieve happiness and freedom by living in harmony with nature and recognizing their place in the universe.

2. Empiricism and Ethics

- **John Locke (1632-1704)** – A British philosopher who focused on natural human rights, liberty, and property. Locke argued that moral principles derive from human natural rights - life, liberty, and property. He maintained that free and equal people establish government through a social contract to protect these rights, laying the foundation for liberal ethics.

- **David Hume (1711-1776)** – An empiricist and skeptic who analyzed morality from the perspective of human emotions and feelings. He argued that morality is not the result of reason but primarily a product of human emotions and sympathy. Hume emphasized that moral principles are grounded in human instincts and social cooperation.

3. Deism and Ethics

- **Voltaire (1694-1778)** and other deists believed that God can be understood through nature and reason, and that morality does not require religious dogma. They held that humans should live according to natural laws and reason, while religious ideas should not restrict freedom or individual rights.

3.1 Ethical Doctrines of the Enlightenment (XVIII century)

The Age of Enlightenment was a period of active development of scientific thinking, rationalism, individualism, and democratic ideas. Philosophers of this era sought to reform society based on reason, humanism, and human rights.

1. Moral Optimism and Rationalism

- *Immanuel Kant (1724-1804)* – One of the most influential philosophers of the Enlightenment, who developed ethics based on the categorical imperative, which holds that a person should act only according to those maxims that can simultaneously be willed as universal laws. Kant believed that morality does not depend on the consequences of actions but arises from fulfilling moral duties toward oneself and others. He emphasized human autonomy and the capacity for moral self-determination.

2. Social Contract and Political Ethics

- *Jean-Jacques Rousseau (1712-1778)* – Philosopher of *The Social Contract*, which significantly influenced political ethics. Rousseau argued that an ideal society should be based on free citizens who choose government to ensure the common good. He believed that humans are naturally good, but civilization corrupts their nature. Rousseau's ethics emphasized the general will and the moral responsibility of citizens.

3.2.1 Voltaire and Enlightenment Ethics

- *Voltaire (1694-1778)* – A French philosopher advocating freedom of thought, religious tolerance, and criticism of authoritarianism. Voltaire promoted individual liberty and respect for human rights, and his ethical views were based on reason and progress. He criticized traditional religious dogmas and championed a morality grounded in reason, justice, and humanism.

3.3 Key Principles of Modern and Enlightenment Ethics

- *Rationality and Science* – The development of rationalism and science was a central aspect of ethics during this period. Philosophers believed in the human capacity to understand the world through reason and apply this knowledge for moral development.

- *Freedom and Individual Rights* – Enlightenment ethics emphasized human rights, personal freedom, and equality. According to Enlightenment ideas, every person has the right to liberty, dignity, and self-determination.

- *Social Contract* – Ideas of the social contract, especially in the works of Rousseau and Locke, became the basis for political ethics, highlighting the importance of creating a just and equitable society.

Conclusion

The ethical doctrines of the Modern Era and the Enlightenment had a profound influence on the development of modern moral philosophy. They laid the foundation for contemporary democratic and political ideals, such as human rights, individual freedom, and moral principles of rationalism and humanism. At the same time, they challenged old authorities and encouraged the development of new ways of thinking and moral autonomy.

4. Ethical Doctrines of the 20th – Early 21st Century

The ethical doctrines of the 20th and early 21st centuries demonstrate significant evolution compared to previous stages in the development of philosophy. This period is characterized by numerous new approaches to ethics, where traditional moral ideas coexist with perspectives shaped by the advancement of science and technology, political and social changes, globalization, and postmodernism. There has also been a growing interest in human rights, the ethics of responsibility, environmental ethics, and social justice.

Philosophical Trends and Ethical Movements of the 20th Century

1. Existentialism

Existentialism became one of the most influential philosophical movements of the 20th century. It focused on questions of human existence, freedom, the absurdity of life, and individual choice.

- *Jean-Paul Sartre (1905-1980)* – A leading figure of existentialism, Sartre viewed ethics as a result of personal choice. He argued that humans do not possess a predetermined essence (there is no divine plan for humans) and that each person defines their own essence through their actions. Sartre believed that freedom is the fundamental principle of human existence, and with this freedom comes responsibility for one's actions. Ethics, in his view, is the ethics of freedom, where every choice has moral consequences.

- *Martin Heidegger (1889-1976)* – While not a classical existentialist, Heidegger's ideas had a significant influence on the movement. He explored questions of existence through the concept of "Being", emphasizing that humans should live authentically, acting according to their own essence rather than conforming to social norms or expectations.

2. Humanism and the Ethics of Responsibility

- *Martin Buber (1878-1965)* – A philosopher and theologian who developed ideas of humanist ethics based on dialogue between individuals. Buber argued that ethics should not be reduced to abstract norms but must be grounded in real interactions, where each person is recognized as unique and irreplaceable. His "I-Thou" concept emphasized mutual respect and compassion.

3. Analysis of Ethics in the Context of Law and Politics

- *Hans Kelsen (1881-1973)* – An Austrian jurist and one of the founders of legal positivism, Kelsen distinguished ethics from law but maintained that laws should embody moral norms in society. According to his theory, law should follow moral principles, creating a close link between ethics and legal systems.

- *John Rawls (1921-2002)* – An American philosopher who developed the concept of the "Theory of Justice", focusing on principles for organizing society to minimize social inequalities. Rawls argued that ethics and politics should be based on equality and justice, particularly through the idea of the "veil of ignorance," where societal principles are chosen without knowledge of one's own social or economic position.

4. Moral Philosophy in the Context of Human Rights Ethics

The 20th century saw a significant increase in attention to human rights as a foundation for ethics and moral norms:

- *Eleanor Roosevelt (1884-1962)* – An American human rights advocate who participated in drafting the Universal Declaration of Human Rights (1948). She emphasized that human rights are universal and should form the basis of moral and legal norms regulating social relations, highlighting the importance of freedom, equality, and human dignity.

- *Peter Singer (b. 1946)* – A contemporary Australian philosopher, Singer is a leading figure in applied ethics, including animal rights and global ethics. He advocates ethical equality for all sentient beings, promoting the idea of “rational utilitarianism,” where moral duty involves maximizing well-being for all creatures capable of suffering.

4.1. Ethical Trends and Issues in the Early 21st Century

The early 21st century is marked by further development of ethics in the context of globalization, technological progress, social movements, and new moral challenges.

1. Ethics of Responsibility in a Globalized World

- Global responsibility ethics emphasize moral obligations toward other countries, cultures, and the planet. This includes issues such as ecology, climate change, refugees, and global inequality. Moral responsibility now extends beyond local communities and requires an objective approach to global problems.

2. Ethics of Technology and Artificial Intelligence

- With the development of technology, bioethics, robotics, and AI, new moral questions arise concerning human rights, safety, and the governance of technology. Questions include how new technologies should be regulated and what ethical principles should guide AI development, which are crucial concerns for contemporary ethics.

3. Postmodernist Ethics

- In postmodernism, ethics is considered a sphere of subjective and often conflicting viewpoints. Postmodern philosophers, such as Michel Foucault and Jean-François Lyotard, challenge universal moral principles and focus on cultural, social, and individual contexts that shape moral understanding.

4.2. Key Principles of 20th – Early 21st Century Ethics

1. *Individual Freedom and Responsibility* – Core ethical principles include personal autonomy and responsibility for one’s actions, particularly emphasized in existentialism.

2. *Human Rights* – Increased focus on human rights is a central trend, with moral principles based on equality, freedom, dignity, and justice for every individual.

3. *Ethics of Global Responsibility* – Responsibility for the planet and humanity as a whole becomes a fundamental moral imperative.

4. *Technological Ethics* – Advances in technology, AI, genetics, and biotechnology pose new ethical questions regarding the moral impact of these

innovations on humanity.

Conclusion

The ethical doctrines of the 20th and early 21st centuries are highly diverse and impressive. They address a wide spectrum of issues, from individual moral choices to global ethical challenges. Contemporary ethics places significant emphasis on human rights, environmental concerns, technology, as well as social and political responsibility.

Topic 24. Ethical Categories (2 hours)

Plan

1. The categories of good and evil as absolute coordinates of morality.
2. Moral duty and conscience. Moral action.
3. Freedom and responsibility.
4. Honor and dignity.
5. Moral meanings of love. Happiness as an ethical category.
6. The meaning of life as a moral problem. Moral values.

1. The Categories of Good and Evil as Absolute Coordinates of Morality

The categories of good and evil are among the fundamental moral categories that shape ethical thinking and determine human behavior. They are used to evaluate actions, intentions, character, and life orientations, as well as serve as guidelines within moral systems and philosophical doctrines. Considering good and evil as absolute coordinates of morality implies their existence as independent and unchanging categories that form the basis for determining morally right and wrong actions.

1.1. The Concept of Absolute Good and Evil

Good is usually associated with positive values - well-being, love, justice, mercy, compassion, truth, honesty, and care for others. Good promotes the development of the individual, society, and nature, helping to achieve harmony and well-being. In classical philosophy and religion, good is often considered the highest ideal or principle, taking precedence over all else.

Evil, in turn, is seen as the opposite of good. It is associated with destruction, injustice, violence, lies, selfishness, and hatred. Evil is typically considered that which hinders the development and well-being of individuals, society, and the world as a whole. In many religions and philosophical systems, evil is a source of suffering, misfortune, and conflict.

1.2. The Absoluteness of the Categories of Good and Evil

The concept of absolute good and evil suggests that these categories have a stable, objective character, independent of human preferences, social norms, or cultural characteristics. This means that universal principles of morality exist that can be applied to any person, in any place and time. In other words, good and evil are not merely social constructs but principles that are objective and unchanging.

1.2.1. Religious Interpretation of Absolute Good and Evil

In many religions (e.g., Christianity, Islam, Judaism), good and evil have an absolute, divine character. In Christianity, God is the source of absolute good, and all that contributes to it is considered good. Conversely, evil is the result of straying from God's commandments or will. Evil is viewed as a consequence of human free choice, when a person can reject God and choose harmful or destructive actions.

In religious contexts, absolute good is often associated with godlike qualities (love, mercy, righteousness), while absolute evil is associated with manifestations of sin, deviation from God's will, and satanic influences.

1.2.2. Philosophical Interpretation of Absolute Good and Evil

In philosophy, the question of the absoluteness of good and evil is considered through various paradigms depending on the philosophical school. One well-known approach is Plato's concept of the Good. For Plato, absolute good is the singular and highest principle that defines the existence of everything and is an ideal form to strive toward. In Plato's view, evil is a deviation from this ideal good and arises from the limitations of human reason or moral deficiency.

Other philosophers, such as Immanuel Kant, argued that absolute good is a principle of moral duty. Kant defined good through the categorical imperative—a rule that should guide every action and be universally applicable to all people, regardless of circumstances.

1.3. Absolute Good and Evil in the Context of Morality

Absolute coordinates of good and evil serve as moral benchmarks that help people evaluate their actions and choices. They establish standards of morality on which social and cultural norms, as well as personal moral convictions, are based. This means that:

- *Good* is that which promotes well-being, development, and harmony—both individually and socially. Actions based on the principles of kindness, justice, honesty, and helping others are morally right and good.

- *Evil* is that which hinders development, destroys, or harms others. Actions that cause suffering, injustice, lies, violence, or manipulation are morally wrong and evil.

1.4. Criticism of Absolute Categories of Good and Evil

Although the concept of absolute good and evil occupies an important place in religious and philosophical teachings, its critique has become a significant part of modern ethics and moral philosophy. Contemporary approaches to morality often rely on relativism, which denies the existence of universal and unchanging moral standards and suggests that morality depends on a specific culture, society, or even

individual perspective.

1.4.1. Moral Relativism

Moral relativism argues that good and evil cannot be defined outside the context of a particular culture or historical period. Moral norms change depending on cultural traditions, social conditions, and individual beliefs. In this context, absolute good and evil are problematic because they cannot be applied to all people without considering the particularities of their lives and beliefs.

1.4.2. Psychological and Social Factors

Psychological and social research also questions the absoluteness of good and evil. Human actions can be influenced not only by moral convictions but also by complex psychological mechanisms, social pressures, upbringing, or even biological factors. Taking these aspects into account helps to understand why different people may have different views on what is good or evil.

Conclusion

The categories of good and evil as absolute coordinates of morality serve as important benchmarks for understanding moral norms and ethical principles in various philosophical and religious traditions. They define what is right and wrong and help build a system of values that regulates human behavior. However, in the modern world, these categories are not unconditional or unchanging and may be subjected to relativistic or psychological analysis depending on cultural, historical, and social contexts.

2. Moral Duty and Conscience. Moral Action

Moral duty, conscience, and moral action are central categories in ethics that determine how a person should act within the framework of moral norms established by society or personal beliefs. These concepts are interrelated and essential for understanding how individuals evaluate their actions and behavior in the context of morality.

2.1. Moral Duty

Moral duty is an internal obligation that a person feels to adhere to certain moral norms, rules, or principles. Duty arises from the awareness that certain actions are morally right or wrong and that an individual bears responsibility to other people and society.

Different philosophical traditions interpret the nature of moral duty differently:

1. *Kantian Ethics*. Immanuel Kant, in his ethics of the categorical imperative, defined moral duty as a principle that is binding for every person regardless of their personal desires or circumstances. Kant argued that moral laws must be universal and always apply without exception through the “categorical imperative.” This means that every action should be such that it could be considered a universal law for all people.

2. *Utilitarian Ethics*. Utilitarianism, represented by philosophers like Jeremy Bentham and John Stuart Mill, focuses on maximizing happiness and well-being for

the greatest number of people. In this concept, moral duty involves choosing actions that bring the greatest benefit to the majority.

3. *Humanist Ethics*. In humanism, moral duty is based on human dignity and the right of every individual to freedom and development. Duty involves acting in a way that respects the rights of others and promotes their well-being.

Moral duty can manifest in specific situations, such as:

- *Helping others*. The obligation to assist others when necessary (e.g., helping someone in distress or supporting friends).

- *Honesty*. The moral duty to speak the truth and avoid deception.

- *Fulfilling civic duties*. Following laws, supporting justice, and promoting equality in society.

In this context, moral duty may be determined not only by societal norms but also by an internal sense of justice arising from personal moral convictions.

2.2. Conscience

Conscience is the inner voice that allows a person to distinguish right from wrong, virtuous from immoral. It can be understood as moral awareness or the ability to evaluate one's actions from a moral standpoint. Conscience is an important mechanism that helps individuals determine their behavior, make decisions, and act in accordance with moral norms.

Functions of Conscience:

1. *Self-control*. Conscience allows a person to self-evaluate their actions, reflect on their behavior, and decide whether it is moral.

2. *Moral compass*. Conscience serves as an internal guide that helps a person correctly identify the boundaries between good and evil.

3. *Feelings of guilt and remorse*. When a person acts against moral norms, conscience can lead to feelings of guilt, regret, and repentance, motivating them to correct their behavior.

Conscience and Moral Choice

Conscience is important because it helps a person make moral choices when facing dilemmas between different courses of action. Sometimes, an individual may encounter conflicting moral duties (e.g., helping a friend or obeying the law). In such cases, conscience aids in finding an optimal solution or choosing the morally right course of action.

2.3. Moral Action

A moral action is a deed that consciously expresses moral convictions and is performed according to specific moral principles or duties. It is an action that conforms to moral norms recognized by society or the individual.

Characteristics of Moral Action:

1. *Consciousness*. A moral action is always conscious. The person understands that their action has moral significance and performs it according to certain principles.

2. *Choice*. A moral action is not the result of coercion or chance. It is always a deliberate choice made by a person who can evaluate their actions morally.

3. *Responsibility*. A person bears moral responsibility for their actions, evaluating them in the context of good and evil. This means they are ready to accept the consequences of their actions.

Types of Moral Actions:

1. *Altruistic actions*. Acts that promote the well-being of others, even when they do not bring personal benefit. For example, helping the sick or volunteering.

2. *Honesty and truthfulness*. Actions that reflect a willingness to tell the truth, even when it may be unpleasant or difficult. Avoiding deception is an important moral action.

3. *Justice*. Behavior that ensures equal treatment for all, supports human rights, and fights discrimination.

Evaluation of Moral Actions

Moral actions are assessed according to two main criteria:

- *Motives*. It is important to understand why the action was performed. For example, helping someone may be moral if it is based on compassion but immoral if done for personal gain.

- *Consequences*. The morality of an action can also be evaluated based on its outcomes for other people and society. If an action promotes the greater good or minimizes harm, it is considered moral.

Conclusion

Moral duty, conscience, and moral action are central aspects of moral awareness. Moral duty defines what a person should do, conscience helps them evaluate their actions morally, and a moral action is a concrete deed performed based on these evaluations. All these categories interact and are essential for the formation of personal morality and the maintenance of ethical norms in society.

4. Freedom and Responsibility

Freedom and responsibility are among the most important categories in philosophy, ethics, law, and sociology. They are interconnected and crucial for understanding human behavior, moral norms, and social structures. In many cultures and traditions, these categories are considered integral to personal development and the functioning of society.

4.1. Freedom: Definition and Aspects

Freedom is the ability of a person to act according to their desires, beliefs, and choices without external coercion or restriction. It is a fundamental prerequisite for self-expression, creativity, and personal development. In philosophy, freedom is often considered through two main aspects:

1. *Freedom from (absence of external coercion)* — also known as negative freedom, it implies the absence of constraints imposed by others, the state, or nature. Examples include freedom of speech, freedom of choice, and freedom of movement.

2. *Freedom for (capacity for choice and development)* — also known as positive freedom, it means not only the absence of restrictions but also the possibility

to achieve one's goals, realize potential, choose a life path, and express oneself. It is the ability to act according to one's inner aspirations and objectives.

Freedom in Philosophy:

1. *Ancient philosophers (e.g., Socrates, Plato, Aristotle)* viewed freedom as the capacity to achieve virtue and inner harmony through rational guidance of actions and desires. For them, freedom was linked with self-control and wisdom.

2. *Immanuel Kant considered freedom* as the ability to act according to the moral law, i.e., to act not based on random desires but according to rational moral duties. In Kantian ethics, freedom is a prerequisite for moral choice.

3. *Jean-Paul Sartre, in existentialism*, emphasized that humans are absolutely free, and this freedom is the source not only of possibilities but also of responsibility. For him, freedom is the ability to create oneself through one's actions, but it also imposes heavy responsibility for one's choices.

4.2. Responsibility: Definition and Aspects

Responsibility is the awareness of the consequences of one's actions and the willingness to accept them. It involves the capacity to answer for one's actions to others, society, and oneself. Responsibility is closely connected with moral maturity and social accountability.

Types of Responsibility:

1. *Moral Responsibility.* A person is accountable for their actions in a moral sense, meaning they must consider ethical norms and values when making decisions and taking actions. Moral responsibility implies the ability to judge actions as morally right or wrong.

2. *Legal Responsibility.* Responsibility before the law for violating rules and regulations established by the state. If a person breaks the law, they can be held legally accountable through courts or other governmental institutions.

3. *Social Responsibility.* Responsibility to society for actions that may affect the environment or community. Examples include accountability for ecological issues, social problems, or economic processes.

4.3. The Interconnection of Freedom and Responsibility

Freedom and responsibility are complementary categories that are closely linked. Without freedom, there can be no responsibility, since a person cannot be accountable for actions if they have no choice. However, freedom without responsibility leads to chaos and anarchy.

1. *Freedom entails responsibility.* The freedom of choice means a person has the right to act as they wish, but they must also answer for the consequences of their decisions and actions. For example, freedom of speech allows a person to express their opinions, but it does not exempt them from responsibility for spreading false information or defamation.

2. *Responsibility limits freedom.* Responsibility to others and to society imposes certain limits on absolute freedom. For example, a person cannot violate the

rights of others under the guise of exercising their freedom if their actions harm others.

3. *Ethical choice and self-determination.* From a philosophical perspective, especially in existentialism, responsibility for one's choices and actions is an integral part of freedom. Jean-Paul Sartre emphasized that freedom is not only the possibility to do what one wants but also the acceptance of responsibility for those choices, as every action shapes both the individual and society.

4.4. Freedom and Responsibility in the Modern World

In today's world, the concept of freedom and responsibility takes on new forms, considering social, political, and technological changes:

1. *Globalization and technology.* The internet and social media create new challenges for freedom of speech and information. Along with these opportunities comes a new responsibility for information dissemination, protection of personal data, and ethical use of technology.

2. *Social rights and duties.* In democratic societies, individual freedom is balanced with responsibility to the state and community. People have the right to freedom of choice but are obliged to follow laws and norms that define rules of coexistence.

3. *Environmental responsibility.* With the rise of global environmental challenges (climate change, pollution), every individual's responsibility for preserving nature increases. The choice between immediate comfort and long-term planetary well-being becomes an essential aspect of modern freedom.

Conclusion

Freedom and responsibility are fundamental elements of moral and social human life. Freedom gives a person the ability to choose and express themselves, while responsibility defines the limits of that choice, taking into account the consequences for oneself and others. Freedom is not absolute; it is always correlated with responsibility, which ensures harmony between individual rights and duties to society. This ongoing interaction shapes the ethical, legal, and social norms of the modern world.

5. Honor and Dignity

Honor and dignity are important categories in ethics, philosophy, and sociology, defining a person's self-esteem, moral evaluation of the individual, and their interaction with others and society. Both concepts carry deep moral significance and influence an individual's behavior and social conduct.

5.1. Honor

Honor is a moral category that reflects society's evaluation of a person based on their actions, behavior, and their ability to adhere to ethical norms and values accepted in society. Honor is often associated with high moral qualities such as honesty, integrity, devotion to duty, and responsibility.

5.1.1. Definition of Honor

Honor can be defined as prestige or reputation based on moral achievements, ethical behavior, and the ability to fulfill one's duties and obligations to others and society.

In a classical sense, honor implies:

- Respect from others.
- Recognition for courage, virtue, and integrity.
- Awareness of one's personal dignity and value in the context of social interaction.

5.1.2. Honor in Different Cultures and Eras

1. *Antiquity*. In the ancient world, honor was an important social and moral indicator. For Greek and Roman citizens, honor was an integral part of social status. Warriors, heroes, philosophers, and politicians all competed for honor, earned through their actions. For example, Greek epics emphasize courage and bravery as core components of honor.

2. *Middle Ages*. In the medieval period, honor was linked to the feudal hierarchy and the concept of chivalric virtue. Knights sought honor through service to their king, protection of the weak, and devotion to religious and moral ideals.

3. *Modern Times*. Contemporary understanding of honor is more associated with moral choices, honesty, fidelity to one's convictions, and the ability to stand up for one's rights, dignity, and values, even when sacrifices are required.

5.1.3. Honor and Social Expectations

Honor is often connected with social norms, which vary depending on cultural, historical, and social contexts. Modern standards of honor may differ by society, whereas in the Middle Ages, it was often tied to fulfilling duties toward family, the king, or the church.

5.2. Dignity

Dignity is the internal awareness of one's own worth as a human being, independent of external evaluations or social conditions. Dignity concerns not only moral but also legal aspects, such as the right to respect, freedom, and personal inviolability.

5.2.1. Definition of Dignity

Dignity is a person's inner conviction of their own value and the right to respect from others. It does not depend on social status, material achievements, or external circumstances. A person can possess high dignity even without wealth or social recognition, as long as they live according to their moral convictions and uphold ethical principles.

5.2.2. Dignity in Philosophy

1. *Immanuel Kant* argued that every person possesses inherent dignity that must be respected regardless of achievements or social status. For him, dignity is inseparably linked with the human capacity for moral choice and the ability to act according to moral principles. A morally acting person cannot be used or humiliated.

2. *Existentialism*. Existentialist philosophers, such as Jean-Paul Sartre, argued that human dignity lies in the freedom of choice and responsibility for one's actions.

This inner sense of value is not externally given but is created through the act of existence and decision-making.

5.2.3. Dignity as the Basis of Human Rights

Dignity is the foundation of all human rights according to international norms, including the United Nations Universal Declaration of Human Rights. Respecting a person's dignity means respecting their rights, freedoms, access to education, work, privacy, and freedom of expression. These rights are intended to protect and uphold the dignity of the individual in society.

5.3. The Interconnection of Honor and Dignity

Although honor and dignity are different categories, they are closely interconnected. Both concern the moral evaluation of a person and their behavior, but from different perspectives:

1. *Honor* is a social category dependent on the assessment of others and one's reputation in society. A person may have honor due to their achievements, actions, or fulfillment of duties toward others or society.

2. *Dignity* is an internal sense of self-worth, independent of others' opinions or social conditions. It reflects how a person values themselves, regardless of how they are perceived by others.

While dignity underlies the existence of honor, they can be independent. A person may retain high dignity even if their honor is questioned or damaged, and conversely, honor may be lost due to external factors while internal dignity remains intact.

5.4. Honor, Dignity, and Moral Responsibility

Both honor and dignity are significant in the context of moral responsibility. A person with dignity strives to act according to their moral convictions regardless of external factors. A person with honor may be evaluated by society for their actions and choices, but their moral responsibility remains crucial for maintaining their social honor.

Conclusion

Honor and dignity are essential moral categories that define a person's relationship to themselves and others. Honor is associated with social evaluation and reputation, while dignity reflects an internal sense of self-worth and the right to respect. Together, these categories form a moral portrait of an individual and guide their behavior in social contexts and interactions with others.

6. Moral Meanings of Love. Happiness as an Ethical Category

6.1. Moral Meanings of Love

Love is a complex and multifaceted feeling that encompasses not only emotional and physiological dimensions but also a profound moral aspect. In philosophy and ethics, love is often regarded as one of the fundamental categories that define human relationships and the interaction of an individual with others and society. Love takes various forms, each carrying its own moral significance.

6.1.1. Love as a Moral Imperative

In philosophy, love is often seen as a moral imperative that fosters harmony in relationships based on mutual respect and care. For example:

- *Aristotle* viewed love as a fundamental component of friendship (*philia*), which is a moral value grounded in virtue. For Aristotle, friendship based on moral qualities is one form of the highest love.

- *Immanuel Kant* emphasized that true love must be moral, meaning it acts according to the categorical imperative. For Kant, love is not only a feeling but also a moral attitude toward another person as an end in themselves, not as a means.

- *Existentialism*. In existentialist philosophy, notably in Jean-Paul Sartre, love is regarded as an act of freedom and responsibility. Love involves recognizing another person as an independent, free individual, which creates a moral duty not to interfere with their freedom.

6.1.2. Types of Love

1. *Eros (erotic love)* – a form of love associated with passion, physical attraction, and intimate relationships. In a moral context, erotic love may involve values such as respect for the partner, honesty, fidelity, and mutual satisfaction.

2. *Agape (unconditional love)* – love expressed through selflessness, care, and altruism. This form of love is significant in Christianity and the ethics of altruism, where one loves not for personal gain but for the well-being of another.

3. *Storge (familial love)* – love within the family, between parents and children, siblings, and relatives. It is based on natural bonds and is an important moral tool in cultivating values such as care, support, and loyalty.

4. *Philia (friendship)* – love grounded in mutual respect, shared interests, and moral convictions. It is important in a social context, enabling ethical, honest, and supportive relationships.

6.1.3. Moral Significance of Love

Love is not only an emotional phenomenon but also a moral one, shaping many aspects of human behavior:

- *Selflessness and sacrifice*: Higher forms of love, such as agape, involve the absence of egoism and a willingness to sacrifice for another person.

- *Equality and mutual respect*: Moral principles of equality and respect are essential in loving relationships. Love should not be one-sided or manipulative.

- *Respect for the freedom of others*: Love must include moral respect for the rights and freedom of others, without attempting to control or limit their free will.

6.2. Happiness as an Ethical Category

Happiness is one of the most important ethical categories because it reflects human aspirations for well-being, inner harmony, and the achievement of life goals. In philosophy, happiness is understood not only as an emotional state but also as a moral and ethical ideal.

6.2.1. Happiness in Classical Philosophy

1. *Aristotle and Virtue Ethics*: In his *Nicomachean Ethics*, Aristotle defined happiness (*eudaimonia*) as the highest goal of human life. Happiness is achieved through the development of virtues such as courage, wisdom, and prudence. For

Aristotle, happiness is not external or momentary but results from the harmonious development of the individual.

2. *Epicurus and Pleasure*: Epicurus, a representative of hedonism, believed that happiness is achieved by maximizing pleasure and minimizing suffering. For him, happiness consists of attaining inner peace and satisfaction without excess.

3. *Stoics*: Stoics such as Seneca and Marcus Aurelius viewed happiness as an inner state attainable through self-control, acceptance of fate, and the cultivation of wisdom. For them, happiness does not depend on external circumstances but on a proper attitude toward life and freedom from emotional attachments.

6.2.2. Happiness in Kantian Ethics

Immanuel Kant did not define happiness as the ultimate goal of life, but he considered it a byproduct of moral activity. In his ethical theory, happiness results from fulfilling moral duty according to the categorical imperative, which prescribes how one should act in any situation. Happiness, for Kant, is not a direct goal but a consequence of morally right actions.

6.2.3. Happiness in Modern Ethics

Modern ethical theories also address the concept of happiness from different perspectives:

1. *Utilitarianism (Jeremy Bentham, John Stuart Mill)*: Happiness is defined as the maximization of overall well-being and the minimization of suffering for the greatest number of people. For utilitarians, happiness involves achieving beneficial outcomes for all members of society.

2. *Ethics of Well-being (Neal Brown)*: Focuses on individual aspects of happiness, emphasizing that true happiness arises from understanding personal needs, achieving personal goals, and realizing potential.

3. *Positive Psychology*: In contemporary psychology, happiness is seen as a stable inner state associated with positive emotions, gratitude, relationships, and the accomplishment of personal and social goals.

6.2.4. Happiness as a Moral and Social Ideal

Happiness in ethics can be viewed not only as a personal ideal but also as a social and moral one. It involves the development of personal moral qualities, such as virtue, and interaction with others based on respect, compassion, and mutual support. Such happiness is not selfish but includes care for others and participation in building a better society.

Conclusion

The moral meanings of love and happiness are interconnected. Love is an essential element that contributes to achieving happiness, while happiness itself is an ethical and social ideal pursued by individuals. Both categories have not only an emotional but also a profound moral dimension, shaping human behavior, social interactions, and the relationship of individuals to themselves and others.

7. The Meaning of Life as a Moral Problem. Moral Values

7.1. The Meaning of Life as a Moral Problem

The meaning of life is a question that concerns philosophers, religious thinkers, scholars, and every individual on a personal level. The meaning of life can be viewed through various perspectives: existential, religious, moral, and psychological. However, in the context of a moral problem, the meaning of life is associated with the search for and fulfillment of moral duty, the formation of ethical principles, and the making of life choices based on those principles.

The Meaning of Life in Philosophy

1. *Existentialism*. One of the key philosophical movements that explores the meaning of life is existentialism. Philosophers of this tradition (Sartre, Camus, Nietzsche) argue that the meaning of life is not objectively given but is created by the individual through actions and choices. For existentialists, the question of the meaning of life is moral because freedom, will, and responsibility for one's existence determine the ethical dimension of life. A person must create their own meaning, a process that includes ethical choice, choosing between good and evil, and the ability to take responsibility for one's actions.

2. *The Philosophy of the Absurd (Albert Camus)*. Camus believed that life in itself has no predetermined meaning and that the world is absurd. Nevertheless, despite the absurdity of existence, a person must find meaning through their own actions and attitudes toward the world. This becomes a moral problem because individuals must choose how to respond to the absurdity of life: through rebellion against the absurd by means of creativity, love, and helping others, or through passive acceptance of absurdity as the only possible path.

3. *Religious Views*. Various religious teachings offer their own answers to the question of the meaning of life, often within the framework of moral commandments, doctrines, and ethical norms. For example, Christianity sees the meaning of life in serving God and fulfilling moral duties toward others through love, compassion, and charity. In Buddhism, the meaning of life lies in attaining nirvana through moral purification, while in Islam it consists in submission to the will of Allah and service to humanity.

4. *Humanism*. Humanists believe that the meaning of life can be found through striving for good, recognizing human dignity, fighting for social justice, and advancing science and culture. In this context, the moral aspect of the meaning of life lies in realizing human potential and creating a more humane society.

7.1.2. The Meaning of Life and Moral Choice

In a moral context, the meaning of life is inseparably connected with moral choices, personal responsibility for one's actions, and the selection of a life path based on ethical principles. Moral choice involves the ability to determine what is right or wrong in a given situation and to act accordingly.

1. *Moral Responsibility*. The meaning of life often emerges in questions of moral responsibility, which require individuals to choose between good and evil. This arises in ethical dilemmas where one must decide between personal benefit and the common good, or between individual desires and duties toward others.

2. **Moral Self-Improvement.** For some philosophers, such as Aristotle, the meaning of life lies in achieving *eudaimonia*—a state of inner happiness through moral self-perfection. This includes the cultivation of virtues (wisdom, courage, justice, moderation), and moral choice in this context is a key means of attaining a fulfilled life.

7.2. Moral Values

Moral values are standards that determine what is right or wrong, good or bad in human behavior and interactions with others. They form the basis of moral beliefs and moral norms within society. Moral values underpin ethics and define how individuals should relate to themselves, to others, and to the world as a whole.

Core Moral Values

1. *Honesty.* Honesty is one of the fundamental moral values because it establishes trust between people and enables healthy, reliable relationships in society. It is a moral requirement not only toward others but also toward oneself, as it allows individuals to remain authentic and fair in their actions.

2. *Justice.* Justice is a moral value that requires individuals to act according to principles of equality, objectivity, and impartiality in relations with others. It implies striving for equal rights and opportunities for all and ensuring that everyone receives what they deserve based on their actions and merits.

3. *Resilience and Courage.* Resilience and courage are important moral values that help individuals overcome difficulties, maintain moral clarity, and remain faithful to their principles even in challenging situations. These qualities reflect strength of character and the ability to take responsibility for one's actions.

4. *Respect.* Respect is a fundamental moral value that involves recognizing the dignity, rights, and freedoms of others. It is a necessary condition for healthy interpersonal relationships and should be extended to every person regardless of status or beliefs.

5. *Altruism and Care.* Altruism is a moral value expressed in the willingness to act for the benefit of others, even at the cost of personal sacrifice or loss of advantage. Care for others is a manifestation of this value and a necessary condition for the development of healthy social relationships.

Moral Values in Different Cultures

1. *Western Morality.* In Western traditions, especially in Christian ethics, core moral values include love, mercy, forgiveness, and justice. Christianity promotes the idea of selfless love for one's neighbor as a moral ideal.

2. *Eastern Morality.* In Eastern cultures (Buddhism, Confucianism, Taoism), moral values often focus on inner purification, harmony with nature and society, and responsibility for collective well-being.

3. *Islamic Ethics.* Islam places great emphasis on moral values such as justice, virtue, compassion, and assistance to those in need. A righteous life in Islam involves adherence to moral principles in all aspects of life.

The Role of Moral Values in Society

Moral values perform several key functions in society:

- *Regulation of social relations*: They help regulate human interactions by defining what is acceptable and appropriate in specific social contexts.
- *Promotion of social solidarity*: Shared moral values foster a sense of community and mutual understanding.
- *Moral evaluation of actions*: Moral values enable society to assess actions as morally right or wrong, forming the basis of accountability.

Conclusion

The meaning of life as a moral problem requires individuals to make ethical choices and assume responsibility for their actions, which drives the search for a deeper sense of existence. Moral values form the foundation for ethical beliefs and social norms, defining what is right and wrong in human behavior. They not only contribute to the creation of a harmonious society but also help each individual find their own path toward happiness, justice, and moral fulfillment.

Topic 25. Moral and Ethical Aspects of Contemporary Global Problems (2 hours)

Plan

1. Global problems in the light of universal human moral values. The national elite as a spiritual shield on the threshold of globalization.
2. Environmental behavior and culture. Respect for the living world as the foundation of modern humanism.
3. Care for health: there is no alternative.
4. The Golden Rule of morality and the modern world. Life as the highest value. The death penalty: ethical arguments “against.” Arguments “for” and “against” euthanasia.

1. Global Problems in the Light of Universal Human Moral Values.

The National Elite as a Spiritual Shield on the Threshold of Globalization

Global problems are challenges and threats that arise in the modern world and have the potential to affect the lives of all people, regardless of national affiliation or social status. Such problems include climate change, global conflicts, inequality in access to resources and technologies, environmental disasters, pandemics, terrorism, poverty, migration crises, and others. These problems are universal in nature, and their solution requires joint efforts by all countries and peoples, as well as a foundation in moral principles that can be shared by humanity as a whole.

Universal human moral values are moral guidelines that have universal significance for all humankind.

They include such fundamental concepts as:

Humanism — a principle that places the human being at the center of moral

evaluation, emphasizing human dignity and the right to freedom and equality.

Justice — the requirement of equal opportunities for all people and the protection of their rights.

Solidarity — the willingness to help others, support the vulnerable, and work for the common good.

Respect for life and the environment — the basis for a responsible attitude toward nature and all living beings.

Tolerance — recognition and acceptance of diversity, as well as mutual respect among cultures and peoples.

The resolution of global problems must be based on these moral principles, as they promote harmony and stability in society.

For example:

Climate change requires solidarity and cooperation among all countries, regardless of their level of economic development. Justice demands that the poorest countries, which suffer the most from climate change, receive assistance in adapting to and overcoming the consequences of environmental disasters.

Conflicts and wars can be prevented or resolved through adherence to the principles of respect for life and human dignity, as well as through the peaceful settlement of disputes based on international law and dialogue.

Global problems demonstrate that without coordinated collective action and the moral internalization of universal human values, their solution becomes almost impossible. Therefore, it is essential to build societies in which these values are supported and practiced at all levels.

The National Elite as a Spiritual Shield on the Threshold of Globalization

Globalization is a process that involves interaction and interdependence among countries and peoples through economic, social, cultural, and political ties. It creates new opportunities for development but also generates new challenges that may threaten the cultural identity, traditions, and moral values of individual nations.

In this context, the national elite becomes an important force that can serve as a spiritual shield for the nation. The national elite includes not only political leaders, business figures, and intellectuals, but also cultural figures who shape the moral and spiritual foundations of society.

It should be capable of:

Preserving national traditions and values, preventing them from being absorbed by globalization, which may lead to cultural homogenization and the loss of national distinctiveness.

Defining the moral compass of society, guiding the nation toward universal human values such as respect for human rights, justice, solidarity, and peace. In this sense, the national elite can act as a guarantor that globalization does not result in moral degradation.

Acting as a driver of social change, promoting inclusive policies and initiatives that foster the development of national communities and harmoniously combine national interests with global trends.

Under conditions of globalization, the national elite must function as a

“spiritual shield,” protecting the nation from moral challenges and threats that may arise as a result of globalization processes. It must recognize that globalization is not an unambiguous process and does not always produce only positive outcomes. It may lead to:

Loss of national identity, as globalization can result in cultural uniformity, devaluing or erasing national traditions and languages.

Social inequality, as more developed countries may exploit the resources of less developed ones, deepening global disparities.

Threats to moral values, since globalization-related changes can affect respect for human rights, family traditions, and natural resources.

Tasks of the National Elite in the Context of Globalization

Preservation of cultural and spiritual identity.

The national elite must work to preserve cultural heritage, language, and traditions, which form the foundation of the nation’s moral and spiritual values. This includes developing policies that support national culture, education, and media.

Promotion of universal human moral values.

While globalization may weaken the significance of local traditions, the national elite should strive to integrate national interests with universal moral principles such as human rights, environmental responsibility, social justice, and peace.

Development of the national economy without harming social groups

The national elite must ensure balanced economic development that supports social stability and prevents the widening gap between the rich and the poor. This includes creating effective tax systems, supporting small and medium-sized businesses, and allocating resources to reduce social problems.

Support for moral and ethical leadership.

The national elite should serve as an example of moral behavior, ethical leadership, and dedication to the public good. They must act as ethical role models for all social groups, especially in combating corruption, dishonesty, and injustice.

Conclusion

Globalization is a powerful process that brings both opportunities and threats to national identities and moral values. In this context, the national elite acts as an important moral leader and a “spiritual shield,” capable of preserving national values while harmoniously integrating them with universal human principles. Its role is to shape and sustain moral guidelines for society and to promote changes that ensure the resilience of the nation in the face of global challenges.

2. Environmental Behavior and Culture. Respect for the Living World as the Foundation of Modern Humanism

1. Environmental Behavior and Environmental Culture

Environmental behavior and environmental culture are important components of modern humanism, as they are closely connected with the principles of responsibility, respect, and careful attitude toward the environment and living beings.

In today's world, where global environmental problems such as climate change, environmental pollution, biodiversity loss, and others have become serious challenges, the importance of environmental behavior is evident for ensuring sustainable development and the well-being of humankind.

1.1. Environmental Behavior as a Moral Problem

Environmental behavior refers to the way we treat nature, how we interact with it, and the choices we make in everyday life in order to minimize negative impacts on the environment. This includes both small and large actions that contribute to environmental protection: from proper waste sorting and resource conservation to supporting environmental initiatives and policies.

The moral aspect of environmental behavior lies in the fact that every person has a moral obligation to preserve the environment for future generations. Not only the interests of humanity but also the interests of other living beings must be taken into account in our actions. We must assume responsibility for the consequences of our behavior, since the disruption of ecological balance affects not only humans but the entire living world, including animals, plants, and microorganisms.

1.2. Environmental Culture

Environmental culture is a system of knowledge, beliefs, norms, and practices that shapes a responsible attitude toward nature and motivates people to act with consideration for the long-term consequences of their actions for the environment. It includes not only knowledge about nature but also ethical norms that guide interaction with it. This means a conscious perception of the environment as part of a unified ecosystem and involves practical skills such as planning sustainable resource use, implementing renewable technologies, and promoting environmental innovations.

With the development of environmental culture, individuals become more aware of the impact of their lives on the environment and learn to live in harmony with nature. Such an attitude fosters an ethical approach to all living beings and determines how ecosystems as a whole should be treated.

2. Respect for the Living World as the Foundation of Modern Humanism

Modern humanism is a philosophy that emphasizes human dignity, rights, and freedoms, while also incorporating responsibility for the condition of the natural world and interaction with other forms of life. One of the key principles of modern humanism is respect for the living world—that is, recognition of the intrinsic value of every living being, regardless of its form or status. This includes both the protection of human rights and the protection of animals, plants, and ecosystems as a whole.

Ethical Foundations of Respect for the Living World

Respect for the living world is a moral requirement, since all forms of life have their own value and importance for the functioning of ecosystems. The living world is interconnected, and each of its elements contributes to maintaining overall balance. Modern humanism emphasizes that human beings should not view themselves as the center of the universe but should recognize their role within the global ecosystem.

1. Moral obligation toward other species.

Humans have a duty to protect the rights of animals, ensure their well-being, avoid cruelty, and prevent the destruction of biodiversity. This includes supporting ethical standards and laws for nature protection, rejecting poaching, and introducing ethical principles into agriculture and industry.

2. Biocentrism.

Biocentrism is a philosophy that regards all forms of life as morally equal and affirms the right of all living beings to exist. It is an important component of modern humanism, as it encourages a more responsible attitude toward nature.

3. Environmental humanism.

Modern humanism requires respect not only for human beings but also for nature. This means that humans have ethical obligations not only toward one another but also toward the entire living world, including animals and plants. Environmental protection, sustainable development, and humane treatment of all forms of life are essential components of contemporary humanistic values.

Modern Humanism and Global Environmental Challenges

Modern humanism, guided by the ideas of sustainable development and environmental responsibility, emphasizes the importance of environmental education and a conscious attitude toward nature.

Key areas where humanism and ecology intersect include:

1. Sustainable development.

Humanity should strive for development that meets the needs of the present without compromising the ability of future generations to meet their own needs. This includes rational resource use, ecosystem conservation, and the development of renewable energy sources.

2. Protection of the rights of living beings.

A core humanistic belief is that people must ensure dignified existence for all living beings. This involves combating cruelty to animals, protecting their rights, and preserving their natural habitats.

3. Global solidarity.

Global environmental problems such as climate change and biodiversity loss require collective efforts at the international level. Humanism calls for global responsibility and cooperation in addressing environmental challenges in order to achieve a sustainable and just future for all.

Conclusion

Environmental behavior and environmental culture are fundamental aspects of modern humanism, which emphasizes the need to maintain harmony between humanity and nature. Respect for the living world is a foundational principle that defines moral responsibility for preserving the environment and all its components, including animals, plants, and ecosystems. In a globalized world where environmental challenges are becoming increasingly evident, humanism should serve

as a guiding framework for sustainable development based on respect for life, responsible use of natural resources, and harmony between people and nature.

3. Caring for Health Has No Alternative

Health is not only the physical condition of the body but also mental and social well-being. In the modern world, the concept of health has become one of the key reference points for the development of both the individual and society as a whole. However, health is not something accidental or automatically given to a person without effort on their part. It requires constant attention, self-discipline, and, ultimately, care for oneself as the highest value. In a world where stress, environmental pollution, unhealthy nutrition, and other factors increasingly affect our health, maintaining it becomes not merely a choice but a necessity.

Health as the Foundation of Well-Being

Health is the basis not only of physical strength but also of spiritual and psychological well-being. When a person is healthy, they are able to actively participate in social life, achieve personal goals, lead an active lifestyle, and work on their self-development. The loss of health can lead to serious limitations in physical, emotional, and social dimensions.

Health is also an indicator of societal development. Countries with high-quality healthcare systems, proper health education, and healthy habits among their citizens usually demonstrate high levels of socio-economic development.

Caring for Health as a Moral Category

Care for health can be viewed not only from a physiological perspective but also as a moral value. By paying attention to their health, a person demonstrates responsibility for themselves, their life, and their future.

This includes:

- Responsibility for physical and mental health.

This involves a healthy lifestyle, proper nutrition, physical activity, rejection of harmful habits, and maintaining a positive psychological state.

- Respect for one's own body.

Caring for health means recognizing the importance of one's body as a means of achieving life goals. Respect for the body is the foundation of its long-term functioning.

- Responsibility toward others.

Health is the foundation of social and professional life. Only a person who takes care of their health can interact effectively with others and contribute to supporting public health—for example, through participation in social initiatives, support for charitable healthcare projects, and active civic engagement.

The Lack of Alternatives to Caring for Health

The modern world offers many alternatives in every sphere of life. However, in the case of health, such alternatives do not exist. Caring for health is not merely one lifestyle option among many; it is the foundation of human existence, without which

other life goals cannot be achieved. Ignoring this principle may lead to serious consequences:

- Deterioration in quality of life.

Neglecting health can result in chronic illnesses, reduced work capacity, limited opportunities for self-development, and negative effects on mental health.

- Social problems.

Poor health can limit participation in social life, leading to social isolation and reduced effectiveness of communication and collective activity.

- Financial costs.

The lack of disease prevention can lead to high medical expenses, burdening not only individuals but also the national economy.

Health and the Ethics of Modern Humanism

In modern humanism, health is considered one of the main ethical priorities, as care for health is closely connected with respect for human dignity. Health is one of the key factors that ensures a dignified human existence. Therefore, societies and governments should support initiatives aimed at strengthening public health, from education and prevention to healthcare reforms.

- *Health as a human right.*

All people should have access to quality healthcare, health-related information, and opportunities to maintain a healthy lifestyle. This is a fundamental principle of humanistic ethics.

- *Health prevention.*

Health maintenance should be the foundation of social policy and education. Cultivating healthy eating habits, physical activity, and psychological well-being should become a priority, since disease prevention is always more effective and less costly than treatment.

Practical Aspects of Caring for Health

1. Balanced nutrition.

A healthy diet is the basis for the proper functioning of the body. Nutrition should be diverse and low in harmful products such as sugar, saturated fats, and trans fats.

2. Physical activity.

Regular exercise improves heart health, reduces the risk of chronic diseases such as diabetes and hypertension, and supports mental well-being.

3. Psychological well-being.

Mental health is no less important than physical health. It is essential to learn how to manage stress, seek support when necessary, and engage in activities that bring emotional satisfaction.

4. Prevention.

Regular medical check-ups, vaccination, avoidance of harmful habits, and a responsible attitude toward health help preserve vitality for many years.

Conclusion

Caring for health is not merely one way of organizing life but a necessity without which a full, happy, and productive existence is impossible. In today's world, where threats to human health are more real than ever, neglecting one's health can lead to serious consequences. Health is the foundation of human well-being and must be a priority at all levels—personal, social, and governmental. A person who cares for their health is not only responsible to themselves but also to the society in which they live.

4. The Golden Rule of Morality and the Modern World. Life as the Highest Value. The Death Penalty: Ethical Arguments “Against.” Arguments “For” and “Against” Euthanasia

1. The Golden Rule of Morality and the Modern World

The Golden Rule of morality is one of the fundamental principles of ethics and can be expressed as follows: *“Treat others as you would like to be treated.”* This rule, present in many cultures and religions of the world, calls for compassion, mutual understanding, and mutual respect. It is formulated in various forms in ancient philosophy, Christianity, Buddhism, Hinduism, and other worldview systems, and is universal to human moral consciousness.

In the modern world, the Golden Rule remains a relevant principle, although its implementation may face difficulties in the context of complex social relations, globalization, and various ethical dilemmas. Contemporary society encounters new moral challenges such as genetic engineering technologies, artificial intelligence, environmental crises, and human rights issues under globalization. Nevertheless, the Golden Rule can serve as a foundation for constructive dialogue and mutual understanding among people of different nationalities, religions, and cultures, as it calls for respect for others.

2. Life as the Highest Value

According to most ethical systems, life is the highest good. The natural process of life and human existence is the most valuable and greatest gift. This is a fundamental principle upon which many moral doctrines are built. Recognizing life as the highest value is the foundation of modern human rights, particularly the right to life, which is one of the basic and inalienable rights of every individual.

In this context, human life is considered priceless; therefore, no person has the right to deprive another of this gift, and states must protect the lives of their citizens from threats such as war, violence, or disease.

3. The Death Penalty: Ethical Arguments “Against”

The death penalty is one of the most widely debated ethical issues, and the question of its justification involves several important aspects.

Arguments against the death penalty:

1. Irreversibility of judicial errors.

No legal system is perfect, and even the best courts may make mistakes. An

innocent person may be executed due to false testimony, investigative errors, or procedural violations. Once a life is taken, it cannot be restored.

2. Unjustified cruelty.

Depriving a person of life is morally unacceptable, even if they have committed a serious crime. Society should strive for humanity and justice rather than revenge, as the death penalty represents the ultimate form of cruelty.

3. Questionable effectiveness.

Studies show that the death penalty is not an effective deterrent to crime. Rates of violent crime do not decrease in countries where capital punishment is practiced compared to those where it has been abolished.

4. Moral justification.

A culture that supports the death penalty may negatively influence society by promoting violence as an acceptable means of resolving conflicts. According to many ethical theories (such as Christian humanism or Kantian ethics), taking human life is immoral.

5. Possibility of rehabilitation.

The potential for reform and rehabilitation of offenders is an important aspect of justice. Some individuals may change, repent, or undergo treatment, and execution deprives them of any chance for moral or social restoration.

4. Arguments “For” and “Against” Euthanasia

Euthanasia is the act of assisting a person in dying or ending life due to severe, incurable suffering. This issue has a complex ethical dimension and provokes significant debate.

Arguments in Favor of Euthanasia

1. The right to autonomy.

Within a humanistic framework, individuals have the right to control their own lives and deaths. If a person suffers from an incurable disease with no prospect of relief or improvement, they may choose death to avoid prolonged suffering.

2. Dignity in death.

Euthanasia allows a person to die peacefully while preserving their dignity rather than enduring intense pain and physical limitations. Many believe it is better to die on one's own terms than to suffer until the very end.

3. Economic and social factors.

In some cases, treatment may be extremely costly, with no chance of recovery. Euthanasia may reduce unnecessary suffering and alleviate economic and social burdens.

4. Improvement of quality of life.

Given severe pain and suffering caused by terminal illnesses, euthanasia may be seen as a means of relieving suffering and ending life without unjustified torment.

Arguments Against Euthanasia

1. Moral and religious objections.

Many religions consider euthanasia immoral, believing that only God has

authority over life and death. Human intervention in the natural process of dying is unacceptable in many religious and moral traditions.

2. Risk of diagnostic or decision-making errors.

There is a possibility that euthanasia may be carried out based on an incorrect diagnosis or an inadequate assessment of the patient's condition, even when recovery or relief is still possible.

3. Increased risk of abuse.

Legalizing euthanasia may lead to abuse, especially under economic or social pressure. Individuals may choose euthanasia not because they truly wish to die, but due to financial difficulties or social circumstances.

4. Uncertainty and expansion of boundaries.

The legalization of euthanasia may result in its gradual and uncontrolled expansion, allowing it not only for terminally ill patients but also for those with temporary or less serious conditions.

Conclusion

The Golden Rule of morality, which calls for treating others as one wishes to be treated, remains relevant in addressing modern ethical issues. Life is the highest value, and this principle should guide society's position on complex moral problems such as the death penalty and euthanasia. Although these issues are highly controversial and require deep ethical reflection, the protection of human life and respect for human dignity must remain the highest priorities in making such decisions.

7. EXAM QUESTIONS

Section 1

Cultural Studies of Social Development

1. Culture as a special quality of human existence. The history of the formation of the concept of “culture” and its essence.
2. The emergence of the term “cultural studies,” its purpose, methods, and categorical framework.
3. Schools of cultural studies: socio-historical, naturalistic, sociological, and symbolic; their representatives and characteristics.
4. Theories of cultural studies: evolutionist, axiological, anthropological, cyclical development, theological, and play theories; their representatives and characteristics.
5. Specific features of cultural concepts developed by Ukrainian scholars: H. Skovoroda, M. Kostomarov, T. Shevchenko, M. Drahomanov, I. Franko.
6. Functions of culture. The relationship between culture and various forms of social consciousness: politics, law, art, morality, philosophy, and science.
7. Foundations of cultural typology: branches of culture, forms of culture, and types of culture.
8. Dominant culture.
9. Subculture and counterculture: their features, types, and characteristics.
10. Rural and urban types of culture: their features and characteristics.
11. Regional typology of cultures. Characteristic features of the Arab-Muslim, African, Far Eastern, Indian, and Latin American cultural regions.
12. Features of the development of ancient civilizations and cultural characteristics of the East and the West.
13. The Ancient Eastern model of the world. Sociocultural typology and history within the Eastern type of culture (Ancient Egypt, Mesopotamia, the Fertile Crescent, Ancient India, Ancient China).
14. The Western model of the world. Greco-Roman culture (Ancient Greece, Ancient Rome).
15. Features of Medieval culture. The Christian type of culture.
16. Characteristic features of the cultural development of the Renaissance. Scientific and technological development during the Renaissance.
17. Culture of the Modern Age: its features and representatives.
18. Features of the culture of the Enlightenment and its scientific potential. New ideas and their development.
19. Culture of the 19th – early 20th centuries: its features and representatives.
20. Contemporary Western culture: its features and representatives.
21. Periodization of Ukrainian culture and its development at the initial stages. Origins of Ukrainian culture.
22. Culture of Kyivan Rus (9th–11th centuries) and the period of feudal fragmentation (12th – mid-13th centuries): painted ceramics, mythology, paganism, everyday and ritual creativity, sacred architecture, chronicle writing, and visual arts.

23. Culture of Ukraine in the 14th – first half of the 18th centuries: folk dumas, educational activity, Ukrainian “Cossack” Baroque, icon painting, Ukrainian sacred music, and printing.
24. Ukrainian national and cultural revival (late 18th – early 20th centuries): Romanticism, Modernism, Avant-garde, Impressionism, and ethnography.
25. Modern Ukrainian culture (second half of the 20th – early 21st centuries): Realism, Postmodernism, and Constructivism.
26. Folk, elite, and mass culture. The role of mass media in contemporary culture.
27. The concept of cultural and life scenarios. Culture as an integrated way of life.
28. Culture of thinking. The home in the system of values and communicative patterns.
29. Culture of communication.
30. Culture of learning.
31. Culture of labor.
32. Intercultural communication: concept, structure, and main features.
33. Culture shock and its negative and positive consequences.
34. Tolerance and empathy as specific features of communicative processes.
35. Verbal communication. Linguistic interaction and language etiquette.
36. Types and forms of intercultural linguistic contact. Language as a symbolic code of culture.
37. Nonverbal communication. Symbolism of gestures.
38. Ethnocultural stereotypes. “East” and “West” as a sociocultural problem.
39. National character: Americans, English, Japanese, Chinese, Ukrainians.

Section 2

Society in the Dimensions of Religious Studies Analysis

1. The essence and origin of religion. Religion as a sphere of spiritual culture: its structure and functions.
2. Early forms of religiosity and their characteristics.
3. Mysticism as a spiritual and religious phenomenon. Ancient mysteries and secret societies.
4. The concept of “religious studies,” its subject matter and principles.
5. The structure of religious studies and its characteristics.
6. Religious consciousness: its features and structure.
7. Religion and non-religious forms of social consciousness.
8. Religious worldview: general features and its components.
9. Religious activity and religious organizations. The influence of religion on the spiritual character of society.
10. Judaism.
11. Hinduism.
12. Confucianism and Daoism (Taoism).
13. Shintoism.
14. Zoroastrianism.
15. Jainism and Sikhism.

16. Buddhism and its main schools.
17. Christianity: origin and general principles of doctrine.
18. Orthodoxy: features of doctrine, worship, and organization.
19. Catholicism: features of dogma, worship, and organization.
20. Protestantism: origin and features of doctrine, worship, and organization.
21. Early Protestantism. Late Protestantism.
22. Islam: general principles of belief. Main currents in contemporary Islam.
23. Classification of new religious movements and their characteristics.
24. The Unification Church.
25. The Hare Krishna Movement (International Society for Krishna Consciousness).
26. The Bahá'í Faith.
27. The Church of Scientology.
28. Satanism.
29. Free thought in the Ancient world.
30. Medieval free thought.
31. Free thought of the Renaissance and early bourgeois revolutions.
32. Radical forms of free thought. French atheism of the 18th century and militant Marxist-Leninist atheism.
33. Natural-scientific free thought.
34. Contemporary organizations of freethinkers.
35. Religious and cultural transformations in the lands of modern Ukraine in the 1st millennium CE.
36. The sophianic (Sophia-centered) character of Kyivan Christianity.
37. The movement for an independent Ukrainian Church. The Ukrainian Greek Catholic Church.
38. Constitutional guarantees and legal regulation of freedom of conscience in Ukraine. The current state of religion in Ukraine. The Law of Ukraine "On the Prohibition of Religious Organizations Affiliated with Russia" dated August 20, 2024.

Section 3

Aesthetic Dimensions of the Individual and Society

1. The formation of the subject of aesthetics and the genesis of aesthetics as a philosophical discipline. Introduction of the term "aesthetics." Aesthetic problems as an independent field of theoretical knowledge. The practical significance of aesthetic knowledge.
2. Features of aesthetic consciousness. The structure of aesthetic consciousness: aesthetic feeling, aesthetic taste, and aesthetic ideal.
3. Aesthetic activity. Art as a form of aesthetic activity. Nature in the structure of aesthetic activity. Aesthetic experience.
4. The nature of the artistic image. Aesthetic embodiment of the artistic image. Aesthetic perception of the artistic image.
5. The specificity of Eastern aesthetics. Features of the development of ancient

aesthetics.

6. The foundations of aesthetic problematics in the works of ancient philosophers.
7. Aesthetic ideas of the Middle Ages and the Renaissance.
8. Self-reflection of art in the main artistic and aesthetic movements of the 17th–19th centuries (Baroque, Classicism, Rococo, Romanticism, Realism, Impressionism).
9. The evolution of artistic styles and movements in the Modern era.
10. Post-Impressionist traditions (Fauvism, Cubism, Futurism, Surrealism, Expressionism, Abstractionism, Pop Art).
11. Classical aesthetics: its features and representatives.
12. Aesthetic ideas of Kyivan Rus.
13. The formation of aesthetic ideas in the territories of Ukraine in the 13th–18th centuries.
14. Aesthetic thought in Ukraine in the 19th – early 20th centuries.
15. The development of Ukrainian aesthetics in the second half of the 20th – the first half of the 21st century.
16. The aesthetic as a universal category of aesthetics.
17. “The beautiful” as a category of aesthetics. The beautiful and the ugly.
18. The aesthetic content of the category “the tragic.”
19. The aesthetic content of the category “the comic.” Forms of the realization of the comic.
20. Manifestations of the sublime, the heroic, and the base in art.
21. The subject of art. The national and the international in art. The folk character of art. Functions of art.
22. Theories of the origin of art.
23. The artistic culture of society. Content and form in art.
24. Genre and typological specificity of art. Features of various forms of art.
25. Definition of the concept of “creativity.” Structural elements of creativity and their characteristics.
26. Types of artistic creativity. The specificity of the creative process.
27. The concept of the “artist.” The nature of the creative personality.
28. The concepts of “aptitudes” and “genius” and their distinctive features. The movement from aptitude to genius.

Section 4

Features of the Functioning of Morality in Society

1. The subject of ethics. Morality as a social phenomenon. The structure and functions of morality.
2. General moral concepts. The concept of moral consciousness.
3. Applied ethics. Moral experience. Ethics of business communication.
4. The moral world of the individual. Moral dimensions of the individual and society.
5. The emergence of morality and clan-tribal relations.
6. Morality in the Ancient world.

7. Morality in the feudal world.
8. Morality in bourgeois society.
9. Morality in the 20th – early 21st centuries.
10. Ethical doctrines of the Ancient world.
11. Ethical doctrines of the Middle Ages (11th–15th centuries). Ethical doctrines of the Renaissance (15th–16th centuries).
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Електронне навчальне видання комбінованого використання
Можна використовувати в локальному та мережному режимі

Богданова Наталія Григорівна

СОЦІАЛЬНО-ГУМАНІТАРНІ ДОСЛІДЖЕННЯ РОЗВИТКУ СУСПІЛЬСТВА

Конспект лекцій
з дисципліни для здобувачів вищої освіти спеціальностей 015 «Професійна
освіта (за спеціалізаціями)» першого (бакалаврського) рівня вищої
(Англ., укр. мовами)

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