

# Natalia Mikolaivna Kostritza

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## Purpose of culture and its relationship to various spheres of human activity

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**Natalia Mikolaivna KOSTRITZA**

National University for Life and Environmental Sciences of Ukraine, Ukraine

## **Purpose of culture and its relationship to various spheres of human activity**

The term „culture” is a complex phenomenon of human existence. It belongs to the social, social psychological phenomena, and impacts on work, welfare, recreation, mentality, way of life of a society. Progress of mankind is closely associated with the development of culture. Culture is a determining factor in the present and the future of not only individual, but all mankind. Therefore, our future depends on directions of further development of culture, and they, in turn, are closely related to the political directions of the world, solving global challenges [Греченко, Чорний 2009: 11].

Every historical era is characterized by distinctive cultural processes that are in dialectic relationship with the general transformation processes. Culture as a form of social life undergoes constant influence of the social relations of values of society, its ideals, interests and needs. So at each point in history of mankind thinkers have their own approach to the understanding of the phenomenon of culture. The emergence of a large number of approaches for the definition of „culture” is primarily due to its multifaceted significance and interpretation. „Of all the concepts that only have a repertoire of modern sociology and related social sciences, none of them can be more meaningful, important and index than the concept «culture»” [Bohm-Bawerk 1891: 232].

Domestic and foreign scientists sought to determine the positions of various scientific essence of the phenomenon of culture. Among them: philosophers (T. Adoula, A. Arnoldov, V. Bakshatanovsky, E. Baller, B. Hershunsky, M. Goncharenko, L. Kogan, L. Sohan, M. Mamardashvili and others.) culture experts (M. Bathin, B. Gavrilishin, A. Zdravomyslov, J. Lotman, and others.) psychologists (L. Vyhovsky, V. Davydov, V. Zinchenko, A. Leontiev, S. Rubinstein and others.) teachers (Y. Azarov, Y. Babansky, S. Amonashvili, V. Suhomlinsky etc.).

For philosophers culture means awareness of a man of his role in the world, his inherent activity that does not reduce to either of natural or divine forces, which means birth of man’s „cult”, that has replaced all other ancient cults.

Culture experts define culture as a universal means of creative self-understanding through human sense of existence, the desire for disclosure and statement of the essence of human life, which includes knowledge, norms, stereotypes and models of behavior, habits, traditions, mechanisms of social interaction, sign systems, and social institutions, which preserve and distribute them.

Teachers understand the notion of „culture” as coherent, harmonious system of knowledge, thinking, feelings, communication and creative constructive activity that has being formed for thousands of years and passed from generation to generation in the process of training and education.

Sociological definition of culture comes to understand it as a set of methods and techniques of human activities (material and spiritual) that objectively are embodied in objects, in physical media (labour tools, signs), which are transmitted to future generations. It also is a system of social norms and rules formed historically and characteristic for a particular society.

A considerable number of interpretations of the concept of „culture” give reason to the selection of content aspects of culture such as: 1) a set of material and spiritual values, 2) the spiritual sphere of the society, 3) the level of mastering the man one way or another field of knowledge or activity, 4) form of social human behavior, 5) method of transforming human activity [Сластенин 1993: 151].

It should be noted that modern social philosophy is developing the idea that culture is inherent not only to the spiritual sphere of human activity, but also to other areas. However, this stands out not two sphere of human activity as has traditionally been considered, but four:

- 1) material – covers the processes of material production, distribution, exchange, consumption, ie, this area covers the productive forces and production relations, technological progress and technological revolution;
- 2) socio-political field, which includes social and political relations of people in society – class, national, group, international and other;
- 3) spiritual sphere – a wide range of ideas, opinions, ideas, ie the entire range of consciousness (both individual and social), transforming it from one jurisdiction to another (means of mass information), changes in individual spiritual world of man;
- 4) cultural and community activity area – a production of cultural values, transfer them from one generation to another, family life, personal problems (organization of leisure, free time), education etc. [Андрущенко, Михальченко 1993: 150].

All spheres of human activity is closely interrelated and can not be considered separately from one another. The processes taking place in the culture through all these areas are transforming and set new cultural values.

S.L. Rubinstein, considering the culture from the position of acting approach, divided it into two types – material and spiritual. Every action and human activity is primarily the impact of this individual as a subject on objects of surrounding reality which results in a product of activity. Human activity, said S.L. Rubinstein, changing reality, is objectivized in products of the material and spiritual culture, passed down from generation to generation [Кавалеров 2001: 119].

Material culture refers to a set of material goods, and various means of their production. Spiritual culture is gradually redefining the value of the entire set of

received human knowledge, common preferences and priorities and uses all forms of social consciousness: philosophy, science, morality, law, art.

Material and spiritual elements of culture are inextricably linked. Material, manufacturing human activities often influence his activity decisively in other areas. On the other hand, the results of its sensual, intellectual and intuitional activity are materialized, turned into things, equipment, works of art. In material culture spiritual principles are inevitably presented, as it always is the embodiment of ideas, knowledge and tasks of the person which actually makes it culture. Although the content of the intellectual culture is hidden and can not reasonably be fully perceived (the notion of truth, honor, courage, genius, self-sacrifice etc.), its products are always expressed in material form, because in this way they can be objectivized and turn into a fact of social life.

Spiritual culture is divided into two areas:

- 1) spiritual qualities of a man and activities for their implementation;
- 2) the spiritual values that are relatively independent (as scientific theories, pieces of art, norms of law and so on).

The focus of the spiritual culture is that it awakens personality in man. To the structural elements of spiritual culture belong:

- intellectual (science education);
- aesthetic (art and literature);
- ethics (morality);
- social (language, life, customs, law, politics);
- religious [Греченко, Чорний 2009: 13].

Detailed here are the consideration of structural components of spiritual culture.

There is an inextricable link between education and culture. Education is a purposeful training and teaching for the individual, society and state. It leads to the acquisition of cultural values and formation of the moral and emotional attitude to the world, experience of professional and creative activities that preserve and develop the spiritual and material values of humanity.

The structure of the spiritual culture also includes aesthetic culture and its component – art culture, understanding culture as based on personal experience through targeted education aesthetic formed ability to perceive, experience the beautiful surrounding, guided in its activities and aesthetic values, and under art – a system of social production, storage, distribution and use of a special kind of aesthetic values – art. Art culture is the link between aesthetic culture and other „branches” of spiritual culture. In the process of the revival of Ukrainian spirituality folk songs are gaining a special importance as a separate genre of music, which, like other genres of art comprise peculiar epistemological, axiological, and other features [Кавалеров 2001: 122].

Morality is a special form of social consciousness and type of public relations, a way of regulating human action in society by rules. Unlike simple custom or tradition, moral norms are getting appraisal in forms of the ideals of good

and evil, justice, etc. Morality is the essence of life of Ukrainian people, which permeates all its facets, which is manifested in the conscience of truth, dignity, fairness, honesty etc. Understanding the moral and ethical ideas, regulations, rules, principles, attitudes occurs through the national education system. Unlike the law fulfillment of moral norms are sanctioned only by forms of spiritual influence (social evaluation, approval or condemnation). Along with general morality moral also comprises historical transient norms, principles and ideals.

Complex set of Ukrainian folk is folk traditions, customs, morals, which were composed during the ages and seems to win more active part in the system of modern culture. They met the spiritual and aesthetic needs of the people, they manifested their feelings, talents and abilities. Ethical and esthetical principles of Ukrainian cultural traditions initially maintained the people at high levels of spirituality and gave them strength in the hardest physical, spiritual, moral tests.

Ukrainian view of themselves and the world is reflected in the language which should be perceived not as a linguistic category, but as a system of views on life, nature and society, as a universal category of human existence. It is not only in the consciousness and subconscious of people, but also in the linguistic habits and stereotypes. It serves as an essential component of national consciousness, ideology, culture.

Closely related to culture and morality is a law. Law in the narrow sense is a system of mandatory standards established or authorized by the state. In the broadest sense it also covers legal relations and fundamental rights of citizens that are fixed, guaranteed and protected by the state. The state without prejudice to itself, society and individual can not ignore the law. The value of the law is measured, primarily, by the extent to which it provides, and will provide general, harmonious and progressive development of the personality, necessary expansion of his freedom.

Definitely, there is a connection between politics and culture. Politics is a field of activity related to the relationship between classes, nations and other social groups, the core of which is a problem of conquest, maintenance and use of state power, participation in state affairs, definition of forms, tasks and contents of its activities. Politics has a considerable degree of independence and exercises a strong influence on the economy, culture and other spheres of society. In a undemocratic and totalitarian state culture may be politicized, ie culture activities is controlled by a government policy, a single party or a dictator. But politics is shaped by culture, there is political culture, closely associated with the level of democratization of a society. But fate does not match the political destiny of culture. Sometimes politics can take over state, but only temporarily. Culture is a stronger, long lasting essence.

Very significant is the influence of religion on culture and communication. Religion is a world view and philosophy, as well as relevant conduct and specific action (cult) based on the belief in the existence of God or Gods, supernatural.

Historical forms of existence are a tribal religion, a national state (ethnic), a world (Christianity, Buddhism, Islam). Religion, affecting the morale of society and its culture, forms the notion of good and evil, the essence of life, human rights and responsibilities. Religion is necessarily connected with the creation of sacred Cultural Foundation, which is reflected in works of art, literature, morality in law.

Speaking of the relationship of material and spiritual cultures, it is necessary to distinguish their special role. Material that is the foundation, the base of society plays a major role. Spiritual, awakening personality in a person, plays the main role, ie, the one that raises the man and his role in the world to the highest goals and objectives [Греченко, Чорний 2009: 13–15].

Thus, the culture is a phenomenon that is constantly evolving, receiving at each stage of social development special form of existence. It reflects different forms of human activity, the peculiarities of the material and spiritual life of people.

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## **Призначення культури та її взаємозв'язок з різними сферами людської діяльності**

### **Анотація**

Автор статті розглядає культуру з різних наукових позицій і підходів, показує її нерозривний зв'язок з освітою, релігією, мораллю, політикою, правом.

**Ключові слова:** культура, освіта, релігія, мораль, політика, право.

### **Abstract**

The article examines the culture from various scientific grounds and approaches, shows its inextricable link with education, religion, morality, politics, law.

**Key words:** culture, education, religion, morality, politics, law.

## **Znaczenie kultury i jej relacji z różnymi sferami ludzkiej działalności**

### **Streszczenie**

Artykuł przedstawia kulturę z różnych naukowych pozycji i poglądów, pokazany jest również jej nierozzerwalny związek z edukacją, religią, moralnością, polityką i prawem.

**Słowa kluczowe:** kultura, edukacja, religia, moralność, polityka, prawo.