

SECTION 1. THEORY AND HISTORY OF CULTURE

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RELIGIOUS FACTOR IN THE FORMATION OF LOCAL CULTURE

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The religious factor plays an important role in the formation of local culture, as it influences various aspects of community life, in particular customs, traditions, moral values, art and social structures.

The purpose of this report is to consider the religious factor in the formation of local culture, based on scientific sources of Ukrainian researchers. The famous Ukrainian researcher Roman Dragan, who wrote under the pseudonym Yaroslav Orion, believed that if we compare the gods of Rus with the gods of Greece, the Greek gods were operetta-like, and nature was only for their whims, while in Rus the gods personified nature, or were peculiar symbols of natural forces. «And the highest power is «heaven», as in the Hindus Brahma, or in the Chinese Tao. Our ancestors saw God in the cosmic nature of being and in the wisdom of God's laws, in the magical multifacetedness of nature, in the ideal of the highest purpose» [3, p. 26]. Syncretism, embedded in the myths of Ukrainians, is described by Ya. Orion as follows: «The cosmic consciousness of the ancestors is not to be separate, but to be part of the cosmos, to have the cosmos in the chest, or in the soul. The soul seeks union with all of existence. The souls of the dead bury the house and family, and even a tree has a soul. Everything that happens in nature and the cosmos is an unfathomable force, but the people need something concrete, something nominal, and therefore a pantheon. But in it is the light of the sun, that sun that was central in the pantheon for our ancestors, and therefore they were «children of the sun», or «grandchildren of Dazhbozh» [3, p. 26]. The author of this report completely agrees with the statement of Ya. Orion that the light of ancient Ukrainian myths awakened thought and intellect, gave life and raised man to higher dignity. «Even Vles walks across the sky along the Milky Way,» as Vles' Book says, Vles is the god of economy and daily

worries. And «Zemun the cow gives us milk. This is the Road of Justice, and we do not need any other road», – Plate 8. This is how Vales' Book explains the "Milky Way". Once the months had the names of gods, but later they switched to the descriptive action of nature. January blows with winds and cold, June worms – caterpillars appear; July – linden blossoms; December – a lump, the earth is frozen» [3, p. 26]. In 988, Christianity began to be introduced throughout Ukraine. As a result, «the worldview culture focuses on such important problems as the confrontation of spirit and nature, soul and body, spiritual and physical, God and the Devil» [2, p. 122]. At the same time, as Ukrainian scientists note, the center of the above-mentioned pyramid of problems is placed on a person in the ethical and moral world, his feelings and understanding of the world [2, p. 122]. Religion forms the worldview of people, determining their moral guidelines and ethical norms. This affects behavior, relationships in society and attitude to the world around them. The definition of religion is found in the Great Modern Encyclopedia: «Religion (Latin religion –connection) – a special form of awareness of the world, conditioned by belief in the supernatural, which includes a set of moral norms and types of behavior, rituals, cult actions and the unification of people in an organization (church, religious community). Religious worldview is based on religious faith and is associated with a person's attitude to the superhuman spiritual world, some superhuman reality, to which he must somehow orient his life» [1, p. 236]. Religious holidays, ceremonies and rituals become important elements of local culture. They can include both large celebrations and daily practices that unite the community. Religion inspires the creative potential of the community, that is, artists, musicians and architects, which is manifested in the creation of temples, churches, as well as in painting, music and literature, reflecting religious themes.

A rather extensive definition of religion is provided by the philosophical dictionary of V. Petrushenko [4], defining religion in the literal sense of the word as a connection or a restored connection. The scientist interprets it as a state of human individual or collective consciousness, which is characterized by a person's feeling of connection with higher supernatural forces and the need to constantly maintain such a connection [4, p. 175]. Religion can become the basis for the formation of group identity. People who share common religious beliefs can feel a stronger sense of belonging to their community. In many cases, religion is a factor in cultural exchange and interaction between different ethnic groups and cultures. This can lead to syncretism – the fusion of different religious traditions and practices.

In Petrushenko's dictionary, religion is defined as the «fundamental components of human socio-cultural attitude to reality, which involves belief in the supernatural or a person's conviction that behind the external observed

reality there is a hidden, but more important and powerful in meaning true reality; in this sense, religion is based on a person's irresistible feeling of his deep kinship with the very first principles (principles) of being» [4, p. 175]. The scientist also determined that it is one of the leading elements and factors of culture that take a person beyond the limits of vital needs and return him to spiritual values and essences, it is an element of the social organization of human life, which traditionally includes the following components: religious consciousness, religious cult, religious organizations and requires a certain lifestyle from its adherents. On the author's of the thesis opinion, religious organizations play an important role in the social life of the community, providing support, education and social services. They can even influence political decisions and social changes. Using thoughts by Petrushenko, religion performs in social life the following functions: bringing a person into dialogue with the sacred, transcendent (the function of sacralization of reality); communicative, integrative-disintegrative (unites co-religionists and separates them from non-believers), soteriological (salvation), ecclesiological (gathering to the public, church unity), spiritual and educational, cultural, etc. [4, p. 175] Through the prism of holiness, religion is considered by the Ukrainian scientist V. V. Tokman in the work «The Phenomenon of the Sacred: Its Essence and Worldview Nature». Describing the «sacred» itself, the scientist notes that in our time, the understanding of the phenomenon of the sacred is conditioned by a number of moments, among which the problem of the sacred is not only a problem of religious studies, since there is a need for deobjectification «in the context of building a national state, such a step is extremely necessary, because it is directly related to understanding the origins of our existence», first of all, the values traditional for the Ukrainian people [5, p. 3]. The problem of the sacred is a problem of moral choice and responsibility. «A person as a spiritual being is capable of pondering metaphysical questions about the meaning of life, the existence of God, the essence of goodness, truth, beauty, about the origin of the Universe and his own place in it, etc. The very fact of their presence is caused by the intention to search for some value center the sacred, which is capable of becoming a moral reference point for the individual, the community in their life epic» [5, p. 3].

Thus, the factor of religion is an integral part of the local culture, which determines the peculiarities of the community's life, its values and traditions. The religious factor determines the worldview and values of the local culture, determines moral guidelines and ethical norms, which affects relationships in society and attitudes towards the world around us. It is he who influences the formation of traditions and rituals, art, architecture, and the social structure of society. Religion can become the basis

for the formation of group identity. People who share common religious beliefs can feel a stronger sense of belonging to their community. The influence of the religious factor is traced in interaction with other cultures.

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CULTUROLOGICAL INTERPRETATION OF SOME “OBVIOUS FACTS” OF DIGITALIZATION

КУЛЬТУРОЛОГІЧНА ІНТЕРПРЕТАЦІЯ ДЕЯКИХ «ОЧЕВИДНОСТЕЙ» ЦИФРОВІЗАЦІЇ

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Обговорення культурологічних вимірів інформаційних технологій (далі – ІТ) у контексті теорії та історії культури не може залишити поза увагою культурологічну інтерпретацію цифровізації, яку ми розглядаємо як закономірний і етап у розвитку ІТ і одночасно як своєрідне техніко-функціональне підґрунтя цифрової культури, яка становить чи