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METHODOLOGICAL FUNDAMENTALS TO RESEARCH INTERRELATION BETWEEN CULTURE AND RELIGION

The article analyzes interrelation between religion and culture in academic religious studies. The author emphasizes that modern humanities should study methodological results developed by post-nonclassical methodology. This will ensure addressing to existential problems represented by culture and religion. The method of interdisciplinarity and transdisciplinary approach should be considered by science, and will help to promote formulation of a more adequate understanding of the patterns of cultural and religious phenomena. Studies within this direction will allow concretely specifying the field of academic religious studies and proving the expediency of its further disciplinization.

Key words: religion, culture, methodology of science, religious studies

The fact of dynamic relationship between culture and religion raises the question about the need to provide qualified analysis of culture and its various forms in the system of religious knowledge and demands determining methodological basis in order to identify material and spiritual achievements of humanity for their affiliation to religious sphere and representation of particular religious beliefs, ideas, traditions and so on. Today question is more covered by developments of the philosophy of culture, philosophical anthropology and philosophy of art, but obviously these developments are not enough for religious studies because they have narrow disciplinary nature and insufficiently represented in the methodology of science as a philosophical discipline. Expanding the perspective for culturology of religion, there is a need to clarify conceptual and categorical apparatus when it goes about culture and religion in the system of religious studies, which involves coordination of cultural, art studies, philosophical and theological methodologies to facilitate elaboration of a system of methods and procedures applied in the analysis of interrelation and interaction between mentioned phenomena. As Tetiana Sukhodub noted, changing of the rationality type immediately manifests itself in changes in morality, religion, art. Simultaneously, depending on the social context, "metaphysical foundations of culture" also change, including particular type of rationality.

Within modern perception of culture based on existential-anthropological reality, an important factor of understanding is personal basis, rooted in spirituality of human nature. Also it includes polycentric discontinuity of culture that is constantly identified with specific historical focus of its origin, operation, distribution and so on. Locally oriented cultures, as an expression of local (regional) "uniqueness" of patriotism, inspire local identity. Therefore, as it was indicated by Yuri Lotman, incipience of a culture is primarily connected with specificity of local cultures. So, it is possible to assert that culture and art of ancient Egypt embodied knowledge about reality as it was understood in ancient times; Greek and Roman art reflects the content of impressions and feelings inherent to the ancient world; and the Middle Ages through works of art personified emotional states and feelings which dominated in spiritual and religious life of contemporary Europeans.

By interacting local cultures create a communicative space - "semiosphere", which enables multiplicity of meanings, interpenetration and fixation of identities. According to Bakhtin, local cultures function at elitist and conventional level, and the latter is associated with popular culture, imbued with national traditions and beliefs. Instead, high culture enriched its content through borrowing ideas at national level that secured the link between elitist and popular levels of local culture as such. And another one characteristic of differences between national cultures was what Knabe called dichotomy of frankness and modesty, opposing "secretiveness and openness". Firstly, it is peculiarities for expressing "inconvenient facts", creation of a special narrative as a form to legitimize something questionable; secondly, openness and sincerity in reflection of feelings, emotions, experiences and so on. The most famous condition to verify cultural in terms of its relevance to a national space of people's being is the contrast between "own" and "alien", which is a mechanism to preserve authenticity inherent to a culture. The latter is less explicit when it comes to religious culture, at a level of a doctrine or a creed if it relates to world religions, although national peculiarity clearly shows its uniqueness at the level of ritual practices and in a wide range of

cultural expression in art. Thus, religion, penetrating the body of a culture provides it with clearly expressed confessional identity, while national character of a culture promotes "dialogue of cultures" (according to Lihachov), which in this context is interpreted as the experience of penetration of one culture to another, absorption, transformation and adaptation of basic ideas to the main patterns of the dominant culture. Even if language or other communicative tools that represent different cultures have common local roots, though the specific of historical conditions of this or that culture force researchers to record influence of cultures, which is never equally mutual. In this context differentiation of identities of social actors belonging to a common cultural space will take place.

Local culture formed by a historical type of socio-cultural development includes a number of essential models of identities that manifest themselves in social, economic, legal, everyday and other levels of self-identification. Forms of coexistence and expression, authorized by a culture, are expressed as peculiar, special features, manifested in institutionalized forms of social life, various practices associated with elaboration of corresponding communicative models designed to meet cultural needs of society. Polysemantic nature of a semantic-symbolic system created in a cell of local culture promotes awareness of "cultural codes", affects behavior of followers of a culture, their views, goal-setting, strategy of activity.

The problem of a cultural symbol as a universal form of creativity or means to preserve and transmit corresponding type of information, minimized and hidden in a system of symbolic forms studied H. Hehel, H. Gadamer, G. Deleuze, E. Cassirer, M. Popovych, N. Fatiushyna, J. Hall and others.

Clarification of meanings of images and symbols in a culture requires the researcher to master appropriate "vocabulary" of terms, which was designed to fix dynamics of cultural and historical development of local civilizations in the system of meanings. In our conviction, the most fruitful was methodological approach proposed by Alfred North Whitehead, which in the context of philosophical and religious analysis of interrelation between religion and culture allows fixing general in a fact expressed in a culture through understanding relativity and instantaneousness of surge or insight of sense. This Whitehead's "lyricism" in his philosophical views is caused, in our opinion, by the fact that he was aware about reasons of complications practices in analysis of dialogue between unique and individual culture with the so-called universal. It is known that Christopher Henry Dawson pointed out that during in-depth analysis a researcher may fix essential communication and even conditionality in the dynamics of cultural life with changes in religion, where the latter represent spiritual aspects of relation to life. Religious patterns of culture, embodied in specific forms, correspond with national and cultural traditions of specific ethnic communities¹. At one time, Karl Löwith stated that religion, without being homogeneous, has the ability to go beyond its cultural "halo". Under these circumstances it is possible to conclude that culture that establishes way of life, through joint traditions of "conscious spiritual discipline", is able to spread through religious channels. Rules of behavior, values that form common ideological markers constitute spiritual heritage of a community which we identify through cultural and concrete historical context.

Caring of traditions and moral virtues belongs to functional characteristics of religious traditions of the world, embodied in cultural centers of national spirituality. Simultaneously, combination of different cultural elements (due to migration, wars, information dominance) opens prospects for emergence of cultural conflicts that can manifest itself as open confrontation and as a hidden process of adaptation and incorporation of other cultural models of social co-being or as ability to symbiosis different cultural types, their merging or absorption of one culture by another. This may occur due to various kinds of social practices that find their expression in different types of culture and religious activities. In our view this may be illustrated by the influence of religious culture of ancient Egypt on the culture of ancient Greece; or the impact of Jewish communities on functioning of religious-ethnic groups of Karaites. Factual objectivity of various religious traditions in these examples demonstrates a pattern, which in turn allows fixing (on epistemological level of post-nonclassical science) the impact of religion on types of world view and outlook presented in culture, art, or "common sense" inspired by life experience. As it is known, culture records historical experience of creation of "life world" (E. Husserl) and so we may use the achievements of culturology of religion to expand social and humanitarian knowledge, as it was remarked by W. Dilthey, who focused on definition of "science of the mind". Proving feasibility of using the individualizing method he insisted that cultural and historical process, perceived in such a way, captures the content and characteristics of real cognition implemented through religion, art, ethical and legal doctrines, iconic and symbolic forms, literature and more. Thus, the specificity of cognition is that a subject of research is

¹ Dawson, Ch. (1957). *The Dynamics of World History*. London: Sheed and Ward.

"immersed" in the object, forms of culture and religion and creates a new horizon of problems for socio-humanitarian science. In other words, this creates conditions for inclusion of a subject-individual, who is not separated from reality, environment or circumstances of a living world, but act as a necessary condition for its completeness and as a result for completeness of cognition.

Liudmila Mikeshyna believes that nonclassical rationality in this case is "active involvement of a researcher directed on obtaining, verification, validation and construction of scientific knowledge", that is a condition of its objectivity. In such circumstances, a researcher "develops and applies methods for neutralizing his/her influence or includes to scientific knowledge various kinds of conventional values and preconditions"¹. Thus, the way to achieve objectivity in culturology of religion may be a controversial approach that suggests polyphony in interpretation of interosculation between culture and religion, their interdependence and complementarity. This attitude makes it possible to recognize the need for the "theory of verisimilitude", which creates conditions for lawful coexistence of different theories close to the truth. Here seems appropriate a statement of M. Heidegger, that all humanities (and in our case religious studies in its disciplinary manifestations) "in order to remain strict, should certainly be inaccurate. Inaccuracy of historical humanities is essential requirement for these sciences"².

In view of this, the question appears: using of what type or types of rationality can provide a possibility to create the most appropriate picture of the world within important for religious studies aspects. By precise definition of Tetiana Sukhodub classical rationality "is being focused on an opportunity to comprehend the world outside of human presence", that puts an accent on general, universal regularities of any development. This means that for religious studies this type of rationality mainly stresses the question of so-called objective, essential foundations of religion which are beyond human kind. It founded main directions of religious studies in history, geography, sociology of religion. Under such conditions, even psychology of religion basically put the issue of religion as an ideological type of outlook.

Instead, the basis of post-classic rationality was made of anthropological, existential-personalistic approach. Thus, comprehension of religion considering the presence, or even, rootedness between religion and a person allowed giving a definition of religion as a phenomenon, which "affirms humane characteristic in a person", "religion is an evidence of a person's entry into the world and realization itself as the world's integral part"³. This new understanding of a religion actualized axiological problems for religious studies and that is why ethicology of religion and culturology of religion appeared. Worldview diversity inherent to post-classical type of rationality offers the prospect for introduction of research principles to religious studies (detachment from any confession, tolerance, plurality), which compliance expanded the range of studied problems, enriched conceptual foundations of philosophical reflection in religious studies and provided polysemantization of terms. At the same time, narrowing of methodological guidelines exclusively to general and disciplinary methods results in studying of such close phenomena as religion and culture are studied as independent forms of human being. According to our conviction for completeness of humanitarian studies the principle of "simultaneous dependence" must be taken into account. Its essence, as of the basis for studying social reality, was revealed by Joseph Raz, who noted that content and value of some culturally significant patterns are limited with timeframes and therefore they may change.

This remark of J. Raz primarily related to legal issues and that is understandable, because in his theoretical writings J. Raz analyzed the question of legal positivism. We consider it appropriate to extend application of the abovementioned principle to the range of religious issues. Its application may clarify a number of issues relating to the dynamic nature of religious structure and content of a culture at the local level. Based on this statement we may understand why during changes of time and distribution place of a religion correspondingly could be seen changes in culture, and vice versa. If the first impact (religion on culture) seems quite obvious, especially in analysis of prolonged dynamics of their interaction, the other impact may cause some interpretation difficulties.

And it is not because of the fact that researchers deny influence of culture on religion, after all domestic science has always insisted on the fact that their interrelationship is causal in nature. We mean that at the level of local cultures, religions and especially their national forms are an integral part of a national culture and determine features, authenticity, system of beliefs, specificity of national character. An example here might be unique Polish culture which has been forming by the middle of the twentieth

¹ Микешина, Л.А. (2009). Тенденции развития эпистемологии социального и гуманитарного знания. *Постнеклассика: философия, наука, культура*. Санкт-Петербург: Издательский дом «Мирь», 512.

² Хайдеггер, М. (1993). *Время картины мира. Время и бытие: статьи и выступления*. Москва: Республика, 44.

³ Колодний, А. (2000). *Академічне релігієзнавство*. Київ: Світ Знань, 21.

century in close connection with culture of different ethnic and national groups living in Poland. After the events of World War II this intercultural influence was largely lost. Following the events of the Holocaust an amount of Jews living in Poland declined so much that any talks about intercultural dialogue in the middle of the community are pointless. But the lack of interaction did not lead to denial of the need to include Jewish culture to origins of Polish national specificity. Therefore, in recent years in the cultural space of this country is often organized and conducted activities designed to restore a lost connection. For example it is klezmer music festivals, which participants are ethnic Poles who dress in national Jewish costumes, perform Jewish music, sing Jewish songs. Here, we consider it appropriate to give a historical background that klezmer is a type of musical composition which corresponds to the traditional Jewish marriage ceremony. This marriage ceremony (hupa) is a part of Jewish religious festivals; it belongs to the life cycle events - wedding, and meets all requirements of the Jewish religious tradition. In other words, the music, as a part of dynamic religious art of Jews, represents nonverbal means to embody religious feelings. In addition, a klezmer is a traditional folk songs of Eastern European Jewry, within which originated such a special line of Judaism as Hasidism. Its mystical character and understanding of the world is reflected in the nature of musical creativity example of which is nigun that like klezmer music has no words. In our view, these two factors show that history knows facts when impact of other religions caused changes in the national culture, so that it enriches and obtains specific features.

In other words, creation of aesthetic reality of a culture at the local level is influenced by religion and such examples are numerous. Therefore we can not consider a culture as a system of finally determined values, as they can be suffused with different meaning, which originality will depend on the historical time when a need arose and the effect of social reality on their actualization. Cultural values in this case will have dynamic nature and their function to regulate human behavior will not be carried out fully or even condemned. It is also necessary to point out that the proposed approach allows us to differently reflect phenomenon of national uniqueness, which is not based on a clear contrast between own and alien, and takes into account element of openness of a culture represented in creativity. The latter, as a sign of cultural life, is a means of self-cognition and a way to broadcast appropriate spiritual experience.

The role of individual factor in creation of a national culture, formation of a national "self" is an important aspect for incorporation of this individual form of self-creation that becomes a way to join universal cultural identity of a nation. Thus culture may be analyzed not only as a phenomenon of social consciousness. It is also a factor in formation of a personality, which influenced both by a religion and a national culture. This understanding clarifies peculiarities of cognition embedded in language and nonverbal means of communication. In addition, comprehension of connections between culture and religion enables understanding of different national cultures, where ideas about a system of moral prescriptions are formed and stored. As it is known, the most significant part of religious doctrines is the idea about a perfect man who thinks in terms of ethics. So borrowing from other religions' traditions always occurs in view of the need to conform ideas that have no genetic connection to established religious beliefs. At least in this way interaction between Judaism, Christianity and Islam is comprehended.

The practice of religious studies shows that post-classical type of rationality promotes problematization of socially relevant topics and solution of current socially important problems that are at the forefront of social demands, such as: culture-forming function of religion, the role of religious institutions in reproduction of culture, the essence of religious education in secular and post-secular society, etc. According to our beliefs, fixation of the value aspect in "evolving" nature of religious phenomena indicates the feasibility to apply post-nonclassical methodology. This strategy offers the prospect for expanding knowledge sphere of religious studies in analyzing religious reality, its understanding, comprehension of interaction between religion and culture. Considering the autonomy of will, individual criteria for identifying urgent and practically important areas of research, priority of individual "research problems", which together create a new "architecture" of religious knowledge, post-nonclassical type of rationality can provide and meaningfully enrich science by converting aspiration to universality creating conditions for operation of "communicative" type of rationality represented in a culture.

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