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## **CONCEPTUALIZATION OF SCIENTIFIC DIRECTIONS TO CULTURE STUDY**

Growing tensions are associated with changing of orientations, the need to search and quickly find solutions, stress - all the problems of human life, the preservation and development of the individual, his inner world, the formation of the person of socialization spiritual growth, and therefore at the forefront a culture that has a high mission - to solve global problems facing the modern world community. At present, everyone is put in difficult conditions of social life by the dynamism of controversial world. The current stage of development is characterized by contacting a humanist ideas turn to the man, his needs and interests. Training and education of the special qualities of a person confronts science demands of the formation of a person of socialization spiritual growth. Modernity confronts the human need for reasonable, rational and responsible attitude to the world, to his own interests, needs and deeds. Everyone should be able to navigate consciously in reality, to determine the place in society and the world look for problems of implementation needs and interests. The ability and capability reasonable to think is not generated automatically, they must be fulfilled in the process of social and human sciences and, above all, foreign languages and philosophy - theoretically formulated vision systems, the most common theoretical view of the world and man's place in the world, and therefore at the forefront culture, a high mission - to solve global problems facing the modern world community.

From the standpoint of sociology, the category of "culture" is used in close interaction with the category "society". Their relationship has a natural character, since society is a key prerequisite for each culture, and vice versa, for every society, culture is its product and as a condition for future existence. That is why the problem of culture requires a natural connection with the problems of society. Sociological scientific thought suggests the following definition and interpretation of the phenomenon of "culture", namely: Culture - 1) everything created by mankind in the past, modern and what will be done in the future in the spiritual, social and material spheres (anthropological understanding). We will add from ourselves the same in the political sphere; 2) a specific, genetically not inherited set of methods, forms, orientations of human activity, their interaction with each other and the environment, which are generated to maintain structures and processes of social life (general sociological understanding); 3) the system of collectively accepted values, models and norms of behavior, activity and communication (narrowly sociological understanding) belonging to a certain group or community.

Sociology deals with culture as a social phenomenon, that is, it studies the culture as accessible to observation, the empirical means of research of the social system.

Of course, we are more interested in the definition of the term culture in the political science context, because to this we are guided by the main purpose of the study. From a political point of view, the term "culture" is, according to V.P. Gorbatenko, a "collection of material and spiritual values created by mankind in the continuation of its history and various forms of activity aimed at their production, assimilation and application."

The term "culture" captures the qualitative difference of human life from biological forms of life, as well as the essential originality of historically specific forms of this activity at different stages of historical development, within certain epochs, socio-economic formations, ethnic and national communities (ancient culture, bourgeois culture, Russian culture, Ukrainian culture, etc.).

The concept of "culture" also characterizes the features of consciousness, behavior, and activities of people in specific spheres of society's life (culture of labor, culture of communication, artistic culture, culture of everyday life, political culture, etc.).

Consequently, culture is the accumulated experience of mankind in all spheres of life, which characterizes the degree of its (humanity) development.

Then it is important to clarify the meaning of the concept of "political culture". It is clear from the available literature that "political culture" is part of a common culture that is formed and manifested in the process of political life; historically and socially predetermined product of political life of people, their political creativity, which reflects the process of mastering society, nations, classes, other social communities and individuals of political relations, as well as the development of their own essence and activity abilities as subjects of political life.

In political science, political culture is divided into the political culture of society, social community and person (classification with respect to the subject); distinguish the political culture of separate classes, and the political culture of the elite. In addition, a "fragmentary" and "integrated" political culture (classification relative to political values and orientations) is distinguished.

In analyzing political regimes, one should distinguish between "totalitarian", "authoritarian" and "democratic" political culture. There is also the isolation of "reformist", "revolutionary", "counterrevolutionary" and "conservative" political culture of focus on the orientation of the means of political action.

In the context of the study, it is also important to distinguish between different historical types of political culture, including "patriarchal", "subadan" and "activist". It is believed that the assimilation of the above-mentioned historical types of political culture allows distinguishing several mixed types, namely: "civil", "traditional", "bourgeois-democratic", "relic autocratic" political cultures. Political culture is a peculiar subsystem of the general culture of society, but at the same time it can show itself as an "independent" phenomenon.

Political transformation is a special direction of modernization of social relations. Its essence lies in the evolutionary introduction of new progressive forms of organization of political life and the rationalization of power through an integrated combination of socio-economic, spiritual and cultural factors of the social system. That is why the process of political transformation manifests itself primarily in the three main hypostases - the political system, political culture and political behavior of the individual.

In the sphere of political culture, transformational processes lead to an intensification of the process of socialization of the individual, the selection of political values, the improvement of political norms, and the formation of a fundamentally new, rational change of the political elite. The modernization of the political system directly manifests itself in its differentiation, its ability to respond adequately to the various challenges of the time. Changes in political behavior are to enhance and improve the forms of citizen engagement in the political process.

Equally relevant is the study of modern world transformational processes. Globalization, the information revolution, the integration trends in Europe and in the world, the fight against terrorism, migration processes, etc., show that virtually every state changes the parameters of its general and political life. Stability of the local society has become rather conditional. The study of the political culture of a globalized society has become a challenge urgent, relevant and practically meaningful. The latter requires a new type of political culture, new norms and technologies, the formation of which is equally important task for all countries that are in a relationship.

Formation of political culture is defined by various external factors, as well as internal aspects of the development of political processes in the country. Among the internal factors, the general condition of the social environment and the influence on the political culture of the existing political parties deserve special attention. After all, the formation of a political culture should be facilitated by a developed party system, within which a free competition for the control of the legislative body and government is carried out, since such a system is a means of developing civil society.

The notion of "political culture" characterizes not only political consciousness, but also political behavior. Unlike political consciousness, which is a psychological reflection of political reality and performs the function of human orientation in the field of politics, political behavior is the

interaction of the individual with the political environment and aims to adapt to this environment or its change. In our opinion, in this definition, we find direct reference to the existence of an objective connection between culture and politics, because they are based on "consciousness" and "behavior". That is, these two components of culture can be regarded as internal and external in the existence of culture.

The modern political environment, as well as society as a whole, actively influences the individual, forming a certain political culture on the basis of universal, socially specific, class and other values. The axiological dimension of political culture is based on the hierarchy of dominant, historically formed and continues to interact with other systems of world perception of a particular person and society as a whole.

For modern society it is extremely important to ensure the prevalence of universal values over the class, thus preventing the formation of a confrontational-oppositional thinking at the level of "your own - a stranger" in the population. The universal component of political culture allows preserving and broadcast certain experience, that is, nourishes social memory.

If the political culture is oriented to the universal, then it perceives both the spiritual wealth accumulated by humanity in the past and the spiritual values of modern society, and through this it carries out educational, educational, communicative and regulatory functions.

Values are the main component of any culture and the basis for the formation of normative systems of moral and legal purpose, principles of their implementation. Political values - objects, phenomena, ideas, processes of political life and their properties, to which people are treated as those that satisfy their social needs, interests, and which it involves in the sphere of their life.

The emergence of many scientific approaches to the study of culture shows its exceptional importance. The obvious fact of what significant role it (culture) plays in the life of man and society. One of the main tasks of culture is the influence on the dynamics and orientation of social processes. Awareness of the role of culture in human life and society in general raised questions about the concept of the absolutization of an economic or political factor. Moreover, it became apparent that in itself the economy and politics are to a certain extent determined by culture. The same forms of economic and political life function differently in societies with different types of culture. In addition, it is cultural features that most often give rise to certain forms of politics and economics. The nature of culture is determined by the mechanism of borrowing a certain society of certain forms of life organization in other societies.