

## Conference Paper

# Section 1. New Horizons of Cultural Knowledge

## Subject Content of Culturological Knowledge

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### Abstract

The article considers the issues of subject characteristics of culture supplementing its object content. The author notes that importance of implementing subject content of culturological knowledge is dictated by necessity for overcoming a one-dimensional consideration of culture. Therefore, the author proves the importance of realizing its duality in the aspect of adjectival and the substantive characteristics dictating communication between subject and object content of culture.

**Keywords:** social and scientific cultural study, humanitarian cultural study, subject content of culture, object content of culture.

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## 1. Introduction

Specification of the meaningful characteristics of cultural knowledge highlights a current status of the project of cultural studies as an independent science, which requires elaboration within the integrated framework of its subjective and objective contents. Identifying the specifics of these aspects, V.A Lukov mentions that "If the object-oriented culturology sees world culture as its research object, the subject-oriented culturology – cultural thesauri, that is, that part of the world culture which, first, was for some reasons known to the subject (a person or a social group), and secondly, was mastered and creatively remade in the process of social construction of reality, and thirdly, can be updated in the required time" [3, 73]. Developing the idea of a thesaurus approach to the consideration of culture, V. A. Lukov focuses on the importance of the subject-oriented cultural study which should not undermine the object-oriented cultural inquiry, and together they must create a three-dimensional vision. The author notes, "The object-oriented culturology ponders the question 'What really happened?', while the subject-oriented cultural study answers the question 'How is this reflected in the thesauri?'. That is to say, what the relationship between man and culture is.

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## 2. Research Methods

This article is dominated by the object analysis of the phenomena under study, involving the socio-theoretical generalizations in order to identify their fixed meanings and interpretations. The method of synthesis is associated with the selection of the leading schools of cultural studies which examine the object consideration of culture (evolutionist, comparative historical, sociological, naturalistic, symbolist, etc.). Empirical research method is supported by an appropriate set of regulatory papers – the national state standard, the nomenclature of specialties, etc.

## 3. Discussion

When focusing on the socially generalized content of cultural studies, A. Ya. Flier considers it "the science of value-determined bases of social consolidation of people and ways of implementing the collective nature of their life, the socio-cultural need for knowledge and ordering of the surrounding material and information world, as well as methods of reproduction of society as a socially stable and culturally specific community" [4, 37]. Thus, the author limits the definition of culturologic knowledge to its socio-regulatory content aimed at understanding the general laws of the organization of culture as an integral structure. In that perspective, the emphasis is on the object characteristics of culture expressed in the establishment of its functional mechanisms of reproduction.

Undoubtedly, this perspective on culture is justified on the grounds of solving the present day's practical tasks, when the applied aspect of research is a criterion of the importance and effectiveness of scientific developments. But this situation leads to a crisis in the fundamental sciences, requiring the implementation of long-term projects, which is annoying to the management communities focused on the challenges of 'here and now' problems [1].

However, the cultural studies at the same time raise the problem of explication of the human existence in the world. In this regard, A.S. Zapesotsky and A.P. Markov turn to the description of the cultural paradigm focused on the identification of the ontological content of culture, the understanding of which is accompanied both on the intellectual efforts and the fact of its existence within the integrated manifestation of the world of human subjectivity. Therefore, the methods of cultural studies are not limited to the construction of theoretical frameworks, but are focused on the reconstruction of the

cultural phenomena in their ontological completeness and integrity, which actualizes the Bakhtin's "participating consciousness" [2].

## 4. Conclusions

The importance of validity of the subject content of cultural knowledge is imposed by the need to overcome the one-dimensional view of culture. Therefore, it is important to realize its duality, which manifests itself, on the one hand, in the search for and discovery of new ideas that form the value orientations of culture. This involves overcoming the fixed and familiar cultural forms and reveals the importance of subjective knowledge, characterized by a unique content. On the other hand, the duality is demonstrated by the formation of a sustainable cultural space, ensuring the actualization of cumulative content through the reference to comprehensive universal meanings, revealing the belonging of man to the whole.

This interaction between the parties forms a feasible concept of operation of culture, as expressed in the connection of adjectival (Latin *adjectio* – accession) and substantive (Latin *substantia* – subject, underlying) characteristics of culture, corresponding to the effective coordination of the dynamics of individual life experience, which forms the subject content of culture, and sustainable formation of self-sufficient entities, which form the object content of culture.

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