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## **THE HISTORICAL PROCESS THROUGH THE PRISM OF THE CULTURAL CIVILIZATIONAL APPROACH: THE PAST AND THE PRESENT**

**Abstract.** *The purpose of the research is to analyze the place and role of the culturalcivilizational approach within the problem field of historical research studies. The research methodology is based on the principles of historicism, objectivity, interdisciplinarity. The authors used hermeneutic, cultural historical, historical logical, transdisciplinary, and integrative approaches. The scientific novelty of the study consists in the justification of the feasibility of further development and use of the cultural and civilizational approach in contemporary historical science, which has become especially relevant in the context of nowadays globalization processes. The Conclusions.* *The results of the study allow us to conclude that the cultural civilizational approach has a powerful potential to become one of the most fruitful tools of the historical exploration in the new millennium. As the approach enables scientists to combine the study of general and specific in history; to analyze the development trends of both planetary society and local civilizations from the standpoint of contemporary achievements and problems; to understand their logic within the worldview and value system of any given culture. The expansion of the functional field of cultural civilizational approach will promote intercultural dialogue of the members of different regional communities, as well as the representatives of historical science; in this dialogue, the various vectors of socio cultural interaction will not exclude, but will mutually complement each other.*

*Reflecting the long-lasting experience of the thinkers who have sought to build a logically consistent and historically accurate image of the past, the cultural civilizational approach will contribute to a well-grounded explanation of the present and predict the future of the world community. The cultural civilizational approach is a promising tendency in the development of the methodology of historical science, which is able to become the basis of mass historical consciousness contributing to the successful human activity in the contradictory postmodern world. The contemporary cultural civilizational approach has to be “embedded” in a broader context, which requires the joint efforts of historians, philosophers, sociologists, political scientists, theologians, psychologists, anthropologists, etc.*

**Key words:** cultural civilizational approach, culture, civilization, historical process, theories of local civilizations.

## ІСТОРИЧНИЙ ПРОЦЕС ЧЕРЕЗ ПРИЗМУ КУЛЬТУРНО-ЦИВІЛІЗАЦІЙНОГО ПІДХОДУ: МИНУЛЕ ТА СУЧАСНІСТЬ

**Анотація.** *Мета дослідження* полягає в аналізі місця і ролі культурно-цивілізаційного підходу в проблемному полі історичних розвідок. **Методологія дослідження** базується на принципах історизму, об’єктивності, міждисциплінарності. При проведенні дослідження були застосовані герменевтичний, культурно-історичний, історико-логічний, трансдисциплінарний методи, а також інтегративний підхід. **Наукова новизна** дослідження полягає в обґрунтуванні доцільності подальшої розробки і використання культурно-цивілізаційного підходу в сучасній історичній науці, що набуло особливої актуальності в контексті глобалізаційних процесів сьогодення. **Висновки.** *Результати* проведеного дослідження дають змогу дійти висновку, що культурно-цивілізаційний підхід має потужний потенціал стати одним з найплідніших інструментів історичних розвідок у новому тисячолітті. Він спроможний органічно поєднати вивчення свого і чужого, загального та особливого в історії; проаналізувати тенденції розвитку як планетарного соціуму, так і локальних цивілізаційних утворень, з позиції досягнень і проблем сучасності; зрозуміти їх логіку в рамках світогляду і системи цінностей окремих культур. Розширення функціонального поля використання культурно-цивілізаційного підходу сприятиме міжкультурному діалогу як членів різних регіональних спільнот, так і самих представників історичної науки; у цьому діалозі різноманітні вектори соціокультурної взаємодії не виключатимуть, а взаємно зумовлюватимуть один одного. Відображуючи віковий досвід мислителів, які прагнули побудувати логічно несуперечливий та історично достовірний образ минулого, культурно-цивілізаційний підхід сприятиме адекватному відображенню сьогодення і прогнозуванню майбутнього світової спільноти. Культурно-цивілізаційний підхід є перспективним напрямом розвитку методології історичної науки, який здатний перетворитися на підґрунтя масової історичної свідомості, сприяючи успішній діяльності людини в суперечливому світі постмодерну. Сучасний культурно-цивілізаційний підхід має бути “вбудований” у більш широкий контекст, що потребує спільних зусиль істориків, філософів, соціологів, політологів, релігієзнавців, психологів, антропологів тощо.

**Ключові слова:** культурно-цивілізаційний підхід, культура, цивілізація, історичний процес, теорії локальних цивілізацій.

**The Problem Statement.** The process of globalization, which took the world by storm at the turn of the second and third millennia, requires effective approaches development to historical research. On the one hand, the leading centers of the Western world establish the basic parameters of the unified global standards, which, in fact, contributes to the total Westernization of non-Western societies. On the other hand, the regional communities’ uniqueness is increasing, with the development of this unifying trend simultaneously, the most significant of which are civilizations. The civilizational status of countries and regions from the subject of scientific research became an object of political speculation nowadays. Huntington’s clash of civilizations (Huntington, 2011), despite the rosy dreams of a “single liberal world” by Fukuyama (Fukuyama, 1992), unfolded in full force. Realpolitics does not

work, taking into account the fact that the clashes go beyond the pragmatic reception of the world and take place in a sphere that was rooted deeply in the unconscious. We are talking about a mentality, the core of which are values. The spiritual situation is complicated by those phenomena that are observed in modern scientific discourse, in which there is a transition to a new paradigm based on the post-classical science. It is reflected both in the rejection of the creation of generalized concepts of the historical process and in the post-postmodernism development of the new millennium. The above-mentioned situation requires the cultural and civilizational research revival and rethinking the challenges facing modern historians.

**The Analysis of Sources and Recent Researches.** The representatives of various scientific fields were particularly interested in the civilizational paradigms interaction issues. For example, in the field of comparative historical methodology, the following works written by H. V. Bonhard-Levin, L. S. Vasilyev, F. Hrebner, J. Elliot, B. S. Yerasova, M. Y. Conrad, M. K. Petrova, M. T. Stepanyanets, F. Ratzel, G. R. Rivers, S. Huntington, K. Jaspers and the others became the basic researches on the sociocultural development features of various civilizational formations. In addition, the comparative sociological methodology, focusing on the specifics of civilization of Eastern and Western societies, was represented by P. Bourdieu, M. Weber, E. Durkheim, G. Simmel, K. Marx, T. Parsons, V. Pareto, G. Spencer, A. Tocqueville. The studies on the Philosophy of History, were of utmost importance for the study on the interaction of civilizations, where the cross-cutting theme was the problem of unity and diversity of the world-historical process, which in turn led to the concept of Eurocentrism. In multifarious studies, published by M. O. Berdyaev, R. Guénon, L. M. Gumilyov, M. Ya. Danilevsky, M. Eliade, A. Kroeber, F. Nietzsche, F. Northrop, P.O. Sorokin, A. Toynbee, L. Frobenius, O. Spengler, the historical civilizational process was understood as the development within individual – local – civilizations. The proponents of the above-mentioned approach put emphasis on the fact that civilizations may not be genetically related, and this complicates the interpretation of the new complex reality of the XXIst century.

Moreover, a significant contribution to the development of cultural and civilizational approach in the methodology of historical research was made by K. Kumar in the work “The Return of Civilization – and of Arnold Toynbee” (2014). The author stressed out that the civilizational approach was especially popular among the historical disciplines precisely because it provided an opportunity to shed light on many important historical issues, and was especially attractive to those researchers, who rejected the Eurocentric interpretations of history and tried to take into account general human experience from ancient times to the present. The modern conceptual basis of the cultural civilizational approach was developed by J. Arnason In his work, “The Cultural Turn and the Civilizational Approach” (2010), J. Arnason stated that the civilizational analysis’ revival was closely linked to an awareness of the constitutional role of culture in all spheres of life. The civilizational analysis focused on the multifaceted cultural manifestations of the world, as well as on long-term socio historical communities, which provided new dimensions of the world of culture. One more researcher, W. Spohn in his work “World history, civilizational analysis and historical sociology: Interpretations of non-Western civilizations in the work of Johann Arnason” (2011) highlighted the macro-historical orientation of the civilization approach, which gave the golden opportunity to analyze modern globalization processes and world society in transit. In addition, Yu. Prozorova in “Civilizational Analysis and Archeology Prospects for Collaboration” managed to analyze the relationship between civilizational analysis and archaeological research, noting that archeology provided a diachronic perspective vital for the

long-lasting civilizations' analysis: "Within the archaeological discourse, the most relevant for civilizational analysis is the nature of pre-axial trajectories and their relationship with early civilizations and axial civilizational complexes... Material artifacts, traditions and practices have always mediated cultural interaction and marked the boundaries of civilization. systems that constitute "supranational" civilizational phenomena, or, in Moss's later terminology, "civilizational forms" (Prozorova, 2018, p. 53). Hence, when facing challenges nowadays, scientists turn to the cultural and civilizational approach increasingly. T. Danylova in her work: "The Theory of Civilizations Through the Lens of Contemporary Humanities" put emphasis on the fact that the civilizational approach "provides an opportunity to look at the history of mankind with different eyes, see its various facets and more successfully address the issues facing the modern era before each country and the world" (Danylova, 2016, p. 57). In his monograph "Civilizational approach to history: modern Ukrainian experience (1991 – 2009)" (2011) V. Honcharevskyi made an in-depth analysis of the formation and application of the civilizational approach in modern Ukrainian historiography. The researcher stressed out that the new historical conditions of planetary society put before the Ukrainian historians new requirements for the interpretation of the world-historical process, to determine the directions of its development, which required the use of a civilizational approach.

Due to the existing research, which provided valuable information on the civilizational interactions, but in the process of growing and complicating intercivilizational relationships, even more issues arose that need to be adequately addressed.

**The purpose of the research** is to analyze the place and role of the cultural civilizational approach within the problem field of historical research studies.

**The Main Material Statement.** Civilization became one of the derived categories for explaining and understanding the historical process nowadays. In contrast to the unification associated with the category of gradual development, the so-called cultural and civilizational approach to the history of mankind was formed, which also claimed to have general coverage of social phenomena and processes. The essence of the above-mentioned concept in its most general form was that human history was a collection of unrelated human civilizations. The approach has many supporters, including such well-known names as O. Spengler and A. Toynbee. The above-mentioned approach was based on the concept of cyclic time, according to which the passage of time was constantly repeated and was an eternal circular motion. The social cycle did not have a specific direction, although it was not random. Any state in which the system can occur in the future, in addition, it already existed in the past. Within a short period of time, changes occur, but for a long period of time there were no changes, as the system returned to its original state. The cycles can vary in the number of phases (for example, day – night; origin – maturity – decline; childhood – adolescence – maturity – old age – death). The duration of the cycle can be long or short.

M. Ya. Danilevsky was one of the founders of the cultural and civilizational approach to history. He defined civilizations as certain cultural and historical types that differ from each other, have their own face and destiny. Hence, the classification of historical periods can be carried out only within a certain cultural and historical type, and these periods can differ significantly chronologically. The progress of mankind, according to M. Ya. Danilevsky, "is not to go all in one direction (in which case it would soon stop), but to go all the field, which is the level of historical activity of mankind, in all directions. Therefore, no civilization can be proud of the fact that it represents a higher point of development, compared to its predecessors or contemporaries, in all aspects of development" (Danilevsky, 2011, p. 135).

O. Spengler, the German historian, brought in the cultural-historical doctrine, which was depicted in the work “The Twilight of Europe” (2006), sought to reflect all the diversity of historical metamorphoses of mankind. In addition, O. Spengler presented the course of world history as an alternation of independent historical organisms – cultures. Each culture is a spiritual individuality, it is characterized, according to O. Spengler, a certain spatial symbolism, which arose at the time of awakening of her soul. Each culture develops its own special way of representing space, which is its proto-symbol. This primordial symbol underlies the external forms and determines the whole spiritual structure of culture. It should be mentioned that Spengler’s interpretation of history lent a helping hand to understand that it was no longer world history that revolved around the European observer, but that higher cultures, like planets, moved in their own orbits. O. Spengler was convinced of the uniqueness and authenticity of each culture, as the above-mentioned thesis was based on the uniqueness of the soul of the culture. Instead of monotonous world history, he proposed a mosaic consisting of many different, dissimilar cultures that flourish against the backdrop of their own landscape. Some cultures, like all living things, sooner or later die, and humanity as a whole is immortal.

The most renowned representative of the cultural and civilizational approach is A. Toynbee, the English historian. The researcher considered history as the process of the cycle of an individual, relatively closed civilizations, each of which can undergo the following stages: the emergence, growth, breakage, and disintegration, and then perish/death in his twelve-volume work, called “Study of History” (Toynbee, 1987a; Toynbee, 1987b). The idea of the emergence and development of civilizations in response to the global challenges of his time is crucial and is at the heart of A. Toynbee’s theory of civilizations. Furthermore, the English researcher considered civilizations to be the institutions of the highest order that are most widespread in space and time, and human history becomes a field of study of human relations. P. Sorokin and R. J. Collingwood criticized harshly A. Toynbee’s grand attempt to present human history as a chain of civilizations, in particular, through the opposition of the historical process itself and the researcher of history. At the same time, R. J. Collingwood stated that A. Toynbee showed “a very subtle historical intuition, and his specific historical assessments are distorted by the erroneousness of his principles in extremely rare cases” (Collingwood, 1980, pp. 157–158).

L. M. Gumilev, the Russian historian, ethnologist, orientalist, archaeologist, translator and writer presented plural-cyclical approach to history in the works. In particular, in his work “Ethnogenesis and the Earth’s Biosphere” (Gumilev, 2001), he called the units of historical development that he singled out ethnoses and superethnoses. According to L. M. Gumilev, each ethnic group in the process of development (ethnogenesis) goes through several phases, and the beginning of this process gives a passion impetus. The above-mentioned rise, acmatic phase, fracture, inertial phase, obscuration. Moreover, these phases (as well as the emergence of the ethnos) are directly related to the state of passion (energy level) of its members. In the phase of rise, passion grows, in the phase of acme it reached a higher state, and then there was an “overheating of the system”, for example, the struggle of ambition, and the ethnos entered a state of breakdown (sharp decline in energy). In the inertial phase, the decline in passion slows down – the ethnos lives by accumulated wealth and traditions. This period is especially favorable for “harvesting the fruits of the earth” – this is the so-called golden autumn of civilization. A striking example here is the Western world of the XVIIIth – XXth centuries. And the last phase – obscuration – a new sharp decline in passion, a painful decline of the ethnos.

The cultural civilizational approach to the historical process has a number of advantages, as it avoids unification, Eurocentrism, takes into account the aspect of cultural diversity and the unique experience of different civilizations. Its disadvantage is that it still cannot explain the modern movement of civilizations towards universal planetary integration. Yu.V. Pavlenko, a domestic historian and philosopher, in order to solve the above-mentioned problem developed a methodology for complementing the principles of stagedness, polyvariance and civilizational discreteness of the vision of history, combined with a personalistic understanding of the role of the individual in the socio-cultural process (Pavlenko, 2002). “According to Yu. V. Pavlenko, civilization is a concrete historical unique self-sufficient polyethnic system, the understanding of which requires taking into account both its stage position and belonging to a certain path of development, and awareness of its uniqueness, its own characteristics and features that cannot be deduced from general theoretical considerations deductively” (Honcharevskyi, 2011, p. 9).

Further development of the scientific methodology of the cultural civilizational approach is more relevant nowadays, because in the scientific literature there is a lot of controversy about its subject, tasks, specifics, heuristic potential and the subject of civilizational research, as well as the relationship of the civilizational approach with other scientific areas. Indeed, nowadays there is no generally accepted standard definition of the term “civilization” – it is defined and interpreted differently. Sometimes it is used as a synonym for the term culture. Civilization can also refer to society as a whole. Moreover, there are diverse discussions on the relationship between the concepts of civilization and culture (Botz-Bornstein, 2012). If in the Anglo-American tradition these concepts are used as identical, then the continental discourse distinguishes them, giving preference to one of them. In particular, in the works of German thinkers, the term “civilization” often acquired a negative connotation.

It should be mentioned that the civilizations objective reality issue is also problematic. According to R. Aron, “the problem is the inability to give an unambiguous answer as to whether civilizations exist or not, because they can be considered either as a historical reality or as a historical chimera” (Honcharevskyi, 2011, p. 163). If the researchers M. Danilevsky, O. Spengler, A. Toynbee consider civilizations that exist for real, then other researchers, as E. Said (Said, 2003), F. A. von Hayek (Hayek, 1943) truly believe that civilizations advocate certain mental concepts that exist only within the framework of scientific theories.

Furthermore, there is a fairly high level of “ideological” texts, which in one way or another affect the civilization’s issues. In this case, the attitudes, preferences, value orientations of interpreters, who identify themselves with a certain civilization paradigm, and, hence, perceive the representatives of other civilizations, and, accordingly, their historical and cultural background, as something foreign, hostile, worse, are fully manifested. Meeting with other, dissimilar civilizations can confirm existing beliefs, cause misunderstandings, anxiety or even aggression. Accordingly, the assessment comes from an ethnocentric position, which leads to inadequate interpretations of historical events. The field of civilizational research is influenced by the political situation, as its representatives work with symbols of collective identities – narrative constructs that control the actors of the historical process (Eder, 2009); sometimes the cultural civilizational approach is generally replaced by geopolitics.

However, such allegations do not give serious grounds for denying both the use of cultural civilizational approach, and its obvious significance. The cultural civilizational approach opens space for the civilizational dialogue and provides opportunities for various civilizational narratives to create projects for a secure future. Certain civilizational models

can reflect conflict situations and at the same time suggest possible ways to resolve them (Danylova, 2015). Consequently, new ideas reception, formation of a new interpretation of the world, awareness of the diversity of social actions and relationships contribute to a deeper awareness of their own civilizational identity, which involves a sense of belonging to a particular civilization, acceptance of certain cultural norms, behavior's patterns, values and more. Influencing the processes of integration and disintegration, civilizational identity serves as an indicator of the internal state of the polyethnic community as a socio-cultural system simultaneously (Pylypiv, 2020).

In order to acknowledge both the globalization process as a whole and Ukraine's place in it, the Ukrainian historical science lacks a developed civilizational approach to history. V. Honcharevskyi put emphasis on the downward nature of the civilization approach in modern Ukrainian historiography and stated aptly that "from the sphere of comprehension of general historical processes, the civilization approach in the works of the Ukrainian historians of the beginning of the XXIst century began to shift thereby losing its heuristic potential" (Honcharevskyi, 2011, p. 161). In addition, cultural and civilizational approach to history is still in the process of formation: standing on the shoulders of the giants of the past, the approach finds its own way of development.

The cultural and civilizational approach is of utmost importance in order to explain the processes taking place in Ukraine. Not only and not so much the geographical, but also the cultural and political aspect of the history of Ukraine determined its "border" nature between the East and the West, the duality of the Ukrainian mentality (Ševčenko, 1996). It is almost impossible to give an adequate assessment of the events taking place in our society nowadays, if we do not take into account this aspect of the Ukrainian history. Attempts to apply a linear-stage approach to the explanation of historical events leads to rejection, resistance, aggression by marginalized (or those who consider themselves as such) groups at the moment. The application of the cultural and civilizational approach will promote the development of a better project of the Ukrainian national idea.

**The Conclusions.** The results of the study allow us to conclude that the cultural civilizational approach has a powerful potential to become one of the most fruitful tools of the historical exploration in the new millennium. As the approach enables scientists to combine the study of general and specific in history; to analyze the development trends of both planetary society and local civilizations from the standpoint of contemporary achievements and problems; to understand their logic within the worldview and value system of any given culture. The expansion of the functional field of cultural civilizational approach will promote intercultural dialogue of the members of different regional communities, as well as the representatives of historical science; in this dialogue, the various vectors of socio cultural interaction will not exclude, but will mutually complement each other. Reflecting the long-lasting experience of the thinkers who sought to build a logically consistent and historically accurate image of the past, the cultural civilizational approach will contribute to a well-grounded explanation of the present and predict the future of the world community. The cultural civilizational approach is a promising tendency in the development of the methodology of historical science, which is able to become the basis of mass historical consciousness contributing to the successful human activity in the contradictory postmodern world (Danylova & Salata, 2018). The contemporary cultural civilizational approach has to be "embedded" in a broader context, which requires the joint efforts of historians, philosophers, sociologists, political scientists, theologians, psychologists, anthropologists, etc. (Danylova, 2017)

**The Practical Significance of the Obtained Results.** The provisions set out in the article and the conclusions drawn can be used in the development of special educational and training programs aimed at training a new generation of historians. These programs should be based on a cultural and civilizational approach and developed by an interdisciplinary group of specialists.

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