

UDC 008:312.421

L. V. Tanska,

Senior teacher of department of management of tourism
(Open International University of Human Development "Ukraine", Kiev)
tanska2008@ukr.net
ORCID: 0000-0003-4366-2496

GLOBALIZATION AS RELIGARE

It is shown in the article, that pre-modern, modern and postmodern algorithms of globalization had and have a huge impact on understanding of human universality, its palce understanding in being as union with the Absolute, and also about perspectives for the existence of civilization. Civilization crisis, anthropological crisis, culture crisis – these are those slogans that indicate that the problem religare, binding is extremely important, and religare, that is understood in a broad sense as "binding", looks like compositio, unity of all culture artifacts in an artistic work.

Religare – is the area of culture making, where, in fact, the anthropological catastrophe is removed, the civilizational catastrophe is removed, it is not possible here any more. It is arguable that on the horizon of globalization that existed in pre-modern period – are archaic cultures with their riddles of civilization like: Maya, Aztec, Chinese, Japanese adaptive strategies.

Key words: culture, civilization, globalization, religare, compositio, absolute.

Introduction. Unity of cultural property in the ideal, mental space of culture making can be described as vertical centrism of man self-identity in the world, providing absolute as super value of culture. It can be traditional Absolute, as Great another, can be the ideal, the same communist ideal, can be the faith in the project of your foresight and self-realization, which drives big designers, artists, philosophers. This is reverence before other Ego. In this Ego the man finds himself and tries to "recycle" it, tries conclusions with it, a dialogue, in any case, to make totalization of the best features of humanity in a dialogue of cultural values, which can be defined as theophany, hierophany by M. Eliade [1: 62].

Analysis of publications and researches. The problem of system analysis of culture and systemogenesis as an integrative mechanism of cultural making were studied in the works of O. Losiev, M. Bakhtin, M. Eliade, S. Huntington, S. Horuzheho and others. [2; 4; 5; 6; 7], as axiological aspects of cultural values formation are low determined.

Article Purpose – to determine the axiological context of cultural values formation in traditional and non-traditional societies.

Main part. Researchers identify two aspects of cultural integration: traditional-civilizational and non-traditional. In the former case, religion is considered in terms of other institutions, and globalization is defined as enlargement, increase that leads to large systems, religious discoveries (religion universalization), eventually, to creating of world religions. Now, there is a well-known concept of S. Huntington, so-called "clash of civilizations". The problem of identity loss posits about that the anthropological constant of culture genesis is lost [5]. It is possible in different ways refer to ideas of S. Huntington with his idea of civilizational identity of person, but the only thing that strikes eyes in this crisis field of civilization clash – a loneliness of "human civilizational", or a man as actor of civilizational clashes and catastrophes, civilization wars.

All efforts are aimed at that civilization Ego could remain identical to remove from the field of all-out fight for the life another Ego. Actually, religion denies this kind of conflict, from the beginning eliminates it on the periphery of human existence. Actually, religare as a union with God, that is lost, which is renewed as a New Covenant, a new appeal to the deity, as the awe, the feeling in yourself the forces that lead to self-actualization and consensus, unity of the lost union with the Absolute – is so great powerful momentum that indicates that the idea of religare by itself is the idea of globalization as spirit, soul totalization, meeting totalization with great Another.

Energy exchange by natures proves that a man is not alone. Globalization of single civilized or civilization actors as absorption of one system with another, predators' geopolitics loses the roots of religare, there is no need in it for them. Religare – is the area of culture making, where, in fact, the anthropological catastrophe is removed, the civilizational catastrophe is removed, it is not possible here any more. It is arguable that on the horizon of globalization that existed in pre-modern period – are archaic cultures with their riddles of civilization like: Maya, Aztec, Chinese, Japanese adaptive strategies. Afterwards, arose a push of world-wide religions that have control over all world, that realize harmonization push of integration after faith presumption.

If in the self-sufficient world religare is absent unity with God, so a man, civilization of planetary man starts to be only mechanism, means, that describes technological processes of human activity, describes the transformation of environment in which a man extends his arms and touches to the hands of another man, another civilization. Thus, "secondariness" that stands behind the dialogue of cultures, after M. Bahtin, where the Another is a friend, and secondariness as such provides a guarantee that this "clash" is not like meeting of solids when they fly in

different directions, lose their orbits or trajectories of movement in physical time, but a space of competing of total harmony of independent man in the world.

However, substantial model of identity to a certain extent was mandated by substantial model of harmony. Christianity moves away from static of substantialism, dynamicize the identity problem and the problem of human harmony in the world. S. Khoruzhyi notes: "For us is important the fate of ontological model, that is derived from Plato's "world of ideas", through Plotinus and Pseudo-Areapahita, to Nicholas of Cusa, Lebnysa and classical German idealism. The most succinctly this model can be described as "panentheistic": panentheism is a philosophical position that consists of concept "world in God", in other words has a prerequisite of that kind vision where all things and phenomena that exist here and the world as a whole is gifted by the deification substance and, in such a manner, in its own essence that is approved by God.

It is not difficult to follow, that this panentheistic type of ontology serves as attribute not only for substantial identity, but for all discourses of traditional Christian worldview, that are based on the concept of an ideal or ordained by God rules (norms): classical aesthetics, normative ethics, axiological culture philosophy, theory of state and law ... In the West, where used to identify Europe with the Western Europe and Christianity with the West Christianity, this type is identified with Christian ontology as such, and the crisis of it was perceived as a global crisis of the Christian worldview (this kind of perception is, after all thesis about the death of God in Nietzsche). However, in reality panentheism does not represent only one possible Christian position of ontology "[2: 85].

So harmonization of religare starts to be in Christianity as one of the main problems of human identity. The ternary, dynamic identification system of "I" and "Another" as a gradual movement in reverent ecstasy – is a model that can shed a new light on the understanding of culture globalization because evidences about the totality not lonely "I", but "I", that has found possibility to be Another, do not suffer from another being, but rather, to become the best in its new and new hypostasis of synergistic communion, fellowship. If the synergistic resonance – civilizational, cultural, artistic acts in all actors of globalization cultural processes of integration, disintegration, degradation or accelerated growth (of modernization) and all other "shtamps", "corridors" of communication, so, it can be argued, that "works" liturgical (ligature) sense of identity. Identity – not substantial, not naturally-pantheistic or panentheistic, but synergistic and dynamic identity.

Space religare displays the new understanding of the culture globalization beyond schemes and patterns of technological and any other interpretations of civilization, man and culture. So, communication is related not only to personal life and to intra-personal modalities of "I", the man and the God. In synergy the communion to the Absolute form exchange of being modalities (places' exchange, new places creating, destinations – attractive for tourists spirit, "pilgrims" in comfortable cars and airplanes, that carry out virtual rise to the Another, exchange with it sandwiches, coffee and bottles of pepsi-cola).

The Another starts to be the ideal-thesis partner, serves as a pronoun of total exchange of cultural values when the totality of the overall exchange (it is sold not only the soul, the spirit, but also self identity of person, creationism of creation, sale being as such) that forms the total market of being, where already grew ripe the soil for the culture globalization. Culture is on the verge of existence: everything is exchanged, everything is sold, everything is a commodity and a service, everything is easily to buy. To expect, however, that this kind of exchange eliminates the Absolute, all possible ontological predicates of existential self-identity and self affirmation of human is rather naive. Trinity growth of "I" in the space of the Christian world, after S. Khoruzhyi, can not be removed with any pragmatism, because it exists in other ontological dimension of culture essences.

Religare helps to globalization and denies it. Helps like a totality, as already established tool of search of the Another, bases search in the Another, its loss, separation with the Anothers, and on the contrary, identification with the Anothers. Religare starts to be the way of homogenization of despiritualized self affirmation in the spirit of values consumption which substantialize again and again, becomes an abstract substance of "general labor", fine, as it was in Marxism, on the substance of "ideal future" that is inaccessible, immense as the big Another, depersonalized Absolute, as it was in the communist ideal. It all leads to the fact that new types of totality start to arise.

Thus, the globality looks more understandable than the totality, because any totalogy leads to self-preservation of system, to the functioning of new "recursion loop", after E. Morin, where culture and civilization sink into their foundations, in other civilizational and cultural foundations as a new harmonizing sources [3]. Consequently, the possibility of new life beginning indicates about that Vita Nova, that did not come true, about the harmony, that has been defined as the harmonious way of participatory human being and the Absolute, that is reanimated as the only possible reality of co-existence of Genesis. When the system degrades, ready to be absorbed by another one but more barbarian, more underdeveloped system, it begins suddenly to aware its "new loop", its other being, which could be feasible if the orbits' range of intercultural communication could be different, if the spirituality could be different if the Absolute could be different, and if a producer of cultural values could also different.

All these problems speak for that this problem of functioning religare – this is a problematisation of humanity principles as such, problematisation of ontological depths of human existence. It is also a philosophical trap of solipsism, which indicates about that the researcher who is immersed in a particular religious denominational reality all this time asks it: what is the world, the humanity, the integrity and the harmony of coexistence as my personal

world?

Experience of M. Buber, M. Bakhtin, Yu. Krystyevoi indicates that the dialogue is one of the possible, but not the only real search of identity. Thus, the dispersion when Christ assured with the miracle, the marvel, also is a looking for identity. Faith starts to be one time-act of communion to the miracle, starts to be amaze, understanding of that can not be understood and, conversely, becomes sensual revelation of the Absolute as identity gift, the gift of communion with God, unity in God.

Thus, the eucharistic identity is that core of finding in a secret, sacred space of the Absolute ideal, that clearly or unclearly gives possibility to detect the presence of values being as ethos (nuclear ethos, if to use the terminology of neorhetoric). Communion makes tropological phenomenon (ritual defined text of co-actions) all that what gives the grace, divine energy of grace acquiring, the fulfillment of human with the energies of divine being. Ontological features of rise, fall, intensifying or, conversely, extensive roll of man project forward is that description language of human universality, and conversely, human vanity of any project. So, any homogenization, universalisation or globalization if they acquire the features of totality, here put the problem of totality.

Totality of culture problematizes and finds its limits in universalization and globalization as totalization in the spirit, based on faith, and faith in varying degrees is a phenomenon that is oriented on society, unconscious. Arguably, that from position of Metaanthropology the edges of orthodoxy affirms the qualities of anthropological limits, ontological transcending, that thematises its in the forms of ascetic practices and divine revelation. Now the situation of culture making, that is interpreted as the culture globalization – is a situation where dominant idea is determined of unconscious. Thus, after a good definition of J. Jameson – this is surrealism without unconscious, a globalization without planetary totality of human existence, eternal.

The paradox is in that the technological growth of civilization agglomerations does not indicative about systemogenesis of cultural practices. Ideal, idols and regulatives of communion to the Absolute modernity do not occur as Eucharist, communion. We are in a situation when the faith does not exist or is perceived as common known banality, acts like a mechanism of culture making. Thus, the anthropological edge is pushed further and further behind cultural, civilizational and institutionalization implication of interaction, dialogue, amaze, communication. Thus, the miracle does not happen, is eliminated out of horizons of large marketing supermarket - the mix of modern civilization that absorbs the man on the planet Earth.

But the process of intensification that can be called extensive growth of technologies, communication, is not balanced, and more over, are under crisis. Human identity is determined with ontological (anthropological) edge of its existence in the world. That edge, that is constituted with another being, is an ontological anthropological edge. Thus, ontology of human edge "I", civilization, culture, and any other institutions is defined as total virtualization and in fact, like a phantom of reality globalization. Virtual construct replaces communication reality as a reverence before God, as communion, dialogue of scattering with sociopragmatics acts of civilization movement.

So, we can talk about two models of religare as globalization principle of culture making: inherent and explicit, that is defined in those institutions that are associated with the religion spreading, in fact the world's religions. Let's start with the inherent model and try to talk about globalization as a process that takes place in terms of relevance to the Absolute, and then will move to objective forms of religare, where all the mythological attempts of overcoming of the earth and the sky as the marriage of the Earth and the Sky is the first attempt to understand the unity of natural and human, where the human is eliminated and can't be seen. The sky dissolves its arms, presents itself the way it is – infinite and transcendent. The sky of culture as a whole is formed so, that God gives way to other objects of sacred objectification, after M. Eliade [4].

We contemplate after the gradual decrease of sacred in the particular when the human life and the environment that gets more and more shades of sacredness. Hierophany as a manifestation of sacred in the human being is central for religare culture understanding. Hierophany – is a modality of sacred that is impersonal life of the Absolute, gives the possibility to determine all types of sacred as a certain hierophany, the action of sacred in the space of semantic and symbolic meaning.

So, the globalization is not the newest process. This is a new model scheme of determining harmonization and homogenization of human relationship to the big Another, its destruction, its transformation, image changing of the big Another. After all, the dynamism of all its guises in terms of motivation implementation of human activity, as active, moving and fertilizing moment determines, first of all, the actor of cultural innovation. So, absolute assimilation, its invigorating and recycling adapts divine to the profane. However, there is a hierophany time, the time of spiritual adaptation, the destruction time, homogenization and recycling of shrines. This process can not be called secularization or sacralization.

D. Held, E. McHryu, D. Holdblatt, D. Perraton said: "It is ironic that none of world traditional religions – Christianity, Islam, Confucianism, Hinduism, Judaism and Buddhism – is not spread on a wide scale basis, or in any continent or region, while Christianity and Judaism have supporters in the most corners of the globe. Buddhism and Confucianism tightly focused in their regional areas: South Asia, East Asia and China. Islam occupies an intermediate position – being substantially present in the Middle East and the North Africa, and having their co-religionists in the rest of Africa and Asia.

Of course, these religions have both, small and quite numerous migration's diaspora communities in rather

unexpected places: more than 1 million Japanese- Shintoist in Brazil, 4 million Turkic-German Muslim in the heart of Christian Europe; Goan-Catholic enclave on the west coast of India. World religion was essentially determined with post hoc (after the fact - Lat.) After beliefs that are considered as "global", only those are depicted, when the spatial scale increase in the number of believers usually beyond their origin places and formation" [1: 390–391].

This is an ambivalent process of meeting with the Absolute, or escape from it. Time requires from individuals more and more activity. This is a time of more and more removal from the Absolute and a time of referencing to the Christian liturgy, a time of past and future resurrection in the sacred time, in which a mystery of bread and wine transformation into the body and the flesh of Christ is made. Reproducing archetypes, we continue hierophany time as the totality of ritual, the totality of communion to the Absolute, the totality of giving thanks, the goodness of revelation as communication, that is interrupted with inserts, inserts of files or discourses, that are run into one large file or a large discourse of hierophany time. It is important to note that the hierophany time as the liturgy, as the phenomenon of communion is washed from intercultural relations, is left like the original topos of sacred being that is not noticed.

Conclusions. Globalization as religare – is the hierophany time which is reduced in the modern world, that is passed into the recovery rhetoric of certain cycle of culture genesis co-existence, that is marginalized and removed from the field of interaction of actors globalization. It is important to see the globalization of culture as the hierophany that determines the ability to define symbolic language of hierophany time, which is carried out in the context of culture globalization.

The concept of hierophany combines in itself cratophany, theophany, verbal and nonverbal integrity of man text communication and that place in which the meeting with the Another takes place. It can be a normal dialogue, a normal communication, and it can be purely text correlation of two discourses unity, that carries in itself symbolic and hierophany reality. So, the globalized role of world religions speaks for those intentions that do not disappear in our time. The concept of religare as post-cultural, after V.Bychkov is the paradigm that indicates about the vastness of harmonization intentions, that actualize the cultural and historical potential of culture making.

REFERENCES

1. Held D. Global Transformation / D. Held, E. McHryu D. Holdblatt, D. Perraton ; trans. from English. V. Kurhanskyi, B. Sikora. – K. : Feniks, 2003. – 548 p.
2. Horuzhyi S. S. Essays of Synergistic Anthropology / S. S. Horuzhyi. – M. : Institute of philosophy, theology and history of st.Foma, 2005. – 408 p.
3. Moren E. The Lost Paradigm: Human Nature / Moren E. – K. : Karme Sinto, 1995. – 240 p.
4. Eliade M. Cosmos and History / Mircea Eliade. – M. : Progress, 1987. – 312 p.
5. Huntington S. Clash of Civilizations and Transformation of World Order / Samuyel Huntington ; trans. from English. T. Velymееv, Y. Novikov. – M. : ООО "Izdatel'sto AST", 2003. – 603 p.
6. Bakhtin M. M. Esthetics of Verbal Creativity / Mihail Mikhailovich Bakhtin. – M. : Iskusstvo, 1979. – 424 p.
7. Losev A. F. Myth. Number. Essence / Aleksei Fedorovich Losev. – M. : Mysl, 1994. – 919 p.

Танська Л. В. Глобалізація як religare.

В статті показано, що домодерні, модерні та постмодерні алгоритми глобалізації мали і мають величезний вплив щодо осмислення універсальності людини, її осмислення свого місця в бутті як єдності з Абсолютом, а також щодо перспектив існування цивілізації. Криза цивілізації, криза антропологічна, криза культури – це ті гасла, які свідчать про те, що проблема religare, зв'язування є надзвичайно важливою, а religare, що розуміється в широкому сенсі як "зв'язування", схоже на compositio, єднання всіх артефактів культури у мистецькому творі.

Ключові слова: культура, цивілізація, глобалізація, religare, compositio, абсолютом.

Танская Л. В. Глобализация как religare.

В статье показано, что домодерные, современные и постмодерные алгоритмы глобализации имели и имеют огромное влияние относительно осмысления универсальности человека, понимания его места в бытии как единстве с Абсолютом, а также относительно перспектив существования цивилизации.

Кризис цивилизации, кризис антропологический, кризис культуры – это те лозунги, которые свидетельствуют о том, что проблема religare, связывания, является чрезвычайно важной, то есть religare, понимаемое в широком смысле как "связывание", похоже на compositio, на единение всех артефактов культуры в произведении искусства.

Ключевые слова: культура, цивилизация, глобализация, religare, compositio, абсолютом.