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Material and spiritual culture: in dialectic unity

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Abstract

The samples of material culture that we see and are created historically and are being created today are in fact the product of spirituality, human spirit and competence. The proportionality of form and content makes the existing cultural samples valuable. Sociocultural systems (material) and intellectual evolution (spiritual), which follow one after another, are parallel pillars of society. In this regard, the importance of both is undeniable. That is, material and spiritual culture can create harmony only in dialectic unity. Human development begins with material evolution (physical, biological) and creates a dialectical unity through continuing with spiritual (emotional, mental) enrichment. Human is also a combination of material and spirituality. Human development is also connected with the process of solving the contradictions arising from this unity and its dual nature.

The article provides a scientific explanation of material and spiritual culture. First, their position is shown as important elements in the structure of culture. The level of assimilation of both elements in society is investigated as a basis of dialectic unity of material and spirituality. The consequences of balance changing in the material and spiritual culture in favor of the material in society in modern times and ways of elimination of them are studied on the basis of scientific and theoretical analyses.

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Keywords

Human, society, material and spiritual, culturology, spiritual evolution.

Introduction

It is said in the classical definition of culture: “Culture is totality of the material and spiritual wealth that humanity has acquired throughout history and the process of their creative delivery to future generations”. But it is said in the book of Marxism and Leninism theory of culture (A.N. Arnoldov): “Culture is a process of historical development that determines the activity of human as a social subject, which finds the external expression of the whole unity of human forces and relations, the object reality created by men, the results of human labor and intellect [Marxist-Leninist theory of culture..., 1990, 27-28]”. Also, culture is described in the last encyclopedic dictionary as following: “It is a social-progressive and creative activity aimed at changing the purgatory reality consisting of dialectic unity of subjective and non-subjective processes in all spheres of being and consciousness, transforming the richness of human history into the inner richness of individuality, revealing the essence forces of human by all means” [Philosophical encyclopedia..., 1997, 276]. As emphasized in the abovementioned definitions, the essence of human consists of keeping the balance in the scale of the materialized spiritual world and the spiritualized material world. Here, the first side includes writing and preserving the logical cognition of human, scientific knowledge, etc. by material means or materialization of feelings and impressions in fiction, works of art, but the second side includes nature (second nature) changed purposefully, adapted to human life and activity as a result of practical propagation of knowledge, also art samples created and embodied in the field of human artistic creativity, etc. Human’s development begins with material evolution (physical, biological) and creates a dialectic unity by continuing with spiritual enrichment (emotional, psychological). Another interesting explanation of concepts of material and spiritual culture is given by A.Mammadov: “The Germans, who left behind in industrialization (the 18th century), including urbanization, set their traditional culture against this innovation, i.e. English civilization in order to differentiate themselves from the British and said that we also have culture against your civilization. So, the Germans didn’t like English civilization (mechanics, technology, machines, building, etc.) as a material culture, but they raised their culture (the highest ideas, values, philosophy, etc.) as a spiritual culture” [Cultural diversity as a socio..., 2010, 149-150].

The interpretation of the main material

It is clear from the abovementioned definitions and various explanations that culture dwells on the material and spiritual divisions. Although the content and explanation of the material and spiritual culture have been sufficiently studied in culturology books, a more comprehensive and neat analysis is needed. Now our purpose is to characterize the material and spiritual culture in a dialectic interaction. Human is a combination of material and spirituality. Human development is also connected with the process of resolving the contradictions arising from this unity and his dual nature. At the same time, there is a need for a cultural explanation of the subject as human is directly involved in the subject of culture and culturology. There have been people with different views based on material or spirituality in the history of thought. This division has been based on materialism and idealism in our recent history. It seems that there is still a need for a conceptual understanding of the idea of culture, which directs these two trends based on antiquity to the development of society in a dialectic unity. Let’s first focus on the representatives and trends of thought that prefer material culture. According to American sociologist Erich Fromm, a new type of man appears in economic relations (market economy) because human has a dual nature (material and spiritual) and he looks at everything through the eyes of a

commodity because of his “market character”. He perceives not only things, but also the personality himself, his physical energy, knowledge, opinions, feelings, even laughter as a commodity. He thinks that he can appropriate everything as a commodity, but the goal is to benefit in any situation. Unfortunately, Erick Fromm’s ideas are already coming true. You can be a witness of worse than these ideas in real life. Or the extension of Sophistic thinking (Protogor: Human is the measure of everything – i.e. human with a mind and intellect can solve any problem for his advantage) in society, which was formed since antiquity, is a sign of the spiritual decline of human. According to Fromm, modern civilization will be ruined because of people’s individual, selfish peculiarities. The “passion of possessing” leads to class relations. Everyone is trying to have more. This will undoubtedly lead to the appearance of classes and the struggle between them will lead to wars between nations on a global scale. “Greediness and peace deny each other”. The great teachers of life Buddha and Christ gave a special place in their systems that we have to learn to live without property (1, p. 261). Professor R.Azimova writes: “Human depletes physically and spiritually by developing civilization very strongly, rapidly and continuously. Incompatibility between civilization and culture happens more obviously. The technical orientation of thinking and life style shows itself gradually in interpersonal relationships and in culture”. Another well-known professor A.Tagiyev’s view is also interesting: “There is a saying that animal’s humanity is better than human’s rudeness. Karl Marx said in a famous letter to Meyer: “If you want to be an animal, you can turn your back to all the tortures of human and remain as you are”. Indeed, there are such people and they are increasing”. **Our purpose** is to investigate and analyse such “humans”, to find the reasons of the gap between human and humanity and to try to find their way out. Human is an abstract creature. He is considered as biopsychosocial creature in modern science. Of course, the complete study of human is not the work of culturology alone. Because the theme is multidisciplinary, a single human concept can be created by the joint effort of other sciences. We can study and do study the biological nature of man by anatomy, the anthropological structure by anthropology, the mental aspects by psychology, the spiritual mood by culturology. If we look at the history of thinking, we see that man’s interest was mainly in learning others. But self-study was remembered only in special call (Know yourself! Chilon, Socrates). Cognition always became a subject, rarely an object. Human should learn himself as much as he learns others. There are special sciences for this, each of them can reveal this abstract creature to some extent. Of course, one of them is culturology. Human is at the center in the definition of culturology. As we know, definition shows the most important properties and peculiarities of the object. Culturology is a science that reveals creative activity of human, his essence, peculiarities, history, achievements, laws of development, technologies and changing possibilities. This is the urgency of the theme. First of all, it is necessary to reveal biological desires and social requirements of human, i.e. dialectic unity of material and spiritual aspects in order to discover the qualities mentioned in this definition. That is, it is necessary not to lead to the material to the material, but to lead to the material to the spiritual and on the contrary, the influence to dairy. Why is it necessary? Because the appearance of stinginess leads to unpleasant relationships in directing the material to spirituality. People’s preference to materialism is like pouring water into mill of beneficiaries and opportunists in socio-cultural systems. Everyone aims to become Nietzsche’s superhuman by earning more material income in this scenario. Criteria are lost. Humanity surrenders to individuality – people. So, mankind flows to its primitiveness, simplistic thinking, vulgar materialism. Academician R. Mehdiyev writes: “The process of transition to a market economy in Azerbaijan is increasing the role of private property and capital. There is a great need to implement a large-scale plan of measures to ensure that cultural and spiritual life doesn’t fade into the background in such situation. The protection of national and moral values should be carried out with

support to national and philosophical thought. Therefore, the priorities of philosophical researches are changing in Azerbaijan. On the one hand, the research of the philosophical bases of globalization and economic integration attains particular importance, on the other hand, it is necessary to investigate philosophical bases of our national culture, also the development ways of individual and spiritual world of human in modern conditions in order to compensate for these processes and preserve national freedom". So, as the honorable academician wrote, one of the most topical issues of nowadays is correct determination of topics on specialties and the involvement of priorities in scientific researches.

Marxism gave priority to material culture in material and spiritual culture, it was argued that people must satisfy their material needs in order to survive at first. They can deal with their spiritual issues after covering their material needs. However, these considerations, which seem very simple and logical, are not very convincing. It is well known from the history of thinking that Christian ascetic monks and Muslim Sufis created high moral values in great material poverty either in antiquity (Heraclitus, Democritus, Diogenes, Socrates) or in the Middle Ages. Such examples can be enumerated even in modern times. Professor N. Mehdi describes the Marxist model of material culture as following: "Spiritual culture gains direction by changing as a result of free searches in its regions and even then directs the field of material values. The influence as the cause of spiritual creativity of material production and economic relations means that when the first goes forward, he must also push the second forward, and when he falls behind, he must also push the second behind. If we model society in man's form, man has a body, a genetic side and a soul. We associate the body with the upper part, but the soul with the lower part. All –our hunger, pains of our bodies, how our nervous system works, how our eyes see influence on our box, even very strongly as the foundation of the building is the support of the upper part. And on the basis of such an image, Marxism looked at the structure of society, and said that society also has its own body and its own spirit. Material values, material desires, satisfaction of these desires and the production (production N.A.) of material values to satisfy and are equal to the body of society, the functioning of the body (basis N.A.). Philosophical, religious, moral, and artistic activities are equal to the consciousness of society, to the box (superstructure N.A.). Marxism believes that in society, as in man, the body has a strong influence on the soul. Marxism believes that the body has a strong influence on the soul in society as in human. It has such a strong influence that it can be called the creator, builder, reformer of the spirit of society". That is, the material ones form the basis of society, and the spiritual ones form the superstructure.

Some idealist philosophical systems say that the lower part is not the cause of the upper part, but the upper part is cause the lower part, i.e. the *in + san* (*insan* - human) (spirit + soul). Human body controls soul as God is the creator of being. So, the distribution of the production of material values in society depends on the state of religion, morality and philosophy here. That is, spiritual culture is already the basis of society. According to Plato, an idea is eternal, perfect and regulator. But matter is transient, not perfect, but manageable. *Insan* (human) consists of soul (*in-soul, can-body*) and body. Spirit controls body, fights against its passions, i.e. it is independent. S. Suhrawardi writes that the one standing on the lower floor cannot judge the one on the upper floor. He mentions an example that the passion controls the body, not the body controls the passion. Great sociologist Ziya Gogalp said: "Morality – the spiritual composition comes before the material, material composition. A normal human can work only for the ideal of a nation, whose bringing up he got. Because the ideal – ideology (idea) is a source of high excitement, so it is fought for".

Saint Simon wanted to study the development of the human mind in the development of civilization. For example, he made the following comparison: he said that if France at that time lost fifty of its best physicists, fifty of its best chemists, fifty of its best artists, it would be like a soulless

body. But at the same time, if a king loses his brother, his duke and the richest people, that country wouldn't be harmed. Therefore, first of all, it is necessary to develop science and education for prospering a country.

French sociologist Emile Durkheim put forward the idea that society creates sense (culture), thought (culture) and emphasizes the role of collective consciousness in society, considers the division of labor as the basis of social solidarity. So, he pushed the economic model of historical materialism into the background. "Our national economy could distinguish between normal and sick ones because of economic events only after studying our economic reality, and only then it could provide a reference or prescription for the treatment of our economic diseases.

E. Durkheim noted in another article that the science of national economics is born not before the national ideal, but after it".

Professor R. Aslanova also writes that culture belongs to morality, soul as a whole: "Culture is not only the soul of people and its separate representatives, but also their mind and conscience. German enlightener I. Herder defined culture as following: "We can call this genesis of human as we want, in the second meaning it can be called as culture. To be more precise, we can call the cultivation of the land as enlightenment by remembering the light, and then the chain of culture and enlightenment can reach the other end of the world". According to Herder, if human lives and works in a society, he cannot be free from culture. Indeed, only culture gives human (spiritual) personality to man or its absence makes a man even uglier. Therefore, the main meaning and the main purpose of culture is to elevate and make human kind, also to arouse the best feelings and thoughts in him. Otherwise, human is in danger of being rude, as well as merciless".

Conclusion

Of course, the purpose is not material culture. These two types are always listed (used) together in the definition of culture. The dialectic unity of material and spiritual culture is emphasized and considered in all books. Unfortunately, such theoretical ideas are not confirmed in practice in real life. People's inclination is more towards material culture. People (some) cannot see the benefits of spiritual culture. The desire for more material incomes and possessions eventually leads to a loss of morality. This is the real reason for the difficulties and problems we face at every step. True aesthetics happens when the content completes the form. Unfortunately, the content doesn't complete the form. Or the essence doesn't agree with the manifestation. The false form and manifestation is like foam. It is nothing but an appearance. Famous philosopher N. Mehdi describes the situation as following: "One day, when a man is hungry and doesn't have warm clothes to protect himself from the cold, he suffers a lot. But, most people don't suffer so much when they don't listen to music or recite poems for five or ten days. However, when this insufficiency lasts for a long time, someone gets sad, their nerves are damaged, and in this way, the spiritual in sufficiency also influences on their biological life"(9, p.168). Socio-cultural systems and intellectual evolution are parallel columns of society that follow each other. Renovated buildings, universities, ministries, banks, public associations, private villas, hotels, etc. it are very beautiful. In fact, all these examples of material culture are the product of morality, human spirit and competence. But can these beauties be attributed not only to form, but also to content and essence? Plato's academy functionated about a thousand years. Probably, the academy was in various forms during this time. But people aren't seriously interested in this. In fact, people are interested in its content, scientific and theoretical ideas, the ideas, the currents that it gives to society. That is, material and spiritual culture can create harmony only in dialectic unity.

For this, attention should be paid to the fields of science that nourish the human spirit and morality. President of Azerbaijan Ilham Aliyev's call to turn oil capital into human capital and academician Ramiz Mehdiyev's conceptions as "... it is very difficult to improve society when the general level of development of individuals is low" require more efficient and effective functioning of the humanities. Therefore, the science of art study, culturology, all areas of art contribute to the rise of human morality and the dynamics of intellectual evolution.

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Материальная и духовная культура: в диалектическом единстве

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Аннотация

Образцы материальной культуры, которые мы видим исторически созданными и создаваемыми сегодня, на самом деле являются продуктом нравственности, человеческого духа и опыта. Пропорциональность формы и содержания делает существующие культурные образцы ценными. Социокультурные системы (материальное) и интеллектуальная эволюция (духовное), следующие друг за другом, являются параллельными опорами общества. Важность обоих в этом отношении неоспорима. То есть материальная и духовная культура могут создавать гармонию только в диалектическом единстве. Человеческое развитие начинается с материальной эволюции (физической, биологической) и продолжается нравственным (духовным) обогащением, создавая диалектическое единство. Сам человек —

это сочетание материального и духовного. Развитие человека также связано с процессом разрешения противоречий, возникающих из этого единства и его двойственной природы.

В статье дается научное пояснение материальной и духовной культуры. Первоначально они показаны как важные элементы в структуре культуры. На основе материального и морального диалектического единства исследуется уровень освоения обоих элементов в обществе. В современном мировом обществе в материальной и духовной культуре поднимаются вопросы по устранению проблем в пользу баланса материального изменения на основе научно-теоретических исследований.

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Ключевые слова

Человек, общество, материальное и духовное, культурология, культурный прогресс.

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