

STUDII CULTURALE ȘI MANAGEMENT ARTISTIC CULTURAL STUDIES AND ART MANAGEMENT

MEGATRENDS IN CULTURE AND ART

MEGATENDINȚE ÎN CULTURĂ ȘI ARTĂ

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The article is devoted to the consideration of the influence of megatrends of culture and art, acting as drivers of the changes taking place in modern society, on the development of a creative personality. A creative personality is formed under their influence. The research is based on the study of global megatrends of development: general moral attitudes; particular moral attitudes; etiquette stereotypes of interpersonal relationships and appropriate behavior; special forms of behavior that reproduce certain cultural representations; humanitarian meanings of art images; cultural objects that carry cultural meanings. At the same time, crucial importance is attached to education, cultural universals, and morality.

Keywords: megatrends, culture, art, man, cultural universals, values, humanitarian worldview, morality

Articolul examinează influența megatendințelor culturii și artei, considerate factori esențiali ai transformărilor din societatea contemporană, asupra formării personalității creative. Personalitatea creativă se constituie sub impactul acestor tendințe globale, care includ: atitudini morale generale și particulare, stereotipuri de etichetă în relațiile interpersonale, forme specifice de comportament ce reproduc reprezentări culturale, semnificații umanitare ale imaginilor artistice și obiecte culturale purtătoare de valori simbolice. În acest context, educația, universalele culturale și moralitatea dobândesc un rol determinant în procesul de dezvoltare a individului.

Cuvinte-cheie: megatendințe, cultură, artă, personalitate creativă, universale culturale, valori, viziune umanitară, moralitate

Introduction

The Fourth Industrial Revolution, which turned the life of modern society upside down, is rapidly changing the systems of life and relationships that have developed in society, giving rise to new challenges. By opening up unprecedented prospects to the world, technological progress also creates many problems. The purpose of the study is to review the global megatrends of culture and art, which make it possible to direct the development of society in a positive direction for humanity. Rapidly developing technologies reveal to the world a wide range of ideas and opportunities, primarily related to the creation of new knowledge, new markets and the development of a creative personality and its creativity. Despite the fact that so far their impact on the modern reality of megatrends of culture and art is not as great as expected, a significant breakthrough in this direction is predicted in the coming

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decades, including through the development of digital technologies such as artificial intelligence and tools for machine learning, education and self-education. To understand the significance of these trends means to be at the forefront of transformations and take a leading position in the modern post-industrial world.

Formation of megatrends of culture and art

It seems to me that modern scientific knowledge is fundamentally diverse, not only in form, but also in content. This complex versatility organically presupposes the complementarity of scientific schools, trends, and concepts. At the same time, it is necessary to take into account that such a multidimensional, supertransformational nature is very difficult and contradictory to combine with the individuality and specificity of various philosophical concepts. When considering this problem, we must keep in mind that the most diverse scientific concepts are somewhat unified and interpenetrating, and this fact must necessarily be expressed when referring to the history of the formulation and development of a variety of problems.

Today, the problematic nature of building a universal conceptual scientific system that absorbs and eliminates all the diversity of scientific knowledge and the scientific picture of the world is becoming more and more obvious. The pronounced antinomianism does not contradict the unity of world scientific knowledge.

It is known from the history of Homo sapiens thinking that humanity found a picture of the whole for itself, turning to various fields of humanitarian and other knowledge.

Thus, mythological representations could be used as the basis, and later religious ones. Religion promised man paradise, as well as the end of the world and even the "Last Judgment" (in Christianity).

Scientists tried to imagine a picture of the world, using the achievements of modern science for this purpose.

Since a certain time, mankind began to look for a picture of the whole, relying on philosophical concepts or on separate sections of philosophy (ethics, aesthetics, semiotics, and others).

It should be borne in mind that philosophy as such is not a homogeneous knowledge. Her story shows that every gifted philosopher strives to develop his own concept of being and show the deep causes of everything that happens. The picture of the whole, built on the basis of philosophical knowledge, cannot initially be monolithic. For the same reason, philosophical knowledge can never become the foundation of culture and art, but the axiological side of philosophical knowledge provides an opportunity to consolidate a system of ideas about the universal picture of the world.

Value systems in the life of a society create the basic basis of its existence and, interacting with socio-cultural, socio-economic, socio-political, legal, moral, information and other spheres, determine the megatrends of its transformations and further development. Over the last two centuries of human history, education has, in one way or another, determined the nature and content of the transformations that have taken place in the life of society.

In the 20th century, for the first time in the entire history of culture and art, awareness of their leading role in all spheres of society began. It has become increasingly obvious that without culture and art, man and humanity will not be able to solve the whole complex of problems and contradictions that have developed in their existence. Culture and art are a kind of guide that, in critical epochs like the modern one, when many of the former ideals are crumbling, when humanity clearly feels its physical and spiritual insecurity, experiencing deep moral and ethical crises, helps not only to understand the direction in which society is developing, but also to substantiate the architectonics of modern civilizational dynamics.

What, then, is culture? It brings together and combines various aspects of a person's spiritual life. At each historical moment, it acquires a very specific expression, addressed to the user (person) and acceptable to him. It organically includes various fields of humanitarian knowledge. In well-estab-

lished forms (traditions, behavioral stereotypes, value preferences accepted by public opinion), culture is summarized in a humanitarian picture of the world, dissolved in the minds of many people. On the basis of such a picture, the daily lifestyle and lifestyle that a person adheres to are formed if he is aware of his belonging to this ethnic group (society).

The humanitarian picture of the world carries a whole range of different kinds of “recommendations”. Of course, these are not road rules and they exist informally (which is also very important!). Based on his social experience, a person easily comprehends the nature of these “wishes”; taking them into account, he builds his relations with society and the world around him. Let’s call these wishes megatrends, meaning by them large-scale, global and long-term processes that radically transform a person, society, economy, culture, civilization and technology, being irreversible and having a fundamental character.: 1) general moral principles (for example, “thou shalt not kill”); 2) private moral principles (for example, the main “commandments” of the profession); 3) etiquette stereotypes of interpersonal relationships and appropriate behavior; 4) special forms of behavior that reproduce certain cultural representations (for example, carnival, rituals); 5) humanitarian meanings of art images; 6) cultural objects that are carriers of cultural meanings. It is important to note that, unlike John Nasseby, the founder of the concept of “megatrends,” who means key long-term processes in the context of the transition from an industrial society to an information society, from a rigid structure to flexible networks that are changing the global economy and society [1], we are talking about megatrends of culture and art, which imply a focus on a creative personality based on creative self-expression and knowledge of the world through artistic images.

Regarding culture, I find it interesting to define David and Julia Gerry as understanding it (culture) as the “way of life” of the whole society, including “norms of customs, dress, language, rituals, behavior and belief system” [2 p. 353]. In the cultural space, there are areas that differ from each other, which indicate the simultaneous existence of various aspirations in the spiritual life of people. The most defined areas of the spiritual life of man and society are: mythology, religion, art and philosophy.

Based on the theme of the work, by art I mean the cultural activity of a particular people, a single person, aimed at creating a creative artistic image, implying the evolution of humanity as a species. It exists in order to help people understand the world around them through artistic images.

The role of cultural universals in the formation of megatrends

Scientific knowledge presupposes an understanding of the evolution of humanity as a species. By examining the essential characteristics of a person, we see his value priorities and have the opportunity to imagine the anthropological field of humanity. For understanding the foundations of human existence, the functioning of humanity in the world of culture and art is considered to be the most important component. Cultural universals are crucial in understanding the specifics of such functioning.

Cultural universals are common to all, typically understandable aspects of life that manifest themselves in all known societies. In other words, cultural universals are common phenomena inherent in all human cultures at all stages of development.

George Peter Murdock and colleagues from Yale University developed a classification of such cultural universals from 88 general behavioral categories, from which 70 cultural universals were later identified. These include: clothing, habitat, property, holidays, gifts, hospitality, labor, kinship, infancy and childhood, death and funerals, religious beliefs, social stratification, the use of tools, the presence of family and marriage institutions, and so on. According to researchers, cultural universals are associated with the most important biological human needs: preservation of life, procreation, healthy offspring [3].

No culture can arise, function and develop without creating and ensuring the viability of cultural universals, which are the prototypes of modern megatrends. At the same time, the field of culture and art presupposes the existence and functioning of megatrends of culture and art as the foundation of the fact and understanding of the evolution of mankind.

It is especially important to emphasize the importance of the megatrend “education” for modern humanity, whose existence is becoming more complex and diversified due to modern innovations, including artificial intelligence.

Education is a special value sphere of social reality; its content is the structuring of information reflecting the level of human cognition of natural and socio-cultural reality. In the process of education, information is humanized and introduced into the consciousness of the subject of learning, not only for the purpose of forming a spatial field of knowledge, but also for the purpose of its widespread implementation in the practice of daily activities.

Education is being formed as a megatrend in the modern globalizing world during the transition to the “third wave” of civilization, the information society. At this stage, the “machine technologies” and living standards of the “second wave” are being replaced by new values and “intelligent technologies of the third wave”, which define new approaches to solving not only technical, but also economic, social and humanitarian problems.

The new civilization is deeply revolutionary by nature, so the old ways of thinking, formulas, dogmas and ideologies, despite the fact that they were very useful in the past, no longer correspond to the facts of the present. The world that is emerging with great speed from the collision of new values and technologies, new geopolitical relations, new lifestyles and ways of communication, requires completely new ideas and analogies, classifications and concepts. But there is a basis, the so-called foundation of negation of negation. That's the MORAL. It is morality as a system of formal and informal (meaning of I. Kant's categorical imperative) rules, universal human values and ideas about good and evil that regulates the behavior of people in society. And only morality can ensure human well-being in modern society.

Current megatrends, the emergence of new megatrends, access to personal information – all this is accompanied by the emergence of new problems related to the ethics of data use, the possibility of mechanical management of each individual and consumer society as a whole, which is not visible in the modern social space formed by megatrends.

Perhaps the above is a confirmation of Plato's idea of an ideal world of ideas (mathematics), where all problems have a solution – you just need to formulate questions and, sooner or later, the solution comes. According to Plato, we judge the true world of ideas only by the ghostly shadows on the cave wall and the designated megatrends, and the problems that accompany them, are just an illusion of our perception. And these questions, like others, will find their solution in the world of Plato's eternal ideas (the myth of the cave) [4]. The main thing is to ask questions and find answers, then our physical work and mental efforts will be rewarded with opportunities to learn and understand the essence of things for a harmonious life in this world.

Today, the classical value system is being destroyed, a new one is being created and new trends are being formed. The fourth industrial revolution is underway. The first signs of the implementation of NBICS technologies in life have appeared. Silicon Valley has become interested in biohacking (attempts to “hack” itself) to improve brain function, and further rejuvenate and improve the functioning of the body as a whole. There are trends in using biohacking to control the masses, form a new system of concepts without visible changes in society, and so on. Current megatrends, the emergence of new megatrends (happiness, self-perception), access to personal information - all this is accompanied by the emergence of new problems related to the ethics of data use, the possibility of mechanical management of each individual and consumer society as a whole, which, in our opinion, can only be solved with the help of megatrends of culture and art.

Conclusions

The globalization of culture and art, expressed in megatrends, is a process of interpenetration and unification of cultural values, styles and products, forming a single global space. It promotes cul-

tural exchange, but at the same time creates a threat of loss of local identity, blurring national borders through mass culture and digitalization. The transition of art to Digital Art and the development of blockchain technologies for fixing property rights have changed the collectibles market, making it more transparent and accessible to a global audience. At the same time, the possibilities of cultural dialogue are significantly expanding. The boundary between the viewer and the work is blurred. Art strives to involve all senses through virtual reality and augmented reality, interactive installations and theatrical performances, where the public becomes a participant in the process.

Unlike short-term fashion trends, megatrends of culture and art have a multi-year scale and affect all segments of society - from education and morality to artificial intelligence and virtual space. In modern society, we can record the transition from passive observation to active co-creation and emotional empathy. Therefore, the importance of a creative personality, which is understood as an active subject capable of creating a new, potentially valuable for the socio-cultural world in the spiritual or material sphere, is constantly increasing.

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