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Cultural and sociological studies: Interdisciplinary and transdisciplinary fields

Abstract. The relevance of the research topic stems from the necessity to define the boundaries and space of interdisciplinary interactions between cultural studies and sociology. The objective of this work was to identify the interdisciplinary connections and distinctions between these two fields. The study employed methods such as qualitative analysis, comparative analysis, and historical-logical reconstruction. The results demonstrated that the integration of cultural and sociological studies requires strong interdisciplinary connections to foster heuristic and innovative outcomes. It was established that interactions between cultural studies and sociology often take place within the “attraction-repulsion” dynamic, driven by long-standing debates over the conceptualisation of core categorical systems, such as art, ethnicity, religion, and ideologies. These disputes have shaped the interdisciplinary relationships, leading to both convergence and divergence in the approaches of each field. The research also found that the use of specific sociological methods for studying cultural forms is limited due to the interdisciplinary application of various research technologies, techniques, and methodologies. To develop the sociology of culture as an integral interdisciplinary field, emphasis should be placed on building connections with value-oriented knowledge, such as the philosophy of culture and ontology of culture. The practical significance of this study lies in its potential to inform the development of new research programs and enhance the teaching of cultural and sociological disciplines in higher education institutions. The findings provide a comprehensive understanding of the interdisciplinary dynamics at play and offer a basis for further research and educational advancement in these fields

Keywords: culturology; social subsystems; inter-studio relations; the structural-activity paradigm; cultural integration

INTRODUCTION

The research topic's relevance lies in the need to clarify boundaries between cultural studies and sociology for effective interdisciplinary interaction. Without clear limits, both fields risk stagnation and intellectual uncertainty. Cultural studies struggle with a lack of a unified theoretical paradigm, complicating its distinction from sociology. Despite shared interests in culture and society, each discipline has unique characteristics that complement each other. Interdisciplinary connections are essential to defining these specifics while ensuring productive collaboration between

the sciences. The global scientific community is re-evaluating transdisciplinary approaches in cultural studies and sociology, integrating knowledge to create new theoretical frameworks. This enhances understanding of complex social and cultural phenomena. The lack of a unified paradigm in cultural studies fosters interdisciplinary synthesis. Its multiparadigmatic nature helps distinguish cultural studies from sociology, despite their shared focus on culture and society. Their interaction clarifies each field's unique profile and emphasises the need for collaboration. Defining

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boundaries is crucial to avoid intellectual uncertainty and ensure development. Transdisciplinarity allows for deeper analysis and effective responses to global challenges.

The author B. Vienni-Baptista (2022) noted that the cultural approach to interdisciplinary and transdisciplinary research focuses on how these modes of research can effectively address various issues, including scientific and social ones. The author argued that interdisciplinarity and transdisciplinarity are trapped in a pervasive contradiction between advertising rhetoric, on the one hand, and relatively inflexible institutional and financial reward systems, on the other. This contradiction needs to be fully explored in order to understand the political, social and economic values underpinning inter- and transdisciplinarity.

Researcher M.J. Schroeder (2022) analysed the intellectual fragmentation between sociology and cultural studies, using the metaphor of the Tower of Babel and C.P. Snow's concept of "Two cultures". He compared the fragmentation of knowledge to linguistic confusion in biblical history, arguing that it has led to divisions in understanding the issues. The author proposed to use the methodological tools of structurism to integrate knowledge across disciplines.

The author R.C. Miller (2017) believed that interdisciplinarity arose in response to the complexity of scientific and social problems. She explored the historical development of interdisciplinarity, from early examples of collaboration to modern integrated approaches. The researcher emphasised the importance of the interaction between sociology and cultural studies to solve complex problems.

B.C.K. Choi & A.W.P. Pak (2019) offered an overview of multidisciplinary, interdisciplinarity, and transdisciplinarity, looking at the main concepts, their application, and effectiveness in sociology and cultural studies. They emphasise the importance of each approach for solving complex social and cultural problems and provide examples of successful application of these approaches, demonstrating their effectiveness compared to traditional mono-disciplinary methods.

The scientists B. Vienni-Baptista *et al.* (2022) emphasised the importance of diverse approaches in interdisciplinary studies in sociology and cultural studies. They argued that pluralistic understandings contribute to a deeper study of social and cultural phenomena. The use of different theoretical frameworks, such as marxism, functionalism and symbolic interactionism, greatly enriches the study, allowing the analysis of phenomena from different angles.

The authors C. Mukerji & M. Schudson (2019) explored the role of the public sphere in cultural sociology by analysing how cultural processes shape public discourses and interactions. They emphasised the importance of analysing cultural artifacts and practices in understanding the public sphere and its impact on social change.

Ukrainian scholars Y. Bilchenko & T. Kalyta (2019) support the integration of cultural and sociological studies within the framework of social cultural studies. They emphasise the combination of universalism and particularism, historical approach and cultural regionalism, temporality

and spatiality in the analysis of culture. The methods of social culturology are systemic, structural, functional, mathematical, abstract-linguistic and formal. The authors note the importance of integrating different disciplines for the effective study of social and cultural processes.

The aim of the article was to develop a comprehensive descriptive and analytical characteristic of differentiation, integration, interdisciplinarity and transdisciplinarity in cultural and sociological studies.

The objectives of the article were: 1) to determine the boundaries and space of interdisciplinary interaction between cultural studies and sociology; 2) analyse the existing theoretical and methodological approaches to the integration of cultural studies and sociology; 3) to determine the role of interdisciplinary relations in the development of cultural and sociological studies.

The scientific novelty lies in analysis cultural and sociological studies through inter-paradigm competition, contrasting axiological and symbolic approaches with positivist and materialist ones. It also addresses asymmetric devaluation attempts in cultural studies by sociology, and reconceptualises interdisciplinarity, highlighting the influence of subject transitions between these fields on the integrity of knowledge.

MATERIALS AND METHODS

This study employed several general scientific methods, including qualitative analysis, comparative analysis, and historical-logical reconstruction, to comprehensively address the research questions. Each method contributed to different aspects of the investigation, facilitating a well-rounded, interdisciplinary approach to cultural and sociological research. Qualitative analysis serves as the foundational method for this research, enabling the semantic decomposition of complex cultural and sociological subjects into distinct elements. By breaking down these subjects into smaller, more manageable components, qualitative analysis allows for an in-depth examination of various aspects of both cultural studies and sociology. This method was particularly effective in exploring intangible phenomena such as cultural symbols, values, and norms, which are central to the study of cultural systems. As other researchers have pointed out, qualitative analysis was essential for understanding the intricate connections between society and culture (Baldwin, 2004). In this study, it serves as a key tool for identifying these connections and facilitating a clearer comparison between different cultural and sociological elements. Comparative analysis is applied to deepen the understanding of the subjects under investigation by examining their similarities and differences. This method was widely used in interdisciplinary research, as it allows for the comparison of cultural and sociological paradigms from different contexts. Through comparative analysis, this study evaluates how core concepts such as art, religion, ethnicity, and ideology are conceptualised within both cultural studies and sociology. Comparative analysis also helped to identify points of convergence and

divergence between the two fields, as seen in prior studies on interdisciplinary approaches in sociology. By applying this method, the research gains insight into the various ways that these disciplines interact and influence each other. Historical-logical reconstruction was employed to reproduce and interpret the ideas of key authors and theorists within the fields of cultural studies and sociology. This method involved reconstructing historical ideas in their original context while also reinterpreting them through modern perspectives. Historical-logical reconstruction was particularly valuable in interdisciplinary studies, where the historical evolution of theories often influences contemporary understandings. Researchers such as R.C. Miller (2017) have emphasised the importance of using historical methods to trace the development of interdisciplinary relationships. In this study, historical-logical reconstruction was used in conjunction with qualitative and comparative analysis to provide a more nuanced understanding of the evolution of interdisciplinary connections between cultural studies and sociology. Together, these methods form an integrated, multi-method approach that enhances the depth and breadth of the research. By combining qualitative, comparative, and historical-logical methodologies, the study not only highlighted the interdisciplinary dynamics between cultural studies and sociology but also demonstrated the importance of utilising a holistic approach in cultural-sociological investigations. This integrated methodology underscored the necessity of interdisciplinary connections to ensure the heuristic and innovative nature of the research findings.

RESULTS AND DISCUSSION

Until the 21st century, there was a strategy of differentiating the subject fields of sociology and cultural studies, where each of the disciplines was assigned its own unique research field. Sociology focused on the study of social structures, processes, and relationships, while cultural studies investigated cultural phenomena, symbols, and meanings. However, over the past 20 years, the scientific trend has changed in favour of knowledge integration, which contributes to the development of productive scientific discussions and ensuring the effective use of interdisciplinary approaches in modern scientific research. Sociology and cultural studies can be considered similar, if not identical,

in the subject area of their research, which is culture and society. However, each of the disciplines demonstrates its unique profile at the expense of the other. The relationship between them is in a constant state of attraction/repulsion due to their striking profound similarities. Their interscientific connection encourages them to express their own specifics while maintaining the need for interactions. Defining inter-studio relations, the authors were divided into “sociologists” and “culturologists”. “Sociologists” define cultural studies in a negative modality, arguing that “sociology is not something that studies culture”. The culturologists emphasise the various problems of cultural studies that contrast with the supposedly more monolithic nature of sociology.

Some authors, such as S. Seidman (1997), emphasised that the relationship between sociology and cultural studies is complex and unstable. They point out that the binary code “sociology/cultural studies” is unstable and can become unclear when examined in detail. B.S. Turner & C. Rojek (2001) added that cultural studies are heterogeneous and difficult to define, distinguishing them from more traditional scientific disciplines such as sociology. They also noted that cultural studies is a predominantly critical field without orthodoxy.

Other researchers, such as R. Johnson (1986–1987) and C. Barker & E.A. Jane (2000), pointed out that cultural studies is complex and eclectic, reflecting the complexity of culture itself. They emphasise that the term “cultural studies” is imprecise, but this imprecision contributes to the study of complex substantive phenomena. E. Baldwin (2004) pointed out that cultural studies allows the integration of disciplinary aspects of the study of culture, creating an interdiscursive space without fixed boundaries. This allows theoretical constructions and topics actualised through other sciences to be rethought in cultural studies and return to the areas of knowledge from which they were taken.

In cultural studies there are a series of epistemes and schools that are considered paradigmatic together with the authors who present them (Table 1). The cultural and sociological studies presented in these works are interdisciplinary and transdisciplinary at the same time. It can be difficult to distinguish between cultural studies and sociology, cultural studies and anthropology, cultural studies and historiography, cultural studies, literary criticism and various branches of philosophy.

Table 1. Main cultural studies schools

Cultural paradigms	Key thinkers	Field intersection
Marxist Paradigm	K. Marx, D. Lukács, T. Adorno, M. Horkheimer, V. Benjamin, G. Althusser, A. Gramsci, V. Bakhtin	Cultural Studies, Sociology, Philosophy
Culturalism	R. Hogarth, E.-P. Thompson	Cultural Studies, Sociology
Linguistic Structuralism and Semiotics	Saussure, Lévi-Strauss, Barthes	Cultural Studies, Linguistics, Semiotics
Literary and Philosophical Poststructuralism	M. Foucault, J. Derrida, E. de Certeau	Cultural Studies, Philosophy, Literature
Postmodern Philosophy of Culture	J.-F. Lyotard, J. Baudrillard	Cultural Studies, Philosophy
Interpretive Anthropology	K. Geertz	Anthropology, Cultural Studies

Table 1. Continued

Cultural paradigms	Key thinkers	Field intersection
Poststructuralist Psychoanalysis	J. Lacan, L. Irigarey, J. Kristeva	Psychoanalysis, Cultural Studies
Poststructuralist Literary Criticism and Cultural History	E. Said	Cultural History, Literary Criticism
Poststructuralist Feminism	D. Butler	Cultural Studies, Feminism
Postmodern Identity Theory	S. Hall	Cultural Studies, Identity Theory
Neo-Frankfurtianism	F. Jamison, Butler, De Certeau, Hall, Hoggart	Cultural Studies, Critical Theory

Source: developed by the author

Understanding culture is impossible without understanding its relationship to society. Establishing the correlation between them is the subject of theoretical analysis, the product of which becomes, on the one hand, the delimitation of the subject fields of cultural studies and sociology, and on the other hand, the identification of spaces of intersection and integration between them. In this context, three key paradigms of understanding culture and society are possible, and, consequently, the relationship between cultural studies and sociology.

In the first paradigm, society completely “absorbs” culture as its constituent subsystem, and culture becomes an element of the social system. In the second paradigm, culture subordinates the social system, playing the role of an “architectural project” in relation to it, in which all elements of the social system are presented in a convoluted and schematic vision. In the third paradigm, culture and society form a mutually integrated whole, the distinction between the components of which is inexpedient either from a theoretical or a practical point of view.

The structural-activity paradigm widespread in post-Soviet cultural studies and sociology, created in the theories of marxism, neo-marxism and hybrid theoretical approaches (structuralist neo-marxism), allows to interpret culture as an element of a social system. In the semantic context of this paradigm, society is analysed as a complex system of interrelated, but still independent subsystems (or spheres) of activity: economic (economic), social, spiritual and political. Each of the subsystems, as well as society as a whole, has its own elemental structure (mechanisms, structures, functions, institutions). The

economic system is designed to support the production, exchange, redistributive consumer life of society. The social subsystem forms the structure of relations between different social groups, layers, strata, social institutions and mediating processes. The political system consists of various institutions and population groups, mediating processes that establish mechanisms, procedures, and technologies for exercising power as a tool for mobilising, organising, and directing different actors. This includes the state with its branches – legislative, executive, and judicial – along with political parties and public organisations. The spiritual and cultural subsystem encompasses value, normative, informational, and communicative aspects of social functioning. The structural-activity paradigm frames theoretical thinking in cultural studies and sociology, positioning culture as a subsystem dependent on economic, political, or social factors. As a result, culture is conceptualised in a reductionist manner, being either derived from economics, politics, social stratification, or institutions, or reduced to them. In this view, culture is treated as one of the subordinate elements, with its specific significance considered less important. When culture is ascribed the role of a special system of value references, an environment for meaning-making, and an architectonic and constructive element of society, the theoretical reflection shifts to a second paradigm, which can be termed the culture-centric paradigm. A theory that exemplifies this approach is T. Parsons’ general theory of social action (Bourricaud, 1981). In this theory, the structure of activity distinguishes between the social actor and the social situation, between which three types of relationships can develop (Fig. 1):

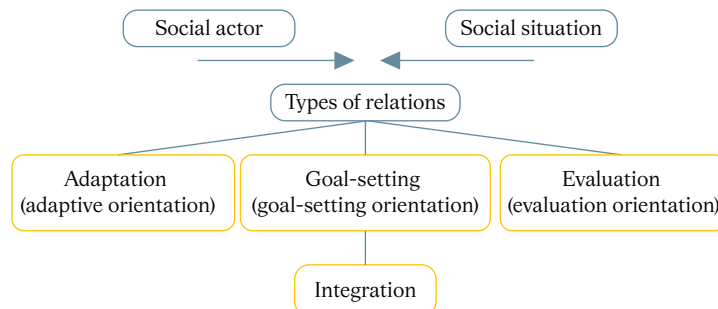


Figure 1. Types of relationships according to the general theory of social action

Source: developed by the author

Various subsystems formed in society (economy, state, family, education) provide the necessary functions in different spheres. In T. Parsons' logic, the economic subsystem corresponds to the functions of adaptation, the political subsystem corresponds to the functions of goal achievement, and culture corresponds to the function of maintaining a value pattern in the system. Thus, culture in the culture-centric paradigm cross-embraces other subsystems (economy, politics and social integration) and determines the guidelines for their further development.

A similar view was shared by N. Luhmann (1970). He proposed to classify societies into three main types: segmental society, which consists of "primitive" archaic peoples; a stratified society of "high" cultures; and a modern functionally differentiated society. The author pointed out that segmental society aggregated and subordinated the provision of vital needs to the smallest elements, the relationships between which were maintained sporadically. In a stratified society, the initial merging of all subsystems is replaced by the overdevelopment of one or another social subsystem, where the meaning-forming functions of culture are performed by political, economic or socio-integration institutions. In the modern functionally differentiated society, which arose in the late 18th and early 19th centuries, the forms of differentiation are not local units, but complex functional systems – economy, politics, art. Culture as a sphere of social life forms its own institutional cluster, which differs from others in specialised functions. His approach to the classification of societies and the defense of the subject field of sociology contributed to a deeper understanding of various aspects of social life, emphasising the importance of a clear distinction between sociology and other social sciences. For research, sociology uses various methods and approaches to study society, including surveys, observations, statistical analysis and interpretation of social data, cultural and institutional comparative studies to compare different societies and cultures to identify common patterns and differences. The purpose of sociology is to build descriptive and analytical schemes and models of social phenomena along with the development of technologies (recommendations and solutions) of transformation society. All this in order to increase social reflexivity and the quality of social and political decisions.

Cultural studies as a scientific discipline studies culture as the axiosphere of society, exploring the different subspheres of this axiosphere, including art, literature, music, religion, language, customs, traditions, among others. The intention of cultural studies is to understand the socio-creative and influential possibilities of culture in relation to society and society in relation to culture, the study of the processes of production, translation and transformation of cultural values, norms and symbols using various methods and approaches to the study of culture. For this purpose, culture is studied in cultural studies both retrospectively and in a modern aspect, through the prism of comparative studies of different cultures and with the involvement of knowledge from anthropology,

sociology, psychology and other sciences. Cultural studies, having divergent opportunities, helps to better understand and appreciate different cultures, contributes to the preservation and promotion of cultural heritage, and promotes intercultural dialogue and mutual understanding, integrating with art history, mediation, tourism, international relations, among others (During, 1993).

Thus, at the end of the 20th century, cultural studies and sociology, having similar subject areas of research, developed in conditions of strategic separation, where each of the disciplines focused on its own unique field of research. They were in a constant state of interaction, which prompted them to determine their own specifics while maintaining the need for interactions. The study of inter-studio relations reveals the presence of different approaches to integration, which is reflected in the works of numerous researchers. The main paradigms of understanding culture and society range from the absorption of culture by society to its subordination to the social system or mutual integration. The modern scientific trend that emerged at the beginning of the 21st century is aimed at overcoming these barriers through the development of interdisciplinary and transdisciplinary approaches that allow for a more flexible and comprehensive study of complex social and cultural phenomena. There are both similarities and differences between sociology and cultural studies. Sociology and cultural studies are two important human sciences that study society and culture. Similar between them are, firstly, the object of study. Both cultural studies and sociology have as their subjects of study social phenomena and processes, mechanisms of formation and interaction with each other of social groups, institutions, culture and society.

The focus of substantive research differs between sociology and cultural studies. Sociology examines social relations, structures, and processes within society. It approaches culture through the lens of its dependence on the environment of social groups (such as estates, classes, and strata), social institutions (including politics, economics, and religion), and social processes. In contrast, cultural studies concentrate on cultural phenomena, such as art, literature, religion, and language, as factors that shape the reproduction of social structures, institutions, and processes. Thus, sociology provides a socio-specific analysis of culture, while cultural studies offer a culturally specific analysis of society.

The author B. Vienni-Baptista (2022) proposed a framework that integrates anthropology, cultural studies, and science and technology studies (STS) to explore how interdisciplinary and transdisciplinary research practices intersect with societal issues. This cultural perspective demonstrates how disciplines collaborate to create effective partnerships while highlighting disparities in access to and production of knowledge. The research emphasised that interdisciplinarity and transdisciplinarity are not merely academic constructs but are closely linked to social, political, and institutional contexts.

J.C. Alexander's (2019) research examined the socialisation of social problems in the context of recent social crises, analysing the cultural dislocations that arise during the process of socialisation and their impact on social processes. The significance of this research lies in highlighting the importance of cultural sociology for understanding and addressing contemporary social problems. The analysis illustrates how the integration of cultural and sociological approaches can contribute to a deeper understanding of complex social phenomena and the effective resolution of current issues, which is a key aspect of the interdisciplinary interaction discussed in this work.

The differences relate to research methodology and methods. Sociology uses a wide range of quantitative and qualitative research methods, including surveys, observations, statistical analysis, and others. However, quantitative methods prevail over qualitative ones. In cultural studies, on the contrary, qualitative research methods are more often used, such as unstructured interviewing, discourse analysis of texts and symbols, included observation. Some contemporary authors emphasise the importance of diverse research methodologies and methods in sociology and cultural studies for a deeper understanding and solution of complex social and cultural issues.

A. Barry & G. Born (2013) analysed new approaches to integrating interdisciplinary research within the social, natural, and cultural studies. The focus is on how these disciplines can be combined in joint projects aimed at addressing current socio-cultural and technological issues. It is emphasised that interdisciplinarity not only expands opportunities for collaboration but also generates new configurations of knowledge and methodologies that can influence the transformation of both social sciences and cultural studies. One of the key aspects is how interdisciplinary projects blur traditional disciplinary boundaries and shape new approaches to the study of complex socio-cultural phenomena, such as identity, globalisation, and cultural transformations.

The article by T.W. Chan & J. Goldthorpe (2022) "Sociology of cultural consumption: A reassessment of the omnivore thesis" integrated approaches from cultural studies and sociology to reconsider the concept of the cultural omnivore within the context of contemporary cultural practices. Changes in cultural preferences are analysed through the lens of social stratification, examining the relationship between social classes and cultural diversity. A new interpretation of the role of the cultural omnivore is offered, focusing on its position within modern social structures and cultural practices, thereby merging the cultural studies approach to cultural preferences with the sociological analysis of social mobility. The article deepens the understanding of how cultural preferences reflect broader social and economic changes, uniting the disciplinary perspectives of cultural studies and sociology. From a cultural studies perspective, the mechanisms through which symbolic boundaries affect opportunities for social mobility and entrench inequality are analysed. A key point is the integration of

these two disciplines in exploring how cultural capital becomes a tool in the struggle for social status, as cultural practices not only reflect but also shape social structures.

A. Reckwitz & S. Black (2019) in the analysis of the phenomenon of creativity, interdisciplinary research methods are used, combining cultural, sociological, economic, and psychological approaches. These methods allow for a deeper exploration of creativity as a central concept of modern culture and its impact on social practices and professional standards. Specifically, tools from cultural anthropology are applied to investigate the symbolic significance of creativity, while the sociology of labour is used to identify its influence on the transformation of labour markets and professional relations.

The analysis also employed economic methods to study how innovation and creativity become drivers of economic development, while critical sociology helps uncover new forms of stratification that arise from creativity. Economic sociology methodologies are applied to examine how creativity affects the distribution of power and resources, thus reinforcing social inequality. Furthermore, the analysis incorporates interdisciplinary approaches, such as cultural economics and social theories of innovation, to demonstrate how the "new" culture shapes new hierarchies and symbolic capital, influencing social mobility and the structures of contemporary society.

T.R. Miller *et al.* (2020) in their article "Epistemological pluralism: Reorganizing interdisciplinary research" emphasised that a diversity of epistemological approaches is key to successful interdisciplinary collaboration. They point out that in order to succeed in interdisciplinary research, it is necessary to take into account different methods and approaches that allow the integration of different epistemological perspectives to achieve a more comprehensive understanding. C.S. Wagner *et al.* (2019) emphasised that in order to evaluate effectiveness interdisciplinary research needs to take into account the diverse approaches and methodologies used in different disciplines. They note that methodological challenges and advances are key to understanding the success of such research. F. Morillo *et al.* (2019) in their article "Interdisciplinarity in science: A tentative typology of disciplines and research areas" evaluated the impact of interdisciplinary collaboration on research outcomes in sociology, cultural studies, and anthropology. They noted that such cooperation contributes to improving the quality of publications and increasing citations, which emphasises the importance of integrating knowledge for successful research.

The differences relate to the subject perspectives of analytical research. Sociology focuses on the analysis of social groups, social structures (institutions) and social systems, their impact on human behaviour and social processes. In cultural studies, there is a focus on the symbolic reality of culture, analysing cultural meanings, symbols, and their impact on cultural processes and interactions. An interdisciplinary approach allows to overcome these boundaries and achieve a deeper understanding of the

complex processes taking place in society through theoretical integration and methodological synthesis. One of the ways to integrate the subject perspectives of sociology and cultural studies is to use a theoretical framework that combines both disciplines. For example, the theory of symbolic interactionism, developed by H. Blumer (1990), emphasised the meanings and symbols that are formed in social interactions. This approach allows to explore how social groups use cultural symbols to construct their identities and interact with other groups. Such theoretical integration contributes to a deeper understanding of how social structures and cultural meanings interact and influence each other. Another important aspect of the interdisciplinary approach is methodological synthesis, which includes a combination of quantitative and qualitative research methods. Sociologists have traditionally used surveys, interviews, and statistical analysis to study social groups and structures. At the same time, cultural studies apply ethnographic methods, semiotics, and discourse analysis to explore cultural meanings and symbols. The combination of these methods allows for a more complete picture of sociocultural phenomena, for example, by exploring how cultural symbols influence the formation of social groups and their interactions. G. McLennan (2006), in his work "Sociology, cultural studies and the cultural turn", examined different ways of conceptualising culture in sociology and cultural studies. This study analysed the historical development of cultural concepts and their application in contemporary research, emphasising the importance of cultural symbols and meanings in shaping social interactions and structures. The author emphasised the importance of an interdisciplinary approach for an in-depth understanding of cultural phenomena.

Thus, sociology and cultural studies form a space of interscientific interactions in the study of society and culture, offering different tools and approaches for the analysis and understanding of social and cultural phenomena, which helps to achieve an in-depth understanding of the reality of society and culture and to carry out their directed transformations. The modern scientific trend that emerged at the beginning of the 21st century is aimed at overcoming these barriers through the development of interdisciplinary and transdisciplinary approaches that allow for a more flexible and comprehensive study of complex social and cultural phenomena.

CONCLUSIONS

Culture and society are interdependent yet autonomous realities, interacting through social and cultural processes.

This interaction underscores the necessity of developing cultural sociology as an interdisciplinary field, combining methods and approaches from both sociology and cultural studies. The main goal of such synthesis is to gain a deeper understanding of sociocultural phenomena by exploring social structures and symbolic meanings.

Cultural studies, viewing culture as a system of programs aimed at societal development, include the analysis of archaic, modern, and future cultural forms. Cultural programs influence social actions and determine the future directions of societal development. On the other hand, sociology focuses on studying social structures and processes that interact with cultural forms, ensuring societal stability and the ability to adapt to changes. This interdisciplinary interaction is crucial for addressing complex issues of the modern world, such as identity, globalisation, and social stratification.

Interdisciplinary research allows for a deeper understanding of the interaction between culture and society, while also contributing to the development of new theoretical frameworks for analysing complex social and cultural phenomena. The use of approaches such as qualitative analysis, comparative analysis, and historical-logical reconstruction provides a systematic and comprehensive examination of the processes of interaction between culture and society. For instance, cultural sociology applies sociological methods to study cultural artifacts and practices, while cultural studies focus on the symbolic meanings that shape these social structures. However, there is a risk that excessive use of interdisciplinary methods may lead to eclecticism and the loss of a clear methodological foundation for each discipline. To avoid this, it is important to maintain a balance between disciplinary autonomy and interdisciplinary interaction. This will allow for a more complete and in-depth understanding of complex social phenomena and the development of new scientific approaches.

Overall, strengthening the connections between cultural studies and sociology will contribute to the further research on the development of cultural sociology, particularly through integration with the philosophy and ontology of culture, which will provide a comprehensive approach to analysing cultural processes in society.

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CONFLICT OF INTEREST

None.

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**Культурологічні та соціологічні студії:
міждисциплінарні і трансдисциплінарні галузі**

Анотація. Актуальність теми дослідження зумовлена необхідністю визначення меж і простору міждисциплінарних взаємодій між культурологією та соціологією. Метою цієї роботи було виявлення міждисциплінарних зв'язків та відмінностей між цими двома галузями. У дослідженні використано такі методи, як якісний аналіз, порівняльний аналіз та історико-логічна реконструкція. Результати дослідження дають змогу стверджувати, що інтеграція культурологічних та соціологічних досліджень вимагає тісних міждисциплінарних зв'язків, які сприяють отриманню евристичних та інноваційних результатів. Встановлено, що взаємодія між культурологією та соціологією часто відбувається в межах динаміки «притягання-відштовхування», зумовленої тривалими дискусіями щодо концептуалізації основних категоріальних систем, таких як мистецтво, етнічність, релігія та ідеології. Ці суперечки сформували міждисциплінарні відносини, що призводять як до зближення, так і до розбіжностей у підходах кожної галузі. Дослідження також виявило, що використання специфічних соціологічних методів для вивчення культурних форм є обмеженим через міждисциплінарне застосування різних дослідницьких технологій, технік і методологій. Для розвитку соціології культури як цілісної міждисциплінарної галузі необхідно зробити акцент на побудові зв'язків з ціннісно орієнтованим знанням, таким як філософія культури та онтологія культури. Практичне значення дослідження полягає в тому, що його результати можуть бути використані для розробки нових дослідницьких програм та вдосконалення викладання культурологічних і соціологічних дисциплін у вищих навчальних закладах. Отримані результати дають комплексне розуміння міждисциплінарної динаміки та створюють основу для подальших досліджень і розвитку освіти в цих галузях.

Ключові слова: культурологія; соціальні підсистеми; міждисциплінарні зв'язки; структурно-діяльнісна парадигма; культурна інтеграція
