

Preface

The concept of civilization is inseparable from the concept of region. On the one hand, every civilization develops in a region to be contrasted to other uncivilized regions. On the other hand, we can speak about different regions with different civilizations. Every civilization covers the whole of cultural phenomena, which often are contradictory and inconsistent. Additionally, the very civilization develops being both contradictory inside and hostile outside. In this way we can speak about life of a civilization whereas it is searching for its own identity. The relationship between civilization and culture could be signified not only as relationship between a part and the whole. As civilization could be interpreted as a side of culture, we can speak about the change of the roles between them. The dynamism of the civilization in its interaction with a certain culture presupposes the problems defining one or another civilization both in the past and contemporary life-world.

This issue of *Limes*, named Civilizational Regions: Similarity, Diversity, Unity continues the topic of previous issue Borders of Civilizations as a Cultural, Social and Political Question (*Limes*, vol. 2, no. 1) in order to develop a certain interdisciplinary discourse between local and global approaches. The issue consists of three parts: 1) European Civilization and Its Region(s); 2) European Civilization, the Sacrality and Secularity; 3) From the Eastern to the Western Civilization and Beyond. The first one deals with the concepts of Central Europe and European demos, while the second one deals with the concepts of sacrum and profanum from European perspective, and the third one – with global world, as well with other civilizations.

The authors analyze such European (anti)values as democracy (V. Rubavičius, T. Kačerauskas), liberalism (T. Kačerauskas), belief (M. Broda, G. J. Buijs), regionalism (V. Rubavičius, T. Kačerauskas, A. Juzefovič) contrasting them to authority (M. Broda, G. J. Buijs), power (V. Rubavičius), secularism (M. Broda), and globalism (A. Mickūnas, J. Barevičiūtė).

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